



Library of the Theological Seminary.

PRINCETON, N. J.

BX9507

St. CS32

Shelf.....

An. 1869







Thomas De Witt

A MANUAL

OF THE

Reformed Church in America.

BY

EDWARD TANJORE ✓ CORWIN,

PASTOR AT MILLSTONE, N. J.

SECOND EDITION, REVISED AND ENLARGED.

NEW-YORK:

BOARD OF PUBLICATION OF THE REFORMED CHURCH IN AMERICA,

103 FULTON STREET.

1869.

Entered, according to Act of Congress, in the year 1863, by
REV. JOHN A. LANSING,
On behalf of the Board of Publication of the Reformed Church in America, in the Clerk's
Office of the District Court of the United States for the
Southern District of New-York.

S. W. GREEN, PRINTER,
16 and 18 Jacob Street, New-York.

P R E F A C E .

A DECADE of years has passed since the first edition of this Manual was published. In the mean time, frequent requests have been made for a new and revised edition. It now appears, however, under an entirely new arrangement, with much additional material. If it were interesting before to have a book of reference, which showed the general changes of the ministry, which gave a slight view of the churches, and a very succinct account of the origin and development of the benevolent Boards; it is believed it will not be less interesting, in this volume, to find brief characterizations of many of the worthy dead; a fuller view of the churches with their pastorates; and a much more detailed account, not only of the origin and progress of the Boards, but also of our Literary and Theological Institutions. To all this a General Historical Introduction has been prefixed, and steel plates of several of our ministers have been added. Scattered through the work will be found the names of about one hundred ministers of the last century, who are generally recognized as belonging to the German branch of the Reformed Church. They were, however, under the same European judicatories as ourselves, until 1792, though but little intercourse existed between us. This was owing chiefly to distance, and difference of language and origin. Brief sketches of Ursinus, Olevianus, and Guido de Bres have also been added, on account of their relation to the symbols of the Church.

In collecting the material, not only have the general histories and memorial sermons been consulted, but circulars were sent to all the churches and pastors, where printed matter did not already avail. These received very general and kind responses. In the delineations of character, the initials of the writers are frequently given. Not a few of the sketches, however, are condensations of articles which have appeared in the Magazine of the Church, in Reviews, or in the *Christian Intelligencer*. The language of these articles, or of memorial sermons or church histories, has been freely used, abridged, or amplified, as was found expedient. For the knowledge of the German ministers, the writer is chiefly indebted to *Hurbaugh's Fathers of the Reformed Church*.

He would also take this opportunity of returning his thanks to the many brethren who have kindly assisted him in the work. He is particularly indebted to the many articles which have from time to time appeared from the pen of Rev. Dr. Thomas De Witt; also to Rev. Charles Scott, for the loan of the material he had collected concerning the alumni of the New-Brunswick Seminary. He would return his thanks to the Collegiate Church of New-

York, and to the several individuals who have allowed him the use of the steel plates belonging to them, and for other assistance; and especially to the sons of Dr. John Ludlow, to the daughters of Dr. Gosman, and to Captain J. M. Wyckoff, of Millstone, for the new plates which they have kindly had engraved expressly for this work. The writer regrets that Dr. Sprague's interesting volume, which should be in the hands of all our ministry, did not sooner appear. He was only able to condense a few lines from it concerning Revs. Moses Froeligh and Jeremiah Romeyn, as this work was going through the press. He had failed to obtain any sketches of these men. No doubt some errors will be noticed, but these are altogether inseparable from a book of this character. It is believed, however, that they will be comparatively few. The work is given to the public, hoping that it may subserve the interests of religion, by increasing our knowledge of the progress and development of the denomination, and leading to new and enlarged plans of usefulness and liberality.

P. S.—We have learned while the book was in press that the efforts for the increased endowment of the Seminary have already resulted in a gift of \$40,000 from James Suydam, Esq., of New-York.

MILLSTONE, May, 1869.

TABLE OF CONTENTS.

	PAGE
HISTORICAL INTRODUCTION,	1
THE MINISTRY,	119
THE CHURCHES,	281
THE CLASSES,	323
THE SYNODS,	330
THE INSTITUTIONS :	
Rutgers College, at New-Brunswick, N. J.,	331
Hope College, at Holland, Mich.,	348
Theological Seminary, at New-Brunswick,	350
Theological Seminary, at Holland, Mich.,	364
THE BOARDS :	
Domestic Missions,	369
Education,	375
Publication,	379
Foreign Missions,	379
THE WIDOWS' FUND,	393

ABBREVIATIONS.

COLLEGES.

A.C.	Amherst College.
C.C.	Columbia College.
C.N.J.	College of New-Jersey.
D.C.	Dickinson College.
Ham. C.	Hamilton College.
Hob. C.	Hobart College.
H. C.	Hope College.
J.C.	Jefferson College.
Mid. C.	Middlebury College.
N.Y.U. }	University of City of N.Y.
or U.N.Y. }	
Q.C. }	Rutgers College, (Queen's)
R.C. }	
U.C.	Union College.
U. Pa.	University of Pennsylvania.
W.C.	Williams College.
W.R.C.	Western Reserve College.
Y.C.	Yale College.

THEOLOGICAL SEMINARIES.

A.S.	Andover Seminary.
A.R.S.	Associate Reformed Seminary, (Masou's.)
Anb. S.	Auburn Seminary.
H.S.	Holland Seminary.
N.B.S.	New-Brunswick Seminary.
P.S.	Princeton Seminary.
U.S.	Union Seminary.

OTHER ABBREVIATIONS.

B. or b.	Born.
C. or c.	Come.
Cl.	Classis.
d.	Died.
dep.	Deposed.
L. or l. or lic.	Licensed.
Misa.	Missionary.
N.B.	New-Brunswick.
Presb.	Presbytery, or Presbyterian.
S. or s.	Son.
susp.	Suspended.
w. c.	Without pastoral charge.

* * The initials to many of the articles refer to ministers whose names are found in the work.



THE REFORMED CHURCH

IN

AMERICA.

HISTORICAL INTRODUCTION.

GENERAL.

THE Protestants on the Continent of Europe were divided, in less than a quarter of a century after the Reformation began, into two great divisions, known by the names of the Lutherans and the Reformed. Each existed by the side of the other, in the various nations where the Reformation extended, and each represented a particular aspect of doctrine. The Reformed Church had its origin in Switzerland, under Zwingli, and was more fully developed by Calvin. It extended into the Palatinate, France, (where it soon reached the number of two thousand congregations,) Holland, various parts of Germany, Poland, Bohemia, and even appeared in Spain and Italy. Persecutions soon extirpated it in France, its adherents being either killed or driven into exile. The dissenting elements in England which had abolished the Episcopate, and the Presbyterian Church in Scotland, corresponded entirely to the Reformed Church of the continent. The reformed theology has been prolific in systems of varied type, and in a rich symbolical literature. In the freest and most advancing nations, it has ever had the strongest hold—those nations which are leading the van in the general progress of mankind. Most of the sects of modern times have sprung into being from its impulse, or in opposition to it. The system has a practical and reformatory vigor, springing partly from its polity, and partly from its general spirit. The Lutheran division of the Evangelical Catholic Church has been comparatively stationary, while the Reformed division has been noted for its practical energy. Its Presbyterian and Synodal constitution, or the pure congregationalism of certain portions, has given it much of its vitality.

THE REFORMED CHURCH IN AMERICA.

Many adherents of this faith, led by various causes, emigrated to America. Those from Great Britain have been generally distinguished by names derived from their forms of church government; while those from the continent, maintaining the general epithet of Reformed, have, on account of the different nationalities from which they sprung, and out of love to their fatherlands, retained patrilial adjectives to designate their origins. But these various national distinctions have become comparatively meaningless in the general Americanization, and, to a great extent, intermixture of the Reformed Churches from the continent. The French Reformed—the noble Huguenots—have been absorbed by other branches which flourished around them. Scores of their family names now appear connected with the Reformed branch from Holland; while the Hollandish, the Swiss, the German, and other emigrants, from the earliest times to the present, have attached themselves to the German or Dutch branch of the Reformed Church, or to some of the Presbyterian bodies, as location and circumstances determined. Up to the revolution, or even later, the German churches, mostly from the Palatinate on the Upper Rhine, placed themselves under the care of the Synods of Holland, because the churches from which they sprung were “under the cross.” Indeed, it may be truly said that all the elements of the Reformed Church from the continent, were under the ecclesiastical care of the church in Holland. French, and German, and Swiss, as well as Dutch, from all parts of the New World, turned to Amsterdam for men and money. The Westminster and the Heidelberg Catechisms are respectively the symbols of faith of the British and the Continental branches. These mutually supplement each other, being composed, the one from a philosophical, and the other from an experimental stand-point.* In doctrine they are substantially identical.

THE NETHERLANDS BRANCH.

Since Holland herself was the asylum for the oppressed of all nations, there was no necessity that her citizens should leave her shores for the enjoyment of religious freedom. The first emigrants, therefore, from Holland to America were those engaged in trade. They were under the immediate patronage of the Dutch West-India Company; and when their numbers had sufficiently increased, they organized a church at New-Amsterdam. This may have been as early as 1619,† though they are not known to have

* Dr. Livingston expressed the desire, in 1783, in a lengthy letter to Dr. Westerlo, that some genius, equal to the task, would arise to draw up a plan for uniting all the Reformed churches in America into one national church. Notwithstanding the seeming difficulties in the way, “I humbly apprehend,” says he, “this will be practicable; and I yet hope to see it accomplished.” Let them begin the work by indorsing each other’s symbols.—*Livingston’s Life*, p. 159, ed. 1856.

† Gunn’s *Memoir of Livingston*, p. 44, ed. 1856.

had a pastor till 1628. (MICHAELIUS.) The West-India Company acted as their medium in procuring ministers, putting their requests in the hands of the clergy of Amsterdam. The Hollanders were, therefore, the first who planted the Reformed Church, as it had been distinctively known on the continent, in America.

The first period of their history extends over nearly half a century, down to their surrender to the English. Their numbers were constantly augmented, during this time, by immigration and natural increase, until they reached 10,000. They were confined, in their location, to what is now New-York, Brooklyn, and Bergen, and had also settlements at Kingston and Albany. At the surrender, there were nine Reformed churches, besides one at New-Amstel, in Delaware, which maintained a doubtful existence. Five of the remaining churches were on Long Island.* Possibly another also existed at Harlem. Twelve ministers had been employed up to this time, seven of whom were in the country at the surrender. A few of other religious tenets were reluctantly tolerated. For minuter details, see the names of the individual ministers.†

QUIET GROWTH, 1664-1737.

The Second Period extends over three quarters of a century, or from the surrender to the English to the first efforts to secure some sort of independent ecclesiastical power. Holland immigrants ceased to arrive. It was in general a period of quiet prosperity and peace, though collisions with their English governors sometimes occurred. Governor Andros attempted to foist an Episcopalian minister on the Dutch Church of Albany, (VAN RENSLAER, VAN NIEWENHUYSEN,) and Governor Fletcher, having endeavored to impose the English language on the Dutch colonists, as had been tried before, and failing, procured the passage of a bill *for the settling of a ministry*.‡ This substantially, though not literally, established the

* Flatlands, Flatbush, Bushwick, Gravesend, and Brooklyn.

† Michaelius, Bogardus, E., Biekerus, Megapolensis, J., Grasmere, Drisius, Polhemus, J. T., Schaats, Blom, Megapolensis, S., Selyns, and Welius.

‡ Some dissenters, wishing to build a church at Jamaica, and not having the means, applied to Governor Fletcher for assistance. He, perceiving that the Assembly were in favor of granting their request and settling a maintenance for ministers, thought it a fit opportunity to do something surreptitiously for the English Church. James Graham, the Speaker of the Assembly, was accordingly directed to draw up a bill prescribing the method of induction, so wording it that, though it might apply to dissenters, it could, with the help of the Governor, be made especially to subserve the Church of England. (*Col. Hist. N. Y.* v. 321.) Bellomont writes, in 1693, that Fletcher took advantage of circumstances "to divide the people, by supposing a Dutch and English interest to be different here, and therefore, under notion of a Church of England, to be put in opposition to the Dutch and French churches established here, he supported a few rascally English, who are a scandal to their nation and the Protestant religion, and here great opposers to the Protestant religion, and who joined with him in the worst methods of gain and severely used the Dutch, except some few merchants whose trade is favored, who ought to have an equal benefit of the English Government, who are most hearty for his present majesty, and who are a sober, industrious people, and obedient to the Government." (*Col. Hist. N. Y.* iii. 325)

Episcopal Church in the counties of New-York, Kings, Richmond, and Westchester. (SELYNS.) The Church of New-York, however, procured a charter from Fletcher, giving them the privilege of calling their own ministers, and none of the Dutch churches seem to have been prevented in doing this. In the counties above mentioned, however, they were obliged to pay church rates for the support of the English Church.

The Dutch were now a distinct element in a growing British province. It became a necessity for their leading men to speak the English language. A few French Huguenots came over, settling on Staten Island, at New-Rochelle, in the city, and at New-Paltz, who cordially fraternized and in time coalesced with the Dutch. (DAILLE, BONREPOS, PERRET.) The Dutch inhabitants, on account of English oppression, began also about the close of the century to emigrate into the interior. Thus Middlesex and Somerset counties, in New-Jersey, and also, partly for the same reasons, Monmouth and Bergen counties, were settled, although the former had some original colonists, and the latter also had received directly many employees of the West-India Company, in reward for services. The mild and republican form of government in New-Jersey, in contrast with the more oppressive government of New-York, was very attractive to the older colonists both on the Hudson and in New-England. By colonization and natural increase, therefore, during this second period, about fifty new churches were organized. Fourteen of these were in New-Jersey, about twenty on the slopes of the Hudson, and half as many in the valleys of Schoharie, Ulster, and Orange, and a half-dozen on Long and Staten Islands. Forty-two ministers also during this time had begun their ministrations in these churches, some of them continuing, however, only a short time. At the close of this period there were sixty churches and seventeen ministers of Hollandish extraction in America.

THE GERMAN AND SWISS BRANCH.

But while these events were transpiring on the Hudson, another branch of the Reformed Church was locating on the Delaware and Susquehannah. As early as 1684, the Frankfort Land Company began to send German settlers to Pennsylvania. The Romish religion had obtained the upper hand again in the Palatinate, after the palmy days of Frederick III., and the oppressed inhabitants sought freedom of conscience in the new world. Thus began the Reformed Church of German extraction in Pennsylvania. The full tide of emigration did not fairly begin till about 1709. In this year, four thousand Palatines embarked for New-York, but seventeen hundred died on the passage. They were invited to settle on the Livingston Manor, and many of them did so. Others settled in Schoharie and in the valley of the Mohawk.* The following year large numbers of the same class fled to North-Carolina, (where some French Protestants had already settled on

* *Col. Hist. N. Y.* v. 553.

the banks of the Neuse,) and founded New-Berne. They had preachers among them, but in 1713 the settlement was broken up by the Indians. The remnant fled to South-Carolina. Many Germans of Pennsylvania subsequently emigrated to the Carolinas. Many Swiss were also mingled with the various bands of emigrants, who were absorbed by the Germans and the Dutch. (GOETSCHY, BOEHM, WEISS, DORSTIUS.) But these Germans could obtain no help from their native country, on account of its interior position and the persecutions which the mother Church was then enduring. But living often side by side with the Dutch, and observing the care bestowed on them by the Classis of Amsterdam, they naturally craved assistance and oversight from the same. The Church of the Palatinate also kindly asked this Classis, as they were on the sea-coast and had constant intercourse with America, to lend the emigrants such help as they could. As early as 1730, a correspondence began between the German churches and the Classis, which continued more than fifty years. Weiss had gone back to Holland in 1729 and secured help. (WEISS.) There were at this time about fifteen thousand Germans in Pennsylvania. The Classis agreed to help them on condition that they would adhere to the Heidelberg Catechism, the Palatinate Confession of Faith, the Canons of the Synod of Dort, and the Rules of Church Government of Dort. This was agreed to.* In 1731, while the Synod of Holland was in session at Dordrecht, eight hundred exiled Palatinates passed through the place, to take ships at Rotterdam for America. The Synod visited them in a body; religious exercises were observed, help was given them for their immediate necessities, with the pledge that the Church of Holland would not forget them in their new abode. But circumstances intervened, and nothing effectual was done for them for fifteen years.

In America, the German and Hollandish divisions of the Reformed Church had comparatively little intercourse, as both were dependent, widely separated at that day, and could be of little benefit to each other. Yet they were not altogether strangers. On the Raritan, the Germans and the Dutch touched each other. As early as 1705, German Valley, and soon after Lebanon and Amwell,† were settled by the Germans. Frelinghuysen and Dorstius were intimate friends, and correspondence and visitations were not altogether wanting between the ministers of New-York and Philadelphia. In Schoharie and Columbia counties, and on the Mohawk, the Germans and Dutch were intermingled, and have to a great extent coalesced.

QUASI-AMERICAN JUDICATORIES, 1737-92.

The Third Period extends over a little more than half a century, and is a period of aspirations, of difficulties, and finally of independent organization.

* From a pamphlet published by Weiss, in 1731, concerning his arrangements with the Classis, a copy of which was sent by Prof. Buddingh to Dr. T. De Witt in 1850.

† The original German church of Amwell is now the Presbyterian church of Ringoes, where Dr. Kirkpatrick so long ministered.

The churches in America had procured their ministers hitherto, with a half-dozen exceptions, from Europe.* But the tie which bound them to Holland was continually becoming weakened. Many of the Dutch were beginning to use the English tongue. For more than two generations they had been subject to English rule. A new American life was developing. The churches were suffering for ministers. Great practical difficulties existed in obtaining a supply from Holland, and when obtained, they were often not adapted to American society. A few young men had been sent across the ocean to study and receive ordination, but the delay, expense, and danger were great. (THEOLOGICAL SEMINARY.) There was only one third as many pastors as churches. Presbyterians and Independents had the power of ordination in their own hands. Ought not the seventeen Hollandish ministers, representing sixty churches of the Reformed faith, to have some sort of power? be associated in some way to look after the interests of the starving churches, and not depend wholly on others, not well acquainted with the circumstances, three thousand miles away?

For these American Reformed churches, while they first naturally sought help and advice from their native land and from the Classis of Amsterdam, as most convenient, found themselves gradually brought into complete subordination to that Classis. The right of ordination and of ecclesiastical decisions, at first casually vested in them, the Classis at length tenaciously claimed. The ministers sent out by them were naturally attached to the Classis, both by a sense of interest and protection. Hence some of these sided with the Classis. But the privilege was granted at length to Messrs. Erickson and Haeghoort to ordain John Schuyler to the ministry in 1736. (SCHUYLER.)† This privilege was suggestive. There were also noble spirits who felt that the proclamation of the Gospel to the perishing was of infinitely more importance than ecclesiastical restrictions. And while, for the sake of peace and harmony, they proceeded cautiously and calmly; yet on one occasion two ministers, one from the German and the other from the Dutch communion, ordained a man on their own responsibility to the ministry. (GOETSCHUIS.) In 1737, therefore, five ministers (namely, Du Bois, Haeghoort, Freeman, Van Santvoord, and Curtenius) met in New-York and drew up a plan for the establishment of a coetus or association, and submitted the plan to the churches. The plan adopted provided for delegates from every church, lay and clerical, the transaction of only ecclesiastical business, while acknowledging subordination to the Classis of Amsterdam; yet for the greater advantage of the congregations, *circles* were to be established, to which the questions of congregations were first to be taken, and ultimately, if necessary, to the Coetus. It was also stipulated that all ministers hereafter arriving should belong to the Coetus. In April, 1738,‡ nine ministers, a bare majority, met in New-York, (Frelinghuysen,

* Megapolensis, S., Bertholf, Van Driessen, J., Schuyler, Goetehius, J. H., and Morgan.

† Boehm, of the German Church, had also been ordained, by Boel and Du Bois of New-York, in 1729.

‡ It is worthy of note that in this same year, (1738,) Elias Van Bunschooten and Jacob R. Hardenbergh were born, the former destined first to endow the educational department of

Erickzon, Boehm, and Schnyler, in addition to those before mentioned,) and sent this plan for a yearly Coetus to Holland for approval. Nine years elapsed before permission was granted. In the mean time, the Classis, anxious to secure the welfare of the Church, sought to effect a union of both the Dutch and German branches with the Presbyterian Church, but without success.* (DORSTIR.) The Classis was therefore loath to grant their request, not only lest it should ultimately destroy their authority over them, but also lest these churches should be left without any adequate care and attention. It was at length, however, obliged to yield.

For in the mean time the sad condition of the scattered and wasted German Reformed churches, had become better known in Holland. Weiss in 1729 had obtained the promise of protection and oversight from the Classis, (WEISS,) and in 1746, Schlatter, in tender pity for these churches, half independent, and at the mercy of every errorist wandering over the land, had procured the appointment for himself of General Agent, to visit, organize, and consolidate them into some sort of an ecclesiastical body. (SCHLATTER.) This became the German Coetus or Synod. The sad representations made of the condition of these churches compelled the Classis to grant their prayers, and hence the mission of Schlatter. But after doing this, they could not well longer delay an affirmative response to the request of the Dutch. In May, 1747, their answer was made known to them, the letter having been brought by Domine Van Sinderin. Arrangements were made for holding their first meeting on the second Tuesday of September. The first German Coetus was held in the same month.

THE PERIOD OF THE COETUS.

But this Dutch Coetus proved to be, after all, an inefficient body. Their powers were too circumscribed. It could not ordain without special permission in each case, and their requests were sometimes refused; neither could it finally decide in any matter. Its inability to promote the true interests of the American churches was deeply felt. Some were also bitter opponents, and refused to recognize its authority. In the mean time Coetus ordained several young men. These American-made ministers generally spoke with warmth of an independent establishment. They were also found to be quite as acceptable as others. They argued that in case of a protracted war, all intercourse would be cut off with Europe, and the churches would be deprived of all service. As it was, years often passed before calls sent to Holland were filled. The friends of independence therefore charged the mother church with inconsistency and tyranny in refusing

the Church, and the latter to be the first president of the college established by the Coetus party.

* *Schlatter's Life*, p. 42.

to grant privileges, which were claimed on admitted principles to be necessary to her own government. Rev. John Leydt was sent as a delegate to the Coetus of Pennsylvania, to ask them to unite with the Dutch Coetus, at least as to the founding of a Seminary. But the Germans declined on account of their recent obligations to the Church in Holland, which had so carefully cherished and liberally aided them. But a moiety if not more of the Hollanders were in favor of independence, and some of the European ministers indorsed them. A strong party was thus formed, and the proposition was boldly advocated of withdrawing from the authority of the Classis of Amsterdam, and organizing an American Classis. This was officially recommended in 1753.*

THE AMERICAN CLASSIS *VERSUS* THE CONFERENTIE.

The next year a plan for this purpose was drafted, adopted, and transmitted to the several churches for ratification. A Classis was actually organized in 1755, but its minutes are supposed to be lost. The more conservative members of Coetus now indignantly withdrew, carrying the minutes of Coetus with them, (and in whose book they henceforth recorded their own acts,) and were joined by those who had never adhered to the Coetus, and these styled themselves the *Conferentie*, the Dutch word for the Latin Coetus. It must, however, be said to the credit of the Conferentie that, having been educated in the universities of Europe, they feared it would be impossible to prepare a suitable ministry here, especially for the Dutch, surrounded as they were by the English language and laws. Yet, in 1765, they formally adopted, as their own, the original constitution of the Coetus, written a generation before.

Their letters are very bitter against the Coetus, charging its members with many ecclesiastical irregularities. Their real offense, however, was, that they were determined to have an independent American Church, and American institutions of learning. The animosity became very bitter; churches were often divided, and neighboring ministers at variance. The Conferentie were also guilty of gross ecclesiastical irregularities. (MEYER, II.)

The civil government, also, for some time had been growing uneasy in view of the increasing number and influence of the non-conforming churches. The provincial government made it a matter of official communication to the home government. Ministers were required to take the oath of fidelity to the king of Great Britain, abjuring all allegiance, civil or ecclesiastical, to any other power. And although this had been the case for a long time, the American party now took advantage of it to help their cause.

* To defeat these radical plans, Domines Ritzema and De Ronde, the leading spirits in the opposition, procured the insertion of a clause in the charter of Kings (now Columbia) College, in 1754, giving the Consistory of the Church in New-York the right to appoint a Theological Professor in that Institution. (THEOLOGICAL SEMINARY.)

They declared that the required oath to Great Britain was inconsistent with their allegiance to the Classis of Amsterdam. Prudent members of both parties were sadly grieved at this state of things. The very existence of the church was threatened. The evil seemed to be, without remedy, as both parties were tenacious. Many who hated discord joined other denominations.

The call of Domine Laidlie to preach in English, was considered as another dreadful innovation, although the younger generation in New-York and vicinity could not understand Dutch preaching. Yet Dr. Livingston subsequently declared that this step should have been taken a century before. And then the procurement of a charter, by the Coetus party, for Queen's College, from Governor Franklin of New-Jersey, for the express purpose of preparing young men for the ministry—this last act seemed to preclude all possible overtures between the opposite parties.

PROVIDENCE.

But in the mean time God was preparing the way for a reconciliation. The best judges felt that the basis of any reconciliation must be laid in Holland. A happy train of circumstances secured the desired result. In 1766, John H. Livingston had gone to Holland to pursue his studies for the ministry. He was grieved with the dissensions at home. The true state of the case, the conditions of American society, and the necessity for ecclesiastical power were not accurately understood in Holland. He took special pains to acquaint the members of the Classis, privately, with the state of the facts. The Conferentie would yield to the recommendation of the Classis, and the Coetus of course would be satisfied with what should accord substantially with their own principles. He prevailed upon the Synod of North-Holland to delegate full powers to the Classis of Amsterdam to settle the whole matter. This simplified the business. He then prepared a plan of union, which the Classis approved. The members of Classis also promised, by private correspondence with the leaders of the Conferentie party, to smooth the way. Mr. Livingston was called to the church in New-York, and in 1770 returned with the plan of union. He judged it prudent to unfold at first only the outlines of the plan. It met with a favorable reception, and he was encouraged to proceed. He proposed to the Consistory of New-York, which had been comparatively neutral in the strife, to invite all the churches to send delegates to a convention, to be held in the city for the express purpose of healing the divisions, and forming a plan of union and general peace.

UNITY RESTORED.

In October, 1771, twenty-two ministers and twenty-five elders, representing thirty-four churches, met in kindly spirit, with a real desire for peace. There were at this time about ninety churches, and thirty-four

ministers. A committee of twelve was appointed, of equal numbers from both parties and from the neutrals, when the plan brought from Holland, and already indorsed provisionally, was presented and adopted as a basis of union. This plan related to the internal arrangement and government of the churches, the healing of the differences, and the restoration of peace and union, as well as the conducting of a correspondence with the mother church in Holland. It made arrangements for the organization of one General and five Particular bodies; or, in other words, a Synod and five Classes. *The licensing and ordaining power was at length given to this assembly*, with the understanding that the names of all ministers were to be transmitted to Holland for registration, with a yearly copy of the acts of the Synod; and appeals could yet be carried to Holland. This was, however, never done. One or more professors were to be chosen from the Netherlands, upon the advice of Classis, (THEOLOGICAL SEMINARY,) who were to have no connection with *any English academies*. These Articles of Union were to be binding only after their ratification by the Classis of Amsterdam.

This plan was transmitted to Holland, and an answer was received in October, 1772, entirely approving it.

THE LETTER OF THE CLASSIS OF AMSTERDAM.

To the Convention of United Brethren, Ministers, and Elders of the Reformed Dutch Churches in New-York and New-Jersey.

REVEREND AND MUCH RESPECTED BRETHREN: We received your friendly letter, with the accompanying documents, dated October 18th, just previous to the close of the year, and in season to present them at the first Classical meeting in the new year, that they might take them into consideration, and communicate the result of their deliberations as speedily as practicable. We have learned from the documents you have sent to us, with great joy, that the God of peace has inclined the hearts of the brethren, long divided by unhappy contention, to seek delightful peace and reunion in brotherly love; so that, by the friendly invitation of the Consistory of the Church in New-York, most of them assembled in that city, and, after a session of four days, were reconciled and united to each other. We also learn that the absent brethren, mostly prevented by circumstances of a domestic nature, have given the assured hope that they will be satisfied with the plan of union. We have not in a long time been so much rejoiced by gratifying intelligence from our churches in foreign lands as by that now received from you, which is "good tidings from a far country," like water, refreshing to our souls, weary and thirsty by reason of our former correspondence in relation to existing difficulties. Well may we, in the congregation of God's people, offer up our joyful songs of praise to the God of peace. We desire, with our whole hearts, and in pure, disinterested love to the brethren and the church, that this peace and union may be universal, and prove perpetual. The pious zeal of the Consistory of New-York; the willingness and readiness of the brethren to respond to their invitation to assemble in convention; the pious and edifying character of their deliberations during their session of four days; and the declared assent of most of their absent brethren, conspire to warrant

the well-grounded hope that such will be the result. In order speedily to confirm and bring to conclusion this sacred work of peace, and to allow no languor or delay, we have in our Classical meeting attentively read and maturely considered the proposed articles, adopted by the brethren present as a basis of union. These articles essentially correspond with the plan heretofore proposed by us, and appear to be wisely adapted to the peculiar circumstances and condition of the churches of New-York and New-Jersey. The Classis, cordially desirous to see peace and harmony restored and established among their brethren in the common faith in America, wish it to be extensively published, that they have heartily and unanimously approved the plan of union, without proposing any alteration or addition; and they express their ardent hope that the brethren not present at the convention lately held in New-York, may be animated with the same zeal for the attainment of peace and harmony, and adopt the plan of union without suggesting any material alteration.

We trust that our full approbation will tend to promote this most desirable end in your entire unanimity. Still, the general convention of the united brethren and churches not only claims the freedom, but (according to the import of the articles now approved by us) feels itself bound further to make such stipulations and additions as the interests and welfare of the churches may require. We, therefore, request the brethren who have signed the articles of the plan of union (having entire confidence in their love of and devotion to the cause of peace) to employ all their efforts for the accomplishment of the proposed object, and especially to seek the reconciliation of the church at Kingston with their minister, Rev. H. Meyer. We are rejoiced to hear that he yielded, with the other brethren, his full approbation to the articles of union, and hope that the reconciliation between him and the church may soon be effected, through the kind mediation of the brethren, unto mutual satisfaction and rejoicing. We cheer ourselves with the hope which you have expressed to us, that when our ready and full approbation of the articles of union shall be sent to those particular churches which have not signed them, it will exert such a strong influence as to lead to their acquiescence and approbation. Thus, a speedy adoption of the articles as conditions of peace, will, before long, bring to an end all divisions and dissensions, cause them to be ever forgotten, and unite the hearts of the brethren so closely that they shall continually remain a well-cemented body, abiding in one spirit, and with one accord striving for the faith of the Gospel. Thus shall the mother church of the Netherlands remain in close connection with her daughter dwelling in a distant country, in the unity of faith and love, and built on one common constitution. Thus, also, the churches of New-York and New-Jersey may successfully appeal to the civil authorities, with good hope of success, for the maintenance of their ecclesiastical freedom and privileges, preserving fully the character of Reformed Dutch Churches, as originally organized. Thus may our Reformed Church in your land, in the midst of so many denominations as surround her, exhibit the beautiful and attractive appearance of the Lamb's bridal church, "Fair as the moon, clear as the sun, and terrible as an army with banners." Over your peaceful church, animated by truth and love, inseparable, united, God will command his "blessing, even life for evermore," even as "on a habitation of righteousness and a mountain of holiness," the fragrance of which shall spread all around, and attract many to her communion, as members of the "one body in Christ." Nothing can prove more delightful to us who have, with a disinterested spirit, strongly exhorted the brethren to a reconciliation and union, and, at the same time,

to a close correspondence with the Reformed Church of Holland, and continued attachment to her faith and order, than henceforth to see the churches of New-York and New-Jersey a true *Philadelphia*, where the Lord loves to dwell. For this end we entreat, in behalf of the brethren and churches, the direction of the "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy." May the hearts of all flow together into one, and be bound together in love, which is the bond of perfectness. Thus, "the fruit of righteousness shall be sown in peace of them that make peace;" yea, the God of peace shall impart the earnest of salvation to those on whom he pronounces the blessedness of the peacemaker, and furnish therein the evidence of their heavenly sonship. Commending you to God's manifold and best blessing for this and continued years, yourselves, your families, your churches, and ecclesiastical assemblies,

We remain, reverend and respected brethren, with true brotherly love and regard, your fellow-servants and brethren in Christ,

N. TETTERODE,

V.D.M. Amst. et Deputatorum Classis ad res externas, Praeses.

JOHANNIS ARN. ECK,

V.D.M. Amst. et Dep. Classis ad res externas, Scriba.

AMSTERDAM: Done in Classical Session, Jan. 14, 1772.

A few ministers and churches, however, continued to stand aloof from this union for several years. But in the main, harmony was restored and the parties cordially coöperated. Students began to increase and churches were multiplied. The Revolution delayed the consummation of the Professorship, but hardly affected the steady increase of ministers and churches. During this third period this increase was especially marked. For four decades before any attempts to secure self-government had been made, the new church organizations averaged only seven a decade. But with the six decades beginning with 1730, the average is double, though this includes the period of bitter party strife and of the Revolution. And in the ministry the increase is still more striking. For forty years before 1730, the additions averaged only seven per decade; but for the next six decades, the average rises to seventeen. How suicidal was the policy of the Conferentie, which would have left the Church dependent and un-Americanized!

The duties of the Assembly or Synod, which had been formed by the articles of union in 1771, were necessarily somewhat indefinite. It was a transition period. The articles themselves betray the extreme delicacy with which every thing had to be treated. Moreover, our own Revolution, and the French Revolution so soon succeeding it, effectually broke off the correspondence with Holland, no official letters being received for thirty years, excepting in the brief interval, 1784-7, in which three were received. Hence it appears that the American churches did not become independent any too soon, as circumstances rendered any effectual oversight entirely impracticable for the whole of the next generation.

FURTHER DEVELOPMENT.

This circumstance, partly, together with the changed aspect of all their relations after the Revolution, compelled them now to organize the Church more completely. With the constant growth, and opening prospects, and call for laborers, as well as their new relations to the new civil government of the country, they felt that their true status must be known. The Articles of Union, in 1771, were only intended to subserve a temporary purpose, as was now asserted. Most of the denominations had already published their symbols and forms of government. A committee was accordingly appointed, in 1788, to translate the Symbols of the Church and the Articles of Church Government as used in the Reformed Church in Holland. In reference to the latter, some modifications were found to be necessary, and explanatory articles were accordingly attached, which articles became the basis of the government of the Church in this country. The Synod reviewed the whole work *seriatim* in 1792, and adopted it. This constitution provided for a General Synod, entirely independent, which was duly organized on June 3d, 1794, to meet triennially. It was a conventional body, consisting of all the ministers, with each an elder, and an elder from every vacant church, while the old original Synod took now the name of a Particular Synod,* and consisted of two ministers and two elders from each Classis. For a decade before this time the terms General and Particular had been indiscriminately applied to the old Synod.

During this third period of strife and organization no less than ninety new churches were organized, and eighty-eight ministers began their labors among them. Some few of these organizations were party affairs, which in time reunited with the churches from which they sprang. Many of these ministers also only continued for a short time. At the adoption of the constitution, there existed about one hundred and thirty churches and fifty ministers.

THE REFORMED CHURCH AMONG THE GERMANS.

During this same period (1737-92) the Reformed Church among the Germans was consolidated and organized into a Coetus by Schlatter. (SCHLATTER.) He found forty-six churches, but only four regularly ordained ministers. (DORSTIUS, BOEHM, WEISS, REIGER.) The people were sadly destitute. Their settlements extended from the Delaware beyond the Potomac. He laboriously itinerated among these churches, and brought order out of chaos. The regular supervision of the Classis of Amsterdam over the German churches here properly begins, although it was greatly interrupted by the French and Indian wars. During the first four years after Schlatter's arrival, only four new ministers arrived. (STEINER, BAR-

* Originally the Particular Synods consisted of all the ministers, with an elder from each church, of four neighboring classes.—*Art. Dort.* 47.

THOLOMAES, LEIDICH, HOCHREUTNER.) But in 1751 a new life was given to the German churches by Schlatter's visit to Europe. His report on these churches and the appeal which he made, which was printed, secured £12,000 for the benefit of these poor churches, besides seven hundred Bibles. Says the Classis of Amsterdam in this year, "The impulse of zeal and love in our Christian Synods and lower judicatories, and private members, seemed to be wrought up even to emulation in the good work of relieving these necessities." Twenty thousand pounds additional were subscribed by George II. and the nobility of Great Britain. These moneys constituted a fund for the support of ministers and schools. Six ministers returned with Mr. S. to America. (OTTERHEIN, STÖY, WALDSCHMID, FRANKENFELD, RUBEL, WISSLER.) He held his position as General Superintendent of these churches for eleven years.

But it was said that the wonderfully liberal contributions in Great Britain were made from political reasons, lest the Germans, increasing so rapidly, should become restive under English rule. Their power was already felt in Pennsylvania, and gave a distinct shade to legislation. They solidly voted to continue the Quakers in the Assembly of the State, and thus prevent a declaration of war against the French. They were also accused (1750-60) of Romanizing tendencies. The Classis of Amsterdam had their fears excited, but Rev. William Stöy, in behalf of Coetus, wrote to them, allaying their anxieties. Great attempts were made at this time to Anglicize these Germans, on account of political fears. The free-school scheme, therefore, founded largely on British benevolence, began to be looked upon as a political movement. Mr. Saur, editor of a German paper at Germantown, gave the alarm, and many agreed with him. The school plan was thus crippled, and even Mr. Schlatter did not escape suspicion. The Germans were made indignant that they had been represented (as they were told) as so ignorant and rebellious that they needed a foreign charitable fund. At first the German Coetus vindicated this British school-fund as necessary, but afterward had reason to suspect political designs; for teachers not in accordance with the Reformed or Lutheran faith were appointed, and they seemed intent on forcing the English language on the children, which their fathers did not approve. It is said that a part of these funds afterward went into the hands of the trustees of the University of Pennsylvania. (See *Schlatter's Life*, p. 303.) Yet eight German schools and one Presbyterian are found in 1760 receiving help from this British fund. The help ceased after 1762.

About one hundred ministers were or had been in connection with the Classis of Amsterdam who labored in the German churches. In 1792, they declared themselves ecclesiastically independent—a movement, no doubt, having some connection with the coincident independence of the Dutch churches. Their old Coetus continued down to the year 1816, when they organized their Synod.

THE AMERICAN REFORMED CHURCH—1792.

The Constitution now adopted in the shape of explanatory articles, and printed as an appendix to the original Articles of the Synod of Dort, remained in this form for forty years. A committee of revision was then appointed, and their work, with the addition of a few amendments, is our present Constitution. The Symbols of the Church are also included as a part of the Constitution. But, strange to say, the exact name of the Church was not originally accurately fixed in this instrument. The Church had been planted in this country as a colony of the Reformed Church of the Netherlands, and as such she was known for about a century and a half. In the mean time, with the surrender to the English, by English usage, the word Dutch became attached to her name. In 1818, the General Synod was incorporated under the title of "The Reformed Protestant Dutch Church." In her ecclesiastical records, however, the word Protestant was not used till 1840, when it was adopted by resolution. After much confusion of ecclesiastical and civil legislation, as well as of popular and ecclesiastical usage, and when fully convinced of the undesirableness of a foreign patritial adjective, in 1867, she returned to her original name which she had brought to this continent nearly a century in advance of any other denomination, and called herself "THE REFORMED CHURCH IN AMERICA." This constitutional amendment was adopted by a well-nigh unanimous vote.*

THE PROFESSORSHIP.

A Professor of Theology was chosen in 1784, and assistants were appointed from time to time, who delivered lectures in their own localities. After various ineffectual efforts to secure a proper endowment, the Professorship was merged in Queen's College, by a covenant between the Synod and the trustees of that institution. In the year 1825, for the first, the Church possessed three Theological Professors, and the institution was considered as fully organized. Additional articles of agreement were now entered into with the Trustees, by which a Theological College was organized, and the name changed from Queen's to Rutgers. Three years later, a Board of Education was established, to care for beneficiaries. In 1865, another Theological Professorship was added, and the covenant between the Synod and the Trustees of Rutgers College formally annulled. The following year, Hope College was organized in Holland, Michigan, and in a twelvemonth more, a Theological Seminary in the same place. (THEOLOGICAL SEMINARIES, COLLEGES.)

* See the able article on the history of the name in the Appendix to Minutes of General Synod, 1867.

CHURCH EXTENSION.

One of the first acts of the newly organized and now completely independent General Synod was to appoint a committee to seek a union with the other branch of the Reformed Church, the German. But no report from this committee appears. Soon after the Revolution, the work of church extension was inaugurated, but the impoverished condition of the country greatly embarrassed operations. The first voluntary collections now began to be taken. Applications for preachers came from Central New-York, Canada, the Delaware and Susquehanna regions, Virginia, and even Kentucky. The first church organized through these efforts was at Chenango, (near Binghamton,) New-York, in 1794.

These operations of the Church passed through several systems of experiment until our present Board of Domestic Missions was organized, in 1832. In the mean time, however, by the preceding efforts chiefly, about one hundred and seventy-five churches had been organized, mostly in the outskirts of the old settlements and in Central New-York. A number of these, however, did not long survive, from lack of ministers to supply them and members to sustain them. Yet in this same period (1786-1832) no less than two hundred and fifty ministers had begun to labor in the denomination. Since 1832, more than three hundred churches have been organized. About half of these were organized in the single decade 1850-60. Ten thousand Hollanders in the last quarter of a century, (a number equal to the original colonists at the time of the surrender to the English, in 1664,) have settled in Michigan and adjoining States, and are largely in our denomination. Since 1832, about eight hundred ministers have begun to labor in our churches, of whom nearly five hundred now remain. (DOMESTIC MISSIONS.)

FOREIGN MISSIONS.

In the work of Foreign Missions also there has been constant progress. In 1817, the General Synod united with the Associate Reformed and Presbyterian Churches in organizing "The United Foreign Missionary Society," which, in 1826, merged in the American Board. Dr. John Scudder was the pioneer missionary of the denomination, going to Ceylon. Rev. David Abeel was our pioneer missionary to the East-Indies and China. In 1832, the Board of Foreign Missions was established, in union with the American Board. Borneo, India, China, and Japan have been the fields of missionary operations. The three latter only are now under the care of the Reformed Church. In 1857, an amicable separation was effected from the American Board. Since then the receipts have been largely increased. Twenty-five or more churches have been organized on the foreign field, and about as many stations occupied, and about forty missionaries have been employed, besides female teachers and native helpers. (FOREIGN MISSIONS.)

THE GERMAN BRANCH—1792.

Since their independence in this year, they have steadily increased, especially by large numbers of immigrants. They have also dropped the term "German," and now call themselves "THE REFORMED CHURCH IN THE UNITED STATES." Their General Synod meets triennially. They have three District Synods, twenty-nine Classes, five hundred ministers, and about twelve hundred congregations. They labor for church extension at home, but have, as yet, done nothing for foreign missions, at least in an organized capacity. They have six colleges—namely, at Lancaster, Mount Pleasant, Meyerstown, and Mercersburg, Pennsylvania; Tiffin, Ohio; and Newton, North-Carolina; one collegiate institute at Reimersburg, Pennsylvania; and two theological seminaries—namely, at Mercersburg and Tiffin. Their contributions for benevolent purposes in 1867 amounted to \$65,000.

THE MINISTRY.

Abeel, David, (nephew of J. N. Abeel,) b. at New-Brunswick, 1804 N.B.S. 1826, l. Cl. N.B. 1826; Athens, N.Y. 1826-8, Miss. to West-Indies, Oct. 1828-July, '29, supplied Orchard St., N.Y.C. July-Oct., 1829, voyage to China, Oct. 1829-Feb. '30, Chaplain of Seamen's Friends' Soc. Oct. 1829-Dec. '30, Miss. of A.B.C.F.M. in Java, Dec. 1830-June, '31, Siam, June, 1831-May, '33, voyage to London, May-Oct. 1833, visits France, Holland, Germany, Prussia, and Switzerland, in the interests of Missions, Oct. 1833-Sept. '34, visits America, Oct. 1834-Dec. '36, West-Indies, Dec. 1836-May, '37, America, May-Oct. 1837, voyage to China, Oct. 1837-Feb. '38, Macao, Feb. 1838-May, '41, Siam, May-Oct. 1841, Borneo, Oct. 1841-Jan. '42, Kolongsoo, (near Amoy,) Jan. 1842-July, '44, Amoy, July, 1844-Jan. '45, voyage to America, Jan.-April, 1845, died at Albany, Sept. 4, 1846.

This excellent missionary was the grandson of James Abeel, of the city of New-York, who was a deputy quartermaster in the continental army. David sought entrance, at the age of fifteen, into the military academy at West-Point, but too many applicants had preceded him. He then studied medicine, but, as the light of grace beamed upon his mind, he benevolently turned his thoughts to the duty of seeking to save the perishing. His spiritual exercises were very powerful, and are preserved partially in a diary. He entered on his ministerial duties with a deep sense of his responsibility. He struggled in prayer, and hoped for great things, and was not disappointed. A general revival in his first charge gladdened his heart. Failing health, however, soon compelled him to give up his duties, and sail to the West-Indies. But, for a long time, he had reflected on the wants of the heathen world. It then, also, required far more courage than now to embark in a missionary undertaking. He collected intelligence, and prayerfully pondered the subject. At length the way opened, and he sailed as Chaplain of the Seamen's Friends' Society; and, after reaching China, was transferred to the American Board. He traveled in various parts of the East-Indies, surveying the field, acquiring some knowledge of the dialects, and assisting the missionaries whom he found there. His instructions were to ascertain the true condition of affairs in Eastern Asia, and to report to the Board. Hence the itinerant character of the record of his labors. And when his ill health compelled him to visit Europe and America, he excited

much interest wherever he went, by the reports which he made. His second visit and residence in China was during the opium war, to which he makes many allusions.

Mr. Abeel was not a man of remarkable power of intellect, or of peculiar genius; yet his mental formation was characterized by solidity and strength. He was a clear and close thinker, and could express himself with discrimination and force. He sought to improve his talents to their utmost, that he might use them to the glory of God. He was an indefatigable student, although his feeble health often seriously interfered with his studies. While a master of his mother tongue, he was also critically acquainted with several different languages. On account of an exquisitely musical ear, he was endowed with great natural capabilities for the acquisition of the Chinese. He was also acquainted with the Siamese and Malay languages.

As a preacher his discourses were clear and forcible. He was not given to abstract discussions of truth, but was plain and practical. While in the different localities abroad, he was generally chaplain to the foreign residents; and when at Kolongsoo, of the British army. His manner in the pulpit was unaffected, but, at the same time, winning and effective; and the musical and pleasing intonations of his voice added force to his language.

He contributed to the cause of missions by writing an account of his residence in China and the East, (1835.) He also published *The Claims of the World to the Gospel*, (1839.) His *Residence in China* discovers a quick apprehension, and a just perception of the beautiful and repulsive, in nature and in morals. The other bespeaks close discrimination, accurate representation, with candid and powerful argumentation. His many letters from abroad, published in the *Christian Intelligencer*, are full of interest. He had great prudence, energy, and correctness of judgment. He rose above the contracting influence of prejudice, and always embraced expanded views of duty.

While delighted in the pursuit of science and literature, he was eminently religious. He had the most exalted conceptions of the work of sanctification in the soul. He set the highest standard before him—that of the Saviour Himself. He set high value on the private duties of religion. He was an ardent student of the Bible. For days he would pore over some passage or chapter, till he had thoroughly caught its spirit. He loved to read it in the different versions as well as in the original, that he might find new beauties and thoughts. He was also a man of prayer. While a student, he had a bower to which he retired for this exercise. It was in such a place he first became impressed with the claims of the heathen. He drew his strength directly from God, and owed his attainments in piety to secret prayer. He had also remarkable habits of meditation; not that he thereby neglected active duties, but he meditated while engaged in such duties.

But humility was the crowning beauty of his character. While in great danger of spiritual pride, on account of his acknowledged piety, yet he only valued his growth in grace, as God enabled him to exercise childlike

humility. And all these attainments, as his diary abundantly shows, were made in opposition to a heart of wickedness. His spiritual conflicts were many and severe.

He also had most exalted views of Christian duty and responsibility. His piety was not selfish. Complete self-consecration to the service of the Master, in promoting the welfare of men, was his high and holy aim. And he sought to recommend religion by his life. He cultivated a meek temper of mind, abhorring all resentment or narrow-minded feeling. The commanding points of his character were ennobled and strengthened, while the selfish dispositions were corrected and restrained. He was also of a truly Catholic spirit. He could hardly recognize the dividing lines of denominations. He lamented over the struggles of sectarianism as a waste of precious time and a perversion of talents, while thousands were perishing. He also possessed refinement of feeling and manner. This gave him much influence as a missionary. He was greeted by the most refined, and received into circles of powerful influence. He himself, it is said, exerted an influence among the foreign residents of the East, almost as much as one of official rank.

It is believed that he exerted more spiritual good in his private intercourse with men, and by the power of his holy life, than as a preacher. All felt that it was a privilege to entertain him, for he left a blessing behind him. He was the founder of the Amoy Mission.—See *Williamson's Memoir*.

ABEEL, GUSTAVUS, (s. of J. N. Abeel.) U.C. 1823, N.B.S. 1824, l. Cl. N.B. 1824; English Neighborhood, 1824-8, (also Miss. at Hoboken,) Belleville, 1828-34, Geneva, 1834-49, Newark, 2d, 1849-64, resigned, w. c.

Abeel, John N., b. at New-York, 1770, C.N.J. 1787, stud. theol. with Livingston and Witherspoon, l. Cl. N.Y. 1794; (Philadelphia, Arch. st. Presb., 1794-6,) New-York, 1795-1812, d.

He began the study of law, but in about a year, his heart having been touched by Divine grace, he forsook his first choice for the ministry. He possessed a sound understanding, greatly improved by diligent application. His manners were unusually mild, unassuming, amiable, and winning. In society he was affable and communicative, his colloquial talents being extraordinary. As a minister, he was truly eminent. He had industriously cultivated his fine natural talents, and laid up large stores of valuable information. Few have possessed so nice and accurate discernment. His style was plain and simple, the strain of his discourse was didactic, and he usually preached extemporaneously. He delighted to dwell on Christian experience, in which he was always animated and interesting, rising often to uncommon elegance of diction and to true eloquence.

He was a faithful pastor, and the inquiring, the tempted, and the perplexed confidently sought his advice and instruction. He was also of a truly Catholic spirit toward all evangelical Christians. Yet in his own denomination, with a discrimination which few have possessed, he discerned

the path of her true interests, and employed in her behalf the energy of his talents, the charms of his eloquence, the weight of his influence, and the efficacy of his prayers. It was principally by his efforts that a large fund was raised for the fuller endowment of the Theological Professorship now about to be located at New-Brunswick, (1809.) Indeed, while laboring for this end, that disease was induced which terminated his life. But thereby the institution was founded on a permanent basis.

He deserved to be loved, and he was loved of all. His people furnished him ample means to undertake voyages for the recovery of his health. He was a principal agent in promoting a revival of religion in New-York, greater than had been known since the days of Laidlie. He refused offers and invitations to Boston and Philadelphia, and to the Presidency of Union College. His health began to fail in 1809. He spent one winter in South-Carolina and made a voyage to Rio Janeiro, but all his efforts and the best medical skill proved unavailing.

Abell, Jas. Chittenango, 1840-54, Waterloo, 1856-7, emeritus, d. 1867. ,

ACKERMAN, EDWARD G. R.C. 1866, theolog. student in N.B.S.

Ackerson, John H. N.B.S. 1839, l. Cl. N.B. 1839; Columbia, 1841-2, Schaghticoke, 1842-4, w. c. 1844-6, susp. 1847, dep. 1848.

Alburtis, (or Burtis,) John, b. 179. ., N.B.S. 1817, l. Cl. N.B. 1817.

ALLEN, JOHN K., (s. of P. Allen.) R.C. 1865, N.B.S. 1868, l. Cl. N.B. 1868; Hoboken, 1868—

Allen, Peter, b. in Columbia Co. N.Y. 1808, N.B.S. 1837, l. Cl. Poughkeepsie, 1837; West New-Hempstead and Ramapo, 1837-53, West New-Hempstead, 1853-62, d.

At the age of fourteen he made a public profession of his faith. He soon after had a strong desire to enter the ministry, but his early education being quite imperfect, and his means of improving it limited, he tried long to dismiss the idea. But it was of the Lord, who providentially opened the way for his subsequent instruction in the classics, under the care of Rev. I. N. Wyckoff, then of Catskill.

"He was a good man, and full of the Holy Ghost and of faith." He possessed that "meek and quiet spirit which in the sight of God is of great price." "In his tongue was the law of kindness," and he had imbibed much of his Master's meek and lowly spirit. Like Nathanael, it might be said of him, "Behold an Israelite indeed in whom is no guile." He was a man of prayer, and in this was the secret of his patient toil and unwearied perseverance amid the many trials and discouragements of his ministry.

For sixteen years he performed the arduous duties of a double charge. In many respects his field of labor was discouraging, but he learned to toil on, relying on the faithful promise of his Lord. Convinced that *duty*

was his, he had no difficulty in leaving results with his Master. He could sow weeping, and wait with uncomplaining patience for the harvest. He was always at his post, engrossed heart and hands in the work of saving souls, comforting the afflicted, and edifying the body of Christ.

For months before his death he felt his work was near its close, but was able to preach almost to the last. His end was just such as we would expect to follow so humble and godly a life. Patiently and peacefully he waited his Lord's coming, and died in joyous hope of a blessed immortality.—*J. H. D.*

ALLIGER, JOHN B. R.C. 1835, N.B.S. 1840, l. Cl. Ulster, 1840; Clove, N.Y. 1840-3, Shawangunk, 1843-50, Jamaica, 1851—

[Alsentz, John George, c. to America, 1757, Germantown, Pa. 1757-62, also supplying Amwell, N.J. 1760, Wentz's Ch., Pa. 1762-9, d. *See Harbaugh's Lives.*]

Ambler, Jas. B., b. in England, 1797; l. 1816; (Bradford, Eng. 1816-8,) c. to America, 1818, (Presbyt. 1818-33.) in Ref. Ch. 1833-48, d.

His ministry was extended through the northern and central portions of New-York till about 1833, when he connected himself with the Reformed Church. He commanded the utmost esteem for the sincerity of his piety and his untiring zeal. His ministrations were effective and successful. He was eloquent and dignified in his delivery, attentive as a pastor, and changeless as a friend. His labors in New-York State and City and in St. John's (N.B.) were very successful.

AMERMAN, JAS. L. N.Y.U. 1865, N.B.S. 1868, l. Cl. N.Y. 1868, Addisville, 1868—

Ames, John W. Studied under Livingston? Miss. on Delaware, 1814.

Amerman, Albert, C.C. 1812, Assoc. Ref. Sem. 1816, l. Cl. N.Y. 1816; Johnstown and Mayfield, 1817-20, susp. restored, Johnstown and Mayfield, 1820-1, *Johnstown and Mayfield*, indep. 1821-43, *Huckensack and Puterson*, indep. 1843-55, *Huckensack*, indep. 1855—

Amerman, Thos. A. A.C. 1827, N.B.S. 1830, l. Cl. Poughkeepsie, 1830; Beckman, N.Y. (S.S.) 1830-1, Coeymans, 1832, (Presb. 1832-5,) Shokan, 1835-8, Jamesville, 1838-40.

ANDERSON, WM. N.B.S. 1849, l. Cl. N.Y. 1849; Peapack, 1849-56, Fairview, 1856-9, Newtown, 1859-66, Greenbush, 1866—

ANDERSON, WM. H. R.C. 1862, N.B.S. 1865, l. S. Cl. L.I. 1865; Cortlandtown, 1865-6, w. c.

[Antes, Henry, c. to America, 1726, Oly, Pa. 1730-48, a Moravian, 1748-50, indep. 1750-5, d.]

His name is often referred to as "the pious and active German Reformed layman of Frederick township," (now Montgomery Co., Pa.) He first appears prominently on the stage about 1736, though he had then been in Ame-

rica more than ten years. He was a man of deep and earnest piety, and therefore could not fail of feeling a lively concern in the religious interests of the early German immigrants. He was endowed with good talents, which were cultivated by reading and study, so that he was well reported of abroad as well as at home. The destitute spiritual condition of the people compelled him, as a Christian, though unlicensed by the Church, to call the people together for exhortation and prayer. He mourned over the divisions existing among Christians, and heartily joined in the movement of the time to unite all religious souls in what was called "The congregation of God in the Spirit." He was rejoiced when, in 1736, John Adam Gruber invited all awakened souls to a new organization of union, which resulted in the above-mentioned effort. He himself issued a call to all Christians in 1741, to meet at Germantown, and which was followed by six successive meetings, in the first half of 1742, of a similar character, (called Synods,) and it was through these that "The congregation of God in the Spirit" received formal organization. It received all evangelical Christians, without interfering with their creeds; yet they came together in a common synod for the advancement of Christ's kingdom. Mr. Antes was himself licensed by this Synod, 1742, to go forth and preach, and he is universally spoken of by all in terms of highest praise. But this effort for union, while showing the longings of the Christian world, was premature, and by 1748 had exhausted itself. In 1747 a Lutheran, and in 1748 a Reformed Synod were organized, and the Moravians also organized about the same time, and each drew its own material to itself. Antes joined the Moravians, but in 1750 separated from them on account of certain vestments which were introduced in their communion service. Yet he frequently afterward assisted them, showing that he cherished no ill-will.

Antonides, Vincentius, b. 1670, c. to America 1705; Bushwick, Flatbush, Flatlands, Brooklyn, New-Utrecht, Gravesend, 1705-'44, also Jamaica 1705-'41, d. 1744.

A paper of the day says: "He was a gentleman of extensive learning, of an easy, condescending behavior and conversation, and of a regular, exemplary piety, endeavoring to practice himself what he preached to others was kind, benevolent, and charitable to all, according to his ability; meek, humble, patriotic, and resigned under all his afflictions, losses, calamities, and misfortunes, which befell him in his own person and family.—See also *Doc. Hist. N. Y.*, iii. 89-115, qt. ed.

ARCLARIUS, AND. M. R.C. 1863, N.B.S. 1866, I. Cl. N.B. 1866; North-Esopus, 1866—

Arondeus, Johannes, c. from Holland, 1742, Bushwick, Flatlands, Brooklyn, New-Utrecht, and Gravesend, 1742-7, Raritan, Readington, Harlingen, Six Mile Run, and Three Mile Run, 1747-54, d.

He was a very troublesome and contrary man. The civil and ecclesiastical records constantly refer to him, but only to present him in an unenviable

character. He was a violent opponent of the Coetus. He actually had himself installed pastor of the churches in Somerset Co., by Fryenmoet, and ministered to the enemies of Frelinghuysen. The Harlingen records were taken possession of by his party, and his ecclesiastical acts recorded in them, for all the surrounding churches. He ordained new consistories for Three Mile Run, Six Mile Run, Harlingen, Readington, and Raritan, and his baptisms of the children of the disaffected, in this region, are recorded for seven years, from 1747. The Harlingen consistory started new records (both books are still preserved) in 1749, and left the site of the old church, selecting a new site for a new building.

Various petty and contemptible troubles are recorded of him on Long Island, which are not worth the recital. He brought religion into contempt. His people on Long Island called Van Sinderin, in 1747, with whom he had constant difficulties. He was charged with drunkenness and other crimes, and finally Coetus secured his suspension from the ministry. His name last appears in 1754, when it is supposed he died.—See *Millstone Centennial*, and *New-Brunswick Hist. Discourse*, by Steele.

ATWATER, ELNATHAN R. U.C. 1834; 1. Presbyt. Albany, 1848; (Tribe's Hill, Presbyt.) 1848-51, (Ref. Ch. 1853,) Assist. Ed. *Ch. Int.* 1853-68; Ed. *Ch. Int.* 1868—

AURAND, Henry, P.S. 1825, Columbia, 1860-3.

AYRES, Sam. B. C.N.J. 1834, P.S., 1837, 1. Presbyt. Newton, 1837, Minisink, 1838-41, Ellenville, 1841-54, Vanderveer, 1854-66.

BAAY, Jac. N.B.S. 1860; 1. Cl. N.B., 1860, Keokuk, 1860-5.

BABBITT, Amzi, C.N.J. 1816, P.S. 1821, (Pequea, Pa. 18... , Presbyt.) Philadelphia, 2d, 1834-5, (Salisbury, Pa., Presb., 18... ,) d. 1846.

BACKERUS, Johannes, New-Amsterdam, 1647-9, returned to Holland.

He had, at a former period, been a minister in Curaçoa, W. I., but had returned to Holland; and now, on May 11th, 1647, arrived with Governor Stuyvesant, at New-Amsterdam. He had a salary of 1400 guilders. His stay was short. He and the governor did not altogether agree. He read papers from his pulpit referring to the provincial government, animadverting on it; and though forbidden, yet, as a popular representative, he could not be repressed. He sailed for Holland on August 15th, 1649, and there took sides with the complainants against Stuyvesant's administration. He is, perhaps, to be considered as a mere supply during the twenty-seven months of his stay.

BÄHLER, LOUIS HENRI, (s. of P. B. Bäbler.) R.C. 1864, N.B.S. 1867, 1. Cl. 1867; Coeymans, 1867—

BÄHLER, PETER B., c. from Holland, 1865, Albany, (Hol.,) 1865-6, Paterson, (Hol.,) 1866-8, Rochester, N.Y. (Hol.,) 1868—

BÄHLER, P. G. M. (s. of P. B. Bähler,) R.C. 1868, Student in N.B.S.

BAILEY, WM. R.C. 1842; N.B.S. 1845; 1. Cl. Albany, 1845; Helderbergh, 1845-7, Schodack, 1847-55, Constantine, 1855-63, also Mottville, 1856-63, also Porter, 1859-63, Albany, 3d, 1863-68, Whitehouse, 1868—

Baird, Chs. W. From Presbyt. Ch., 1860.

Baldwin, Eli, b. at Hackensack, 1794, University Col. of Med., 1817, N.B.S. 1820, ordained as a Miss. to Georgetown, D.C. 1822-4, Miss. agent in N.J. and Pa., 1824-5, Houston St., N.Y.C., 1825-39, d.

Baldwin, John Abeel, Y.C. 1829, A.S. and P.S. 1835, Flatlands and New-Utrecht, 1836-52, (Lancaster, Pa., Ger. Ref. 1853-6, New-Providence, N.J. Presbyt., 1856—)

Baldwin, John C. 1. Cl. N.B. 1832.

BALLAGH, JAS. II. R.C. 1857; N.B.S. 1860, 1. Cl. Bergen, 1860; voyage to Japan, May-Aug., 1861, Kanagawa, 1861-3, Yokohama, 1863-8.

BALLAGH, WM. II. R.C. 1860; N.B.S. 1863; 1. Cl. N.B. 1863; Union, 1865-8, East-Berne and Knox, 1868—

Barcolo lic. by Coetus, 1758.

Barcolo, Geo., b. at New-Utrecht, 17.., C.C., 1795 (?), stud. theol. under Livingston, 1. Cl. N.Y. 1798; Hopewell and New-Hackensack, 1805-10, d. 1832.

BARTHOLOF, B. A. R.C. 1861, N.B.S. 1864, 1. Cl. Passaic, 1864; Fair-Haven, 1864-8, Pasack, 1868—

[Bartholomæus, Dominicus, c. to America, 1748, Tulpehocken, 1748-59, d.]

Bassett, John, b. at Bushwick, 1764, C.C. 1786, stud. under Livingston, 1. by Syn. R.D. Chs. 1787; Albany, 1787-1804, Boght, (Cl. Schoharie), 1805-11, Gravesend and Bushwick, 1811-24, d.; also Prof. of Heb. Lang. 1804-12.

He was a man of extraordinary erudition, and an excellent Hebrew and classical scholar. He trained a number of young men for the ministry. He was an edifying preacher, though not gifted with great vividness of imagination, or with eloquence. He translated from the Dutch, and published, in 1801, *The Pious Communicant*, a work of Rev. Peter Immens, pastor at Middleburg, Holland. It consists of two volumes, and nearly 600 pages, octavo.

Bassler, Benj. S., b. at Berne, N.Y. 1808, U.C. 1830, N.B.S. 1833, New-Rhinebeck and Sharon, 1833-8, Farmerville, 1838-66, d.

His grandparents emigrated to this country from Switzerland in order to escape religious persecution, and to enjoy the unrestricted exercise of their

religious faith. He was born and nurtured in the very atmosphere of religion, having been consecrated to God by his mother, from the very inception of his being, and trained from his earliest years to the associations and duties of piety. From the time of his conversion, at sixteen, he felt called to engage in the sacred work of the Christian ministry. After a course of preparatory study in the Albany Academy, he entered Rutgers College; but, in consequence of sickness at home rendering a nearer residence necessary, he completed his course at Union. He was possessed of a thoroughly genial nature. The cordiality and warmth of his natural disposition was, perhaps, the most striking trait in his character. He drew to himself a large circle of acquaintance, and won general regard by the kindliness of his nature, and the easy familiarity of his intercourse. No one was ever repelled from his presence by any appearance of reserve, or by the coldness of an unsocial spirit. He was always cheerful and always attractive. He became, therefore, an endeared member of the domestic and social circle, a most agreeable companion during the intervals of ecclesiastical meetings, and a welcome visitor in discharging the duties of the pastoral relation. Indeed, his spontaneous frankness of manner and friendliness of heart, by making him easy of access to all, and bringing him into ready sympathy with all, laid the foundation, under Divine grace, for a vast amount of usefulness. But he was also a man of most serious and earnest piety. His faith was ardent; his convictions settled and unwavering; and he was capable at all times of being stirred with religious emotion. Although of an uncommonly lively and happy spirit, he never allowed himself to jest with sacred subjects, and his whole demeanor unconsciously betrayed the powerful hold which Divine truth had upon his judgment and affections. None that ever heard him could forget his tremulous tones and devout spirit in prayer, or the earnestness and pathos of his appeals to impenitent sinners.

Thus he was qualified, both by nature and by grace, to render eminent services in winning souls to Christ. Through a long and unbroken series of years, he performed the functions of a useful and fruitful pastorate. His carefully prepared sermons were logical in order and pointed in application. They abounded in evangelical sentiment and practical expositions of Christian doctrine. And the best evidence of their power remains in the strong and united church of Farmerville, in which the most delightful harmony and peace have ever dwelt, and from which he departed universally beloved and lamented.—*T. S. D.*

Bates, Elisha W. Stuyvesant Falls, 1857-65, susp.

BEARDSLEY, J. W. N.B.S. 1863; 1. Cl. N.B. 1863; Rosendale, 1863, Constantine and Mottville, 1863-4, Constantine and S.S. at Porter, 1864—

Beatty, Jas. U.C. 1834, from Presb. Louisiana, 1854; Fordham, 1854-6, Presbyt.

- Beattie, John, b. 1784, U.C. 1806, studied under Proudfit, l. Cl. N.Y. 1808; Miss. in West. N.Y. and Canada, 1809-10, New-Utrecht, 1809-34, Buffalo, (S.S.) 1838-42, pastor, 1842-4, d. 1864.
- BECK, T. ROMEYN, R.C. 1849, N.B.S. 1862, l. Cl. N.B. 1862; Chap. 13th Reg. N.J.V. 1862-3, Prof. of Latin and Greek, Holland Acad. 1863-5, Prof. in Hope College, 1865—
- BECKER, CHS. North-Bergen and Hackensack, 3d, 1857-60, Naumberg and New-Bremen, 1860—
- [Becker, Christian Ludwig, Baltimore, Md., 17.., Tercent. 529.]
- [Bechtel, John, b. 1690, in Palatinate, c. to America, 1720, unlicensed; Germantown, Pa., 1726-44, a Moravian, d. 1777. In 1733 he recd. a regular call, and in 1742 was ordained, by a Moravian bishop, as a Ger. Ref. minister. He signed the Bern Articles.]
- BECHTHOLD, A. II. From Suffolk Assoc., Mass.; Holland, 2d, at Paterson, 1866—
- Beekman, Jacob B. T. U.C. 1822, N.B.S. 1825, l. Cl. Philadelphia, 1825; Middletown, N.J. 1825-36, w. c. 1836-47, Presb.
- Beidler, F. P. South-Bend, 1853-54, Prin. of Holland School, 1854-5, Miss. at Holland, Wis. 1855, Ridgeway, 1855-56, Macon, 1856-57, 1867, Ger. Ref.
- Bellenger, Henry, Secession Church, 1827-9, Independent, at Sharon, Wynant's, and Pooster's Kill, 1829-18..*
- BENEDICT, WM. A. From Presbyt. Catskill, 1856; Gilboa, 1856-7, w. c.
- Bennett, Asa, N.B.S. 1824, l. Cl. N.B. 1824; Schodack, 1825-7, Ovid, 1829-38, Constantine, 1844-5, d. 18..
- BENTLEY, E. W. Y.C. 1850, East-Windsor Theolog. Inst. 1854, lic. by Hartford 4th Assoc., 1854; Ellenville, 1854—
- Berdan, John, lic. by Seceders, 1830, Aquackanonck, sec. 1830.*
- BERG, HERMAN C. R.C., 1866, student in N.B.S.
- BERG, JOS. F. Philadelphia 1st, (G.R.C.) 1837-52, when both pastor and people united with Ref. Dutch; as such Philadelphia 2d, 1852-61, Prof. of Didactic Theology at New-Brunswick, 1861—
- BERGER, MARTIN LUTHER, W. C., 1859, U.S. 1862, l. 3d Presb. N.Y., 1862; Miss. at Dry Dock, Presbyt. N.Y.C. 1862-3, East-Millstone, 1863-6, Fishkill, on the Hudson, 1866, Jan.—
- BERNART, JAS. EL. R.C. 1848, N.B.S. 1851, l. Cl. Phil. 1851; S.S. Upper Neversink, and Brown Settlement, 1851-4, Upper Neversink, 1854-6, Miss. at Boardville, 1856—
- BERRY, J. ROMEYN, (grandson of J. V. C. Romeyn,) R.C. 1847, N.B.S.



Geo. W. Bethune

1850, I. Cl. Bergen, 1850; Piermont, 1850-1, Syracuse, 1851-7, Kinderhook, 1857-63, Jersey City, 3d, 1863-8, (St. Paul's, Min. Presbyt. 1868—

BERRY, PHILIP, (grandson of J. V. C. Romeyn,) R.C. 1857, N.B.S. 1860, I. Cl. Bergen, 1860; Grand Rapids, 1860-61, Glenville, 2d, 1862-3, Beirut, Syria, Am. Board, 1863-5, Athens, Pa., 1866-8.

Bertholf, Guillian. I. by Cl. Middleburgh, Holland, 1693, Aquackanonck and Hackensack, 1694-1724, d.

He had come to Hackensack with the early emigrants in the capacity of catechiser, voorleser, and schoolmaster. With such acceptance and usefulness did he discharge his trust, that the people sent him to Holland, in 1693, to be licensed and ordained as their minister, although Selyns, in New-York, and Van Varick, on Long Island, and Dellijs, at Albany, were fully ordained ministers in this country. This was the second instance of that troublesome and expensive system, pursued more or less for the next seventy-five years, of sending men all the way to Holland for the imposition of hands, until some noble spirits rebelled against the dallying formality. It is said of him, "He was in possession of a mild and placid eloquence, which persuaded by its gentleness, and attracted by the sweetness which it distilled and the holy savor of piety which it diffused around."

He was for the first fifteen years of his ministry the only Dutch preacher in New-Jersey. In 1709, Morgan was added to him in Monmouth Co., and in 1720, Frelinghuysen on the Raritan. He had, in fact, the spiritual charge of all the Dutch inhabitants of New-Jersey. He officiated regularly through his whole ministry at all the surrounding churches, even at Tarrytown, on the east side of the Hudson. The records of Tappan, Tarrytown, Staten Island, and Raritan show many services by him, and they regarded him as their pastor. It is also known that he officiated at Ponds, Pompton, Belleville, and many other places. He was in his day the itinerant apostle of New-Jersey.—*See Taylor's Annals.*

BERTHOLF, JAS. H. R.C. 1864, N.B.S. 1867, I. Cl. Paramus, 1867; Unionville and Greenburgh, 1867—

Bethune, Geo. W., b. in N.Y.C. 1805, D.C. 1823, P.S. 1826, Miss. to colored people and sailors, Savannah, Ga. 1826, Rhinebeck, 1827-30, Utica, 1831-4, Philadelphia, 1st, 1834-6, Philadelphia, 3d, 1837-49, Brooklyn Heights, 1850-9, New-York, 21st St. 1859-62, d.

He stood in the front rank of ministers of the Gospel. Originally endowed with a fine mind, and furnished with every possible facility for cultivating and furnishing it, he achieved a very high degree of success in the pulpit and elsewhere. A thorough master of English, of finished taste, fertile in thought, rich in illustration, skilled in dialectics, familiar with the stores of the past, yet with a quick eye to the present, a proficient in *belles-lettres*, he had almost every literary requisite for the composition of sermons. When to this it is added that he was sound in the faith and had

his heart in the work, that he had a most musical voice of rare compass and modulation, it is not wonderful that his reputation stood so high. He was a close and diligent student, and never was ashamed to confess it. His platform efforts were always impromptu, but for the pulpit he felt conscientiously bound to make careful and thorough preparation.

In occasional addresses, he gave free play to his genial humor and ready wit, (which he never did in the pulpit,) and thus became a great favorite in all popular assemblies. He was unusually favored in the variety of his accomplishments. He had a nice ear for music, and sometimes composed sacred harmonies; he had a fine taste in painting and sculpture; he was an accomplished Latinist and Grecian; he was familiar with a number of modern languages, some of which he spoke fluently; he was well read in the history of philosophy, and his general information was both extensive and accurate.

At an early age he betrayed a poetical genius, to which, however, he never gave full scope. His poetry is characterized more by delicacy of feeling and chasteness of diction than by power or poetic fancy, and nearly all the subjects chosen for his poems were of a religious character.

He was a man of very genial nature, sympathetic and companionable, destitute of formality and reserve, with a rich fund of anecdote and a sparkling wit, which gave a pungent zest to his conversation. He was the life of the social circle. Nor was this mere good-fellowship, for he had real kindness of heart, which was manifest in various effective ways to all who were near him.

The pulpit was the place where he loved to labor, and where he especially excelled and wielded his greatest power. His fame in his beloved work of preaching Christ is almost world-wide. For oratory he had a natural adaptation, which was very early shown. But he also studied the best authorities, and by wise culture and careful direction properly developed those qualities which God had given him, and the result was a natural, individual manner peculiarly his own. He was not cast in any body's mould. He swayed large audiences at his will, sending an indescribable thrill through every chord of the heart as he pictured his various scenes; in his religious services he melted to tears, and in his popular addresses he convulsed multitudes with merriment.

He realized very deeply that his pulpit was a consecrated place, and that his work there, whether as the mouth of God to the people or as the mouth of the people to God, was of the most responsible character. Hence it was with him a matter of special concern that the highest possible interest should be given to every part of the service. The selection of his hymns or psalms was very carefully made, and these were read in a manner to give them the fullest effect on the hearer; and no man understood better than he how to accomplish this.

His devotional exercises were what they claimed to be—the outpouring of a full heart at the mercy-seat, tenderly alive to all the interests with which he was charged, and especially making himself one with his people,

whom he loved most tenderly. All was solemn, humble, simple, earnest, with no rambling into the field of fancy, no proclamation of his views on the conflicting theories of theology, no attempt to show how much he knew and how well he could exhibit it, but all was truly devotional. One felt, as he joined with him in prayer, that he was really holding converse with an infinitely holy Being, and occupied a place very near the throne, and was bowed down by its overpowering holiness.

So when he preached, it was as a legate of the skies—as one appointed of God to minister in his name—as having a message from God to dying man, a word of consolation to the sorrowing, as well as of instruction to the ignorant. His preaching was eminently evangelical and biblical, and no hearer could avoid the impression that the treasures of the Gospel were inexhaustible.

Christ and Him crucified was the theme in which he delighted and on which he expended all his strength. And learned as he was, having great literary treasures at command, yet his sermons were marked with the utmost simplicity. He was also courageous and faithful as a preacher. The fear of men did not influence him. Hence he was ever ready to proclaim the most humbling and unpalatable doctrines of the word of life, as circumstances required. He did not hesitate to assume whatever responsibility fairly belonged to a servant of the living God. His theology was that of the Reformation. Yet he was no stranger to the metaphysics or the philosophy of modern theologians and those of the German schools.

In his pulpit exercises a special importance was given to Scripture reading. He felt bound to honor, on all occasions, the Bible, and his care was so to read that men should feel that it was God's word they heard, and so to hear as to understand. His selections were most judiciously made with reference to the subject of his discourse, as was the case with the hymns chosen for praise, so that a perfect harmony reigned in the services of the sanctuary. Nothing was carelessly done or allowed to pass off in a slovenly manner.—*From Memorial Sermon by I. F. See Memoir by Van Nest.*

Betten, Antonie J. 1862.

Betts, Wm. R. S. U.C. 1826, P.S. 1830, (Phelps, N.Y, Upper Freehold, N.J. Mt. Holly, N.J.,) Spottswood, 1842-5, Leeds, 1845-50, Athens, (S.S.,) 1851-4, Grahamville, 1854-6, Shokan and Shandaken, 1856-61.

BEVIER, JOHN II., b. 1805, studied under Westbrook, and N.B.S. 1831, I. Cl. N.B. 1831; Shawangunk, 1831-43, Ed. *Christian Intelligencer*, 1843-52; Fordham, 1851-3, Glenham, 1853-60, Rensselaer, 1860-3, Rosendale, 1864-7, S.S. New-Concord, 1867—

Beys, Henricus, Kingston, 1706-8 or 10. Harlem, 1710. *Col. Hist.* v. 326, 354, *Doc. Hist.* iii.; became, perhaps, Episcopalian at Harlem, 1712.

Bielfield, H. From G. R. Ch. 1855, Ger. Ref. Harlem, 1855.

BINGHAM, LEWIS G. L. by Presbyt. 18.., 1865—

Birkby, John, b. at Yorkshire, Eng. 1792, Rotherham Coll. Eng. 18.. ; ordained by the Congregationalists, (Earl Shelton, Leicester, Eng. 18.. ; Tockholes, Lancaster, Eng. 18..-35 ; Hanover, N.H. 1835-40 ;) Gansevoort, 1840-45, d. 1861.

He was rather shrinking and reserved than covetous of prominence and notoriety ; prone ever to think more highly of others than himself, and timid in the exercise of gifts which he was known to possess and to be capable of wielding with effect. He was a man of singular simplicity and modesty, choosing the lowest seats, seldom taking part in discussion. But when his heart became deeply enlisted, and he was fairly drawn out by the strength of his convictions, he would speak with propriety, point, and power, revealing a clear head, logical intellect and hoarded resources of a vigorous and independent mind. He was well read, thoroughly familiar with the Word, and able at will to draw from the sacred armory the weapon needed. His faith was that of a little child. He loved to sit at the feet of Jesus. He was impatient of all refinements designed to rob the atoning blood of a particle of its efficacy.

Birkey, Ab., b. 1806, (Detroit, Ger. Ref. 1849-52,) 2d G. D. R. Ch. N.Y.C. 1852-65, d. 1867.

Bishop, Alex. H., b. at New-Haven, 1810, Y.C. 1830, l. by Connecticut Assoc. 18.. ; Astoria, 1840-53, d. 1854.

He was a remarkable man. To natural powers of a high order he added years of unceasing culture. He had explored the varied fields of literature, and his views on most subjects were in advance of those of his age. Few knew the elevated standard which he had attained, for to all his intellectual cultivation there was joined a shrinking delicacy and an unusual reserve which did not reveal his true character. Independent of men and of their sentiments, he was frequently misunderstood. He was evidently maturing for high purposes, (for all the results of his study and research were devoted to the glory of God and the good of man ;) but God took him in the midst of his usefulness and promise. His last words were, "I trust in the Gospel as I preached it."—*M. S. H.*

[Bithahn, ——. Western North-Carolina, 178..]

Blair, Robert J., b. in N.J. 1800, N.B.S. 1823, l. Cl. —, 1823 ; Miss. to Princetown and Guilderland, (Helderbergh,) 1824, Miss. to Salem, 1825, Princetown and Helderbergh, 1825-7, Helderbergh, 1827-30, w. c. 1867, d.

He is remembered for his eminently consistent life as a Christian and as a minister of Christ, for the evangelical character of his preaching and his zeal. Meek and inoffensive as he was, few men have been more faithful in the discharge of pastoral duty, preaching the Gospel by the wayside and from house to house. Few men have been more willing to speak to their fellow-men for their good and for the honor of the Master. It pleased God

that he should glorify him by patient endurance of suffering, often intense, for many years. But few of his friends at the time of his death could remember him as a well man. He was for weeks together the welcome guest of many families in different parts of New-York and New-Jersey, which still retain the sweet savor of his godly example and pious converse. His latter years were spent in Bedminster, where he finally fell asleep.

R. D. V. K.

BLAUVELT, AUGUSTUS, R.C. 1858, N.B.S. 1861, l. Cl. Philadelphia, 1861; assistant in Madison St. Chapel, N.Y.C. 1861-2, voyage to China, Oct. 1862-Feb. '63, Amoy, China, 1863-4, voyage to America, Sept.-Dec., 1864, Bloomingdale, N.Y. 1866—

Blauvelt, Cor. J. Lic. by Seceders, 1828; Schraalenburgh, 1828-52, Hackensack and English Neighborhood, 1852-9, d. 1861.

BLAUVELT, COR. J. N.B.S. 1842, l. Cl. Paramus, 1842, Schraalenburgh, 1842-58, Blue Mountain, 1859-62, Woodstock, (S.S.) 1864-5, Closter City, (S.S.) 1866—

BLAUVELT, COR. R. East New-York, 1868—

Blauvelt, Geo. M. S. (s. of Rev. — Blauvelt, of Lamington, Presbyt.) N.Y.U. 1850, P.S. 1853, l. Presbyt. 1853; (Chester, N.J. 1853-6, Racine, Wis. 1856-9, Lyon's Farm, 1859-64, Presbyt.) Tappan, 1864—

Blauvelt, Isaac, b. about 1750, Q.C. 1783, stud. theol. under J. R. Hardenbergh, l. Cl. Hackensack, 1780; Fishkill and Hopewell, 1783-90, Paramus and Saddle River, 1790-Nov. '91, susp.; restored to church membership, 1824, d. about 1840.

Blauvelt, Timothy, Q.C. 1782, studied theol. under Livingston, l. by Gen. Meeting of Mins. and Elds. 1784.

Blaw, Cornelius, Pompton Plains, Fairfield, Totowa, and Boonton, 1762-8, Hackensack, (2d,) and Schraalenburgh, (2d,) 1768-71.

He appears to have been a troublesome man of the Conferentie party, invading the congregations of others, accepting calls from the disaffected, and illegally administering the ordinances to them.

Blom, Hermanus, Esopus, Sept. 12th, 1660-March 5th, 1667, returned to Holland.

Letters from Domines Megapolensis and Drisius had excited deep interest in Holland concerning the destitution of the American churches, (1659,) but no settled pastor could be induced to leave his field. The Classis then urged Hermanus Blom, a candidate for the ministry, to come to the New World. He arrived in April, 1659, and as Esopus seemed most in need, he was sent thither. Before, they had in that place only comforters of the sick, who read to them on the Sabbath days. He accordingly visited Esopus and preached two sermons. A church was at once organized, and he was called to become their pastor. He accepted

the call, and sailed for Holland in September, 1659, to submit to the final examination and receive ordination. On February 16th, 1660, he returned, "ordained to preach on water and on the land, and in all the neighborhood, but specially at Esopus." In three years his church had grown from sixteen to sixty members. At the Indian massacre at Wiltwyck, in 1663, he acted most bravely, helping to drive away the savages.—*Doc. Hist.* iii. 581; *Col. Hist.* ii. 223.

[Blumer, Abraham, (s. of Rev. John J. Blumer, of Graps,) b. 1736, in Switzerland, studied at Basle, ordained, 1756; chap. in a Swiss reg. 1756-66; c. to America, 1771, Allentown, Jordan, Schlosser's Ch., and Egypt, all in Lehigh Co. Pa. 1771-1801, resigned, d. 1822.]

BODINE, GEO. D. W. R.C. 1861, N.B.S. 1864, l. Cl. Geneva, 1864; Ad-disville, Pa. 1864-8, Germantown, N.Y. 1868—

Boehm, J. Lic. by R. D. ministers in New-York City, 1729; Whitpain, Germantown, and Philadelphia, 1729-47, Whitpain, 1747-9, d. Supplied also occasionally, Magunchy, Tulpehocken, and Egypt, Pa.

He was the first German Reformed minister in America. He had been a schoolmaster in the Palatinate. He arrived about 1726. His home was about sixteen miles west of Philadelphia. He began to preach before he had a regular license, that the people might not suffer for lack of instruction. He obtained a license as soon as circumstances rendered it possible. The Classis of Amsterdam, in 1729, directed him to be ordained by the ministers in New-York, (Boel and Gualterus Du Bois,) and ratified all the ecclesiastical acts he had previously done. He visited various settlements at a distance from his home, and preached in Philadelphia and Germantown once a month. Difficulties arose in 1742 with the Lutherans, through the preaching of Count Zinzendorf, and which were not quieted for many years. The difficulties began through the Lutherans and Reformed using one edifice. He also got in controversy with the Moravians living on the forks of the Delaware, publishing a pamphlet against their tenets. He himself was charged by his opponents with teaching an absolute reprobation. His pamphlet was answered by George Neisser, a schoolmaster, in Bethlehem. He and the Classis of Amsterdam, with which he was connected, were ridiculed by his opponents for the severity of their doctrine. He died suddenly. His descendants are numerous. "Boehm's Church" yet marks the place of his residence and labors in the district west of Philadelphia.

[Boehme, Chas. Lewis, c. to America, 1770; Lancaster, Pa. 1771-5, M'Allister's, (or Hanover,) 1775-81, Baltimore, 1781-2.]

BOEHRER, JOHN, studied under Guldin; l. N. Cl. L.I. 1855; West-Leyden, 1856-62, Jeffersonville, Thumansville, and Milesville, 1862-5, w. c.

Boel, Henricus, New-York, 1713-54, d. Officiated also frequently in all the surrounding churches.

His brother, a lawyer, drew up the charges against Frelinghuysen for demanding the necessity of regeneration before communion, in a pamphlet of 150 pages. He ordained a new consistory, in J. H. Goetschius' charge, on Long Island, among those disaffected, and re-baptized their children. He was an enemy of the Coetus. His correspondence with the Classis of Amsterdam shows his ultraism. With Mancius, at Kingston, and Mutzelius, at Tappan, he bitterly opposed the efforts for ecclesiastical independence. While his colleague, Du Bois, was frequently sought after as a peacemaker, Boel was seldom, if ever. His portrait in the Consistory-room in New-York is an evidence of his character. Yet such was the judicious course and amiable spirit of his colleague, that they seem never to have come in collision.

Boelen, Hermanus Lancelot, Jamaica, Newtown, Oyster Bay, and Success, 1766-72, Oyster Bay and Newtown, 1772-80.

He was a Tory in the Revolution, and in 1780 returned to Holland. His warm prayers for the king exasperated the Whigs. He was a widower, accompanied by his daughter, and his language is said to have been too pure and high-flown for the people. He was of small stature, but had a stentorian voice.—*H. Onderdonk*.

Bogardus, Cornelius, studied theol. under Livingston, l. Cl. N.Y. 1808; Schenectady, 1808-11; d.

Bogardus, Cornelius, b. at Fishkill, 1785, N.B.S. 1818, l. Cl. N.B. 1818; Miss. to Madison and Warren Cos. N.Y. 1818-20, Beavertown, 1821-5, Wynantskill, 1826-32, Boght, 1834-8, Gilboa and Conesville, 1838-42, supplied Blenheim for a time, a teacher, 1843-54, d.

Bogardus, Everardus, New-Amsterdam, 1633-47.

For a long time he was thought to have been the first minister in New-Netherlands, but see Michaelius. He arrived with Governor Van Twiller, in April, 1633, accompanied by Adam Roelandsen, a schoolmaster. The people of New-Amsterdam had worshiped in a loft since 1626; but this was now replaced by a plain wooden building like a barn, situated near the East-River, in what is now Broad street, between Pearl and Bridge. Near by a parsonage was also provided. Van Twiller's government was not what it ought to have been, and he received a severe reprimand from Bogardus, who styled him "a child of the devil," and threatened him with such a shake from the pulpit on the following Sabbath as would make him shudder. This coarse and unbecoming conduct was afterward charged against him.

He was a widower when he arrived, but in 1638 he married Anneke Jans, widow of Roeloff Jans. She was of Rensselaerwyck. Her first husband had received a valuable grant of land near Red Hook. He had also secured from Van Twiller a grant of sixty-two acres on Manhattan Island,

a little north-west of Fort Amsterdam. This was the original conveying of the valuable estate north of Warren street, in New-York, now in possession of the corporation of Trinity Church. Anneke Jans had four children when she married Bogardus—namely, Sarah, who married John Kierstead and afterward Cornelius Van Bussum; Catharine, who married John Van Brough; Fytie, who married Peter Hartgers; and Jan, who married Annetje Peters, in 1682. Four more were added by her second marriage—namely, William, who married Wyntje Sybrends; Cornelius, born 1640, who married Rachel De Witt; Jonas, born 1643, unmarried; and Petrus. From these have descended the innumerable heirs of Anneke Jans, embracing, by various intermarriages, almost all the names of the original Dutch families, and who have frequently attempted litigation with the corporation of Trinity Church concerning the above-mentioned property.

As early as 1638, Bogardus wished to go to Holland to answer Van Dineklagen's charges against him, but he could not be spared. He had a daughter married in 1642, which event, after several rounds of drink, was seized by the Governor as a fit opportunity to secure subscriptions for a new church building. Many of the subscriptions were bitterly repented of afterward, but without avail. The Domine protested against Kieft's murderous slaughter of the neighboring Indians in 1643; and two years later, when Kieft refused the right of appeal to the fatherland, the Domine boldly denounced him from the pulpit, standing as he did on the side of the people's rights. Kieft had before this charged the Domine with drunkenness and siding with the malcontents. The Governor and many of the officers now remained away from church services, and excited parties to drum and shout during service. At last Kieft cited Bogardus for trial, and matters grew worse and worse till mutual friends interfered. After the arrival of Governor Stuyvesant to supersede Kieft, in July, 1647, both Kieft, with a large fortune, and Bogardus sailed in the same vessel to Europe to give an account to their superiors, (August 16th, 1647.) But by mistake they got into Bristol Channel and were wrecked off the coast of Wales, and both were lost. Out of one hundred lives, only twenty were saved. His widow returned to Beverwyck, (Albany,) where she died in 1663.

BOGARDUS, FRANCIS M. (s. of Cor. Bogardus, (2.)) R.C. 1860, N.B.S. 1863, l. N. Cl. L.I. 1863; Greenbush, 1864—

BOGARDUS, NANNING, Helderbergh, 1830-3, Fort Plain, 1834-5, Woodstock, 1838-42, Sharon, 1846-8, Westerlo, 1849-50, Gallupville, 1852-6, S.S. Canastota, 1858-9, S.S. Spraker's Basin, 1861-6, w. c. —; d. 1868.

BOGARDUS, WM. E. R.C. 1860, N.B.S. 1863, l. N. Cl. L.I. 1863; Middleburgh, (S.S.) 1863-4, Unionville and Greenburgh, 1865, Jan.-67, supplied Stuyvesant Falls, 1867-8, Miss. to Norris, Ill. 1868—

Bogardus, Wm. R. U.C. 1813, N.B.S. 1816, l. Cl. N.B. 1816; New-

Paltz and New-Hurley, 1817-28, New-Paltz, 1828-31, Aquackanonck, 1831-56, resigned, d. 1862.

Few servants of Christ in the American Church have been more abundant in labors and in substantial spiritual results. Unaffectedly modest and retiring, he was best known and best beloved in the two charges in which he had labored. He always spoke of New-Paltz and Hurley, where he first settled, as his *first love*. Two hundred and eighty were received into the church during the fifteen years of his ministry among them. He was a fearless, faithful, sound expositor of the word of God. There was an unction, too, in his delivery, a silvery clearness in his tones of utterance, that caught the ear of the listless hearer, and went thrilling home to the awakened conscience and the believing heart. Besides this, he was instant in season and out of season. He was faithful and earnest in his every duty. In his intercourse with his flock, there was a suavity combined with native dignity which attracted all classes and ages. He was every whit a Christian gentleman. In his appointments he was scrupulously punctual. In pastoral labors he was abundant and indefatigable. He was peculiarly happy in his offices to the sick and bereaved. There was a spiritual power in his pastoral ministrations which, in connection with his labors in the pulpit, must account for the unusually large number of souls brought into the kingdom by his ministry. Sweet and melting, and often overpowering, were his addresses at the communion-table. He was always prominent, too, in every good work. He was the pioneer of the temperance reform in Ulster County. When the parsonage barn was raised, he dared to introduce the innovation of dispensing with the use of liquors on such occasions. On an inverted hogshead were placed, instead of the death-dealing poison, a pitcher of cold water and a bundle of temperance tracts. As his end drew near, not a shadow or fear disturbed him.

Bogart, David Schuyler, b. in N.Y.C. 1770, C.C. 1790, studied Theol. under Livingston, l. by Synod of R.D. Churches, 1792; Miss. along the Hudson, and to the North, as far as St. Croix, 1792, Albany, as an assistant, 1792-6, (South-Hampton, L. I., Presbyt.) 1796-1806, Bloomingdale, 1806-7, (South-Hampton again,) 1807-13, Success and Oyster Bay, 1813-26, d. 1839.

As a student he was zealous and indefatigable. His researches extended to many departments of science and literature. He sought in them all, truth, rather than mere knowledge. He, therefore, ever stood forth as the fearless and uncompromising advocate of truth. He habituated himself to read the Greek Testament, so as to feel the idiomatic force of the original. He was conspicuous for uncommon quickness of perception, great clearness in the presentation of his views, facility of diction, and a graceful and impressive oratory. His frequent contributions to literary journals of the city, his extensive private correspondence, and his public ministrations, were all characterized by this abiding and unconquerable love of truth. In temperament he was cheerful, kind, and generous, and in deportment uni-

formly bland and affable. To these qualities of heart and intellect was united a memory of surprising vigor and tenacity, from whose rich stores his friends might derive instruction and gratification, ever new and ever interesting.

BOGERT, NIC. J. M. R.C. 1864, N.B.S. 1867, l. Cl. N.Y. 1867; Metuchen, 1867—

Bogert, Samuel, studied under Froeligh, l. 1804, d. 1868.

BOICE, IRA CONDUCT, Carlisle Col. Pa. 1823, N.B.S. 1826, l. Cl. N.B. 1826; Salem and Union, 1826-9, Bergen Neck, 1829-44, Claverack, 1844-59, North-Hempstead, 1859—

BOLKS, S. From Holland; Overysse, 1851-3, Grand Haven, 1853-5, Milwaukee, 1855-61, Chicago, 1st, 1861-2, High and Low Prairie, 1862-5, Zeeland, 1865—

BOLTON, JAS. U.C. 1851, U.S. 1853, l. Presbyt. Brooklyn, 1853; Fordham, 1856-65, Colt's Neck, 1865—

[Bondet, Daniel, French Ref. Boston and Worcester, 1685-96, New-Rochelle, 1697.]

[Bonner, — a student under Stoy, 1757.]

Bonney, Peres B. R.C. 1857, N.B.S. 1861; became Presbyterian.

[Bonrepos, David, French Ref. New-Rochelle, 16..-97, supplied New-Paltz occasionally, 1696-1700, Fresh-Kill, Staten Island, 1697-1717. (*See Van Pelt's Hist. Sermon.*)

Bookstaver, A. Augustus, R.C. 1866; student in N.B.S.

Bookstaver, Jacob, b. at Montgomery, N.Y. 1817, R.C. 1837, N.B.S. 1840, l. Cl. Orange, 1840; Minisink, 1841-7, Teacher at Belleville, 1847-8, d. Dec. 11th.

His great-grandfather, Jacob Bookstaver, was one of the first German settlers on the Walkill, and, in 1732, was chosen as the first deacon of the Church of Montgomery, then German Reformed.

Left an orphan in infancy, he was piously reared by an aunt. He was not a man of shining talents, but he had an amiable and generous temper. His health was not excellent, which prevented him from that extensive usefulness which he would have desired. He was called suddenly away.

[Boos, —, Reading, Pa., 1771-82; in 1775, Cl. Amsterdam urged his removal.]

Bork, Christian, b. in Berlin, Prussia, 1758, stud. under Bassett, l. Cl. Albany, 1798; Schodack and Bethlehem, 1798-1803, Union, Union Village, and Schodack, 1803-8, Franklin St. N.Y.C. 1808-23, d.

His baptismal name was George Christian Frederick. His father, an officer in the Prussian army, died of a wound received before his son Chris-

tian was born. He was religiously educated by his mother, and at the age of fourteen was confirmed in the Lutheran Church. Nothing is known of him further, until about his eighteenth year, when an event occurred which influenced the whole of his subsequent life. Attending to some business for his mother, when about thirty miles from home, he was seized by the agents of government, and pressed into the military service, and was sent with others to this country to aid the British in subduing the United States, which had just declared themselves free and independent. Under these circumstances, he left his fond and excellent mother, and the land of his birth, and embarked, never again to revisit the scenes of his childhood and youth. The next year, 1777, the troops to which he belonged joined a part of Gen. Burgoyne's army. After Burgoyne and his army surrendered at Saratoga, he, with many of the German troops, chose to remain in this country. He left the British army shortly after they departed from Albany; and, having been educated at Berlin, he took charge of a school, a few miles from the city, on the road to Kinderhook. He joined a regiment of New-York State Levies, under the command of Colonel Marinus Willett, in the spring of 1781, having the post of an orderly-sergeant; and was honorably discharged from this service on the 29th of December, in the same year.

About this period, and probably while yet in the army, it pleased the Lord to call him effectually under a sermon, preached in a barn in the Manor of Livingston, by the Rev. Dr. Livingston, who had left the city of New-York on account of the war.

And Mr. Bork has stated that, while in the army, he often collected a number of soldiers around him on the Lord's day, to whom he read considerable portions of the Bible.

After his discharge from the regiment of Col. Willett, he continued to teach school for about twelve years.

It is said that his sermons were remarkable for the rich abundance of scriptural quotations which he introduced. And, while he was truly bold and zealous in his Master's service, not shunning to declare the whole counsel of God, he nevertheless delighted to speak of the power, the grace, and the love of the Saviour, concerning which he had large experience. In short, he seemed to have much of the spirit of the ancient martyr whose dying exclamation was, "None but Christ! none but Christ!"—*C. V. C.*

Borst, John W. R.C. 1861, N.B.S., d. 1864.

Bourne, Geo. B. 1780, at Westbury, Eng., Homerton Sem., London, 1804, lic. 1804; (settled in Virginia and Maryland, 1804—, Germantown, Pa. Presbyt. 18.—, Principal of Academy at Sing Sing, and Pastor of Presbyt. Ch. 18.—, Quebec, Canada, Cong. Ch. 18.—33, (S.S.) West-Farms, 1839—42, d. 1845.

He possessed an athletic frame and robust constitution, and always enjoyed vigorous health. Coming in contact with the institution of slavery in the South, he bore his testimony against it with directness, intrepidity, and

boldness, both orally and by the press. He was subjected to great opposition and severe trials. He also became, in Canada, an earnest opponent to Romanism, being one of the pioneers in the discussions of the day. After 1833, he lived in New-York City; and, while supplying the Houston St. chapel and vacant churches, he edited, for some years, *The Protestant Vindicator*. He was a frequent contributor to periodicals and to the press; was an author; and also secured the republication of many valuable works, editing them himself. His knowledge of books and of general literature was extensive.

His prominent trait of character was his intrepidity in what he believed to be right. Many of his friends thought that a little more of the *suaviter in modo*, combined with the *fortiter in re*, would have increased his usefulness and efficiency. But no one doubted his sincerity and whole-souled devotion in his course. He was also kind and frank. He died suddenly, in the office of *The Christian Intelligencer*, from heart disease.

Boyd, Hugh M. U.C. 1813, N.B.S. 1830, Saratoga, 1830-3, Schaghticoke, 1835-41, d. 1846.

BOYD, JOHN C. Caughnawaga, 1864—

BOYD, JOSHUA, lic. Presbyt. Elizabeth, 1826; Miss. to Roxbury and Middletown, N.Y. 1826-7, to Herkimer and Fallsburgh, 1827-8, Rotterdam, 1st and 2d, 1828-36, Rotterdam, 2d, 1836-40 Middleburgh, 1840-2, Germantown, N.Y. 1842-50, w. c.

Boyse, Wm. Miss. to Woodstock and Ashoken, 1826-9, Woodstock, 1829-37, d. 1853.

Brace, Frederick R. L. Cl. N.B. 1860, 1861, Presbyt.

Bradford, John M. b. 1781 at Bradford, Ct., (s. of Rev. Ebenezer Bradford, of Danbury;) studied under Dr. Green, of Philadelphia; Albany, 1805-20, susp. 1822; restored, d. 1827.

He was a man of fine appearance, dignified manners, and was an eloquent and impressive preacher. Few men have been better fitted by natural endowments for the position of a public speaker. His voice was uncommonly melodious, and his gesticulation dignified and graceful. His style was rich and yet chaste; and his sermons were compositions of a high order. For years he commanded large audiences, and was reckoned among the distinguished pulpit orators of the day.

BRADFORD, W. J. Lysander, 1849-55, w. c.—

[Brandmiller, John, b. 1704, at Basel, Switz., came to America, 1741; ordained, 1745; Allemöengel and Donegal, 1745-59, Teacher at Nazareth, Pa. 1759-67, died 1777.]—*Harbaugh's Lives*.

BRANDT, HENRY W. N.B.S. 1862, l. Cl. Holland, 1862; Miss. to Belgium, 1862-65, Miss. in South-Africa, 1865—

(Bres, Guido de, [or, Guy de Bray,] b. in Province of Hainault, Belgium, about 1525, Ruysseel, 1550(?)–62, Ghent, 1562, studying Latin and Theology more fully at Lausanne and Geneva, 1562–5, Valenciennes, 1565; Esdam, 1566, Antwerp, 1566–8, Valenciennes, 1568–9, d.)

In early life he was enthusiastic in his attachment to the rites and ceremonies of the Papal Church, but, becoming acquainted with the Scriptures, they enlightened his mind and converted his heart. He soon began to explain them to small companies in private houses.

When it was attempted to introduce the inquisition in Holland, he fled to England. This was about 1548, under the reign of Edward VI., when religious toleration existed there. He resided in London, and earned his living by portrait-painting, worshiping in the Reformed Church, which still exists there.

As soon as possible he returned to the continent, and began the work of a Reformer in an earnest and devoted spirit. At Ruysseel, in West-Flanders, a considerable body of true believers already existed, who were prepared to risk every thing for the truth. While here, he opposed and wrote against the Anabaptists. He continued his labors in this place till 1652, when the martyrdom of the Ogier family dispersed his flock, and left him without a people. About this time he wrote the *Belyie Confession of Faith*. He now went to Ghent to labor, being less exposed to persecution there. While here, he wrote *The Staff of Faith*, consisting mostly of extracts from the old Reformers.

Feeling the need of more extensive acquaintance with theological lore, and knowing that the Latin tongue was the key to these treasures, he repaired to Lausanne, and afterward to Geneva, to perfect himself in that language, and to study divinity. From Geneva he was sent to the Church of Valenciennes, (1565,) where he labored, also meantime, reëstablishing the church at Ruysseel, and another at Doorwick. He remained safe amid all the raging persecutions of Philip. He preached the Gospel in many places. For a time he again fled from his native land. When the city of Valenciennes was taken, in 1569, he was among the prisoners, as well as his associate-pastor, Peregrine le Grange. They almost succeeded in escaping; but, when outside the city walls, they fell captive into the hands of the Mayor of Great St. Armand. Thence they were sent back to Valenciennes, and, in a few days, both these excellent men were hanged.

He was one of the most zealous and gifted among those popular preachers who carried the word of God with such irresistible force through the Low Countries, in the middle of the sixteenth century. Thousands flocked to hear the Gospel in the gardens, along the dykes, and in the open fields.

BRETT, CORNELIUS, (s. of P. M. Brett,) N. Y. U. 1862, N. B. S. 1865, I. S. Cl. L. I. 1865; Flatlands, 1865—

Brett, Philip Miledoler, (son-in-law of Dr. Milledoler,) b. in N. Y. C. 1818, R. C. 1834, N. B. S. 1838, I. Cl. N. Y. 1838; Nyack 1838–42, St. Thomas, W. I. 1842–46, Mt. Pleasant, N. Y. 1846–51, Tompkinsville, 1851–60, d.

In his charge on Staten Island, he entered with zeal on the work of building up the church, after the new organization at Stapleton had been formed. His earnest piety, tireless energy, warm sympathy, genial friendship, and manly frankness, soon won all hearts, and gathered many friends around him. Few pastors have succeeded so fully in obtaining and retaining the affection and confidence of their people. In a ministry of eight years, there were added 157 persons to this church, 114 being on profession of their faith.

Dr. Brett was of a dignified and noble presence; his features ever wore an expression of attractive gentleness, which drew the heart even of childhood to him. The little ones of the flock had multiplied assurances that they were cherished in his heart as objects of his tenderest interest, for whose pleasure he was ever devising plans, and for whose souls he watched with untiring devotion.

He was suddenly stricken down, after having preached a sermon preparatory to communion. For four months he suffered before he died. His people testified of him that he was all that they could have wished him to be—affectionate, zealous, faithful, and self-sacrificing.

Says Dr. Mathews, "He was a very successful and able minister, of an elevated tone of piety, of great consistency of character, universally beloved and respected both in his own congregation and out of it. He discovered a peculiar fondness to the great leading doctrines of grace, which formed a prominent staple of his discourses. Toward the close of his days, there was a peculiar maturity and heavenly-mindedness about him which seemed to betoken his early departure. He had a clear, lucid mind, and his ministrations were greatly blessed. His affectionate manner gave special power to his ministrations."

Brinkerhoff, Geo. G., b. at Closter, N.J. 1761, studied under Meyer, Romeyn, and Froeligh, l. by the Synod of D. R. chs. 1788; Miss. to the north, 1789, Conewago, Pa. 1789-93, Kakeat and Ramapo, 1793-1806, Sempronius, near Owasco, 1808-13, d. Also Miss. to Genesee Country, 1796.

His congregation at Conewago was broken up about the time of his departure thence by the almost total emigration of his people further west. He was a godly man and a faithful Christian minister. Mild and gentle in temper, he was firm and resolute in his opinions and purposes. He experienced a change of heart so early in life that he could not remember the time; and his spiritual exercises, as revealed in his religious conversation, are said to have been very deep and earnest, while his daily conduct was marked by simplicity and godly sincerity. His death was remarkably calm, and even triumphant. On Saturday morning he remarked to his family, "I think I may live until Tuesday;" but in a few moments he looked around and said, "I was wrong; a little after midnight, this very night, my Lord and Master will call for me." He then called his relatives, friends, and neighbors who were in the house, to his bedside, and gave



them his parting counsels at considerable length, after which he said, "Now I have done with this world. Why tarry thy chariot wheels so long, O Lord?" On being asked whether he had any doubts of his salvation, he replied, "No; if I were to doubt now, I would sin." Between the hours of one and two on Sabbath morning, as he had predicted, his Master called him home.—*P. D. V. C.*

Brinkerhoff, Jas. G. Studied under Froeligh, 1819; Montville, 1821-4, seceded, suspended; [*Montville*, 1824, *English Neighborhood*, 1824, *Montville*, 1825-8, *Montville and Paramus*, 1828-30, *Paramus and Clarkstown*, 1830-40, *Paramus*, 1840-44, *Mt. Morris*, 1844-...]]

Brock, JOHN R. R.C. 1859, N.B.S. 1862, I. Cl. Passaic, 1862; West New-Hempstead, 1862-6, Spring Valley, 1866—

Brodhead, Jacob, b. at Marbletown, N.Y. 1782, U.C. 1801, tutor in U.C. 1802, studied theology under Froeligh and D. Romeyn, I. Cl. Albany, 1804; Rhinebeck Flats, 1804-9, New-York, 1809-13, Philadelphia, Crown St. 1813-26, New-York, Broome St. 1826-37, Flatbush, Ulster Co. 1837-41, Brooklyn, Central, 1841-6, d. 1855.

Having dedicated himself to God in his youth, he kept his vow steadily until the end. So far from losing the warmth of his love, it grew with his experience and knowledge of his Saviour. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly frame, and his easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous, and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong; and courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him; but with less grace in his heart, he would have been proud. When he gave you his hand, you knew that his heart came with it, and his smiles or his tears were as natural as a child's.

He was firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young, and delighting to take little children up in his arms; open to approach and winning in his advances; so, mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures, and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he

has left on our minds. In his personal friendships he was true and constant. He shrank from no responsibility which Providence laid on him. He preached the Gospel in its simplicity. His style was an unusual compound of didactic statement, glowing illustration, and pathetic ardor. In Philadelphia he had control over crowds of hearers, unparalleled in the history of that city and rare in modern times. Thousands hung weeping on his utterances, and hearts long obdurate broke in penitence, as he pleaded with demonstration of the Spirit. Yet he never truckled to vulgarity of taste, or prejudice, or passion; never pleased the gross ear by invective or caricature; never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. He was ever solemn, earnest, reverent of God, and respectful to man. Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart, he could not restrain his emotion while he probed the torpid conscience or applied the balm of Gilead to the bleeding spirit. He delighted to preach on scriptural narratives, exhibiting the humanity common to us all, and making his hearers feel the applicability of the moral. But a man of such strong feelings lives fast; and though he was clear, interesting, impressive to the end, it could not be expected that he would retain all the enthusiasm of his palmy prime; but the age that sobered mellowed him, and his older hearers liked him not the less; and his last charge, relinquished in his sixty-fifth year, was more fruitful than the first.

His ministry was more successful, it is thought, than that of any other minister in the annals of our Church. During thirty-four years he received the average number of twenty-four persons annually into the Church on profession of faith. Some of his churches were also new or feeble when he took charge of them.—*From Memorial by G. W. B.*

BROEK, D. R.C. 1861, N.B.S. 1864, l. Cl. Holland, 1864; Graafschap, 1865—

[Broeffle, J. L. (or Preffle,) Canajoharie, 1784–8, Schoharie, 1788–98 ?]

Brokaw, Abram, Q.C. 1793, studied theol. under Livingston, Owasco, 1796–1808, Ovid, 1808–22, susp.; seceded, d. 1846.

BROKAW, ISAAC P. R.C. 1866, student in N.B.S.

Bronk, Robert, b. at Coxsackie, 1789, C.N.J. 1810, N.B.S. 1813, l. Cl. N.B. 1813; Washington and Boght, 1813–23, Washington, (or West-Troy,) 1823–34, d. 1837.

His father was a revolutionary patriot and statesman. He gave his son a thorough education. The intellectual traits of the son were clear, strong sense, logical accuracy, and a vigorous memory. He never cultivated his imagination, although, in the boldness of his appeals and his occasional flights of fancy, he gave evidence that he was not deficient in that faculty. He had the elements of a powerful preacher, though without the finished

graces of oratory. He was exceedingly honest and conscientious. He believed that true religion had its seat in the heart, inseparably connected with purity of sentiment and strictness of practice. He valued correct doctrine chiefly because it was the only true basis of sound morality. He had deeply studied the old writers, and his preaching was uncommonly logical and strong. He was also discriminating in his views and definite in their application. Those who heard him oftenest liked him most. He was firm yet prudent. He shrunk from no proper responsibility, because he expected to give account to God. His course was a mean between a temporizing policy and an obstinate attachment to traditionary forms. He was liberal in his views of doctrine and in his treatment of men. He was also a laborious and successful pastor, and instrumental in turning many to righteousness. He was liberal with the means with which God had blessed him, and a warm friend of the great religious enterprises of the day.

Bronson, Asahel, Wynantskill, 1833-6, Fairfield, 1836-8, Easton, N.Y. 1838-9, Amity, 1840-2.

Bronson, Oliver, U.C. 1845, Kinderhook, 1854-7, Presbyt. d. 1860.

Brower, Thomas, Schenectady, 1715-28, (or 1712-23.)

Brower, Cornelius, b. in N.Y.C. 1770, C.C. 1792, studied under Livingston, l. Cl. N.Y. 1793; Poughkeepsie and Stoutenburgh, 1794-1812, supplied Hyde Park, 1812-15, Prof. in High School at Utica, and S.S. at Frankfort, 1815-33, supplied frequently Arcadia, Gorham, and Tyre, 1833-45, d.

During all the latter part of his life he did the work of an evangelist, and from his home in Geneva supplied many churches around. He allowed no inclemency to prevent his fulfilling his appointments. Courteous to all, showing no private resentments, never obtrusive, his gravity was without moroseness and his cheerfulness without levity. He was a thorough classical scholar and mathematician. He possessed an extensive biblical knowledge and was well read in the standard religious works of the last century. His mental qualities were mild and steady, rather than brilliant or dazzling. He was more desirous of being useful than popular. He had his severe conflicts with temptation, but triumphed over them.

Brower, Stephen H. Studied theol. under Livingston, l. 1806; Greenwich, N.Y.C. (S.S. ?) 1806-7.

Brown, C. 1840.

Brown, Henry J. L. Cl. Philadelphia, 1857, Miss. to Battle Creek, 1858-62; Episcopalian.

BROWN, SAMUEL R. Y.C. 1822, Columbia Sem. S.C. and U.S. 1838, l. by 3d Presbyt. N.Y. 1838; (also teacher in N.Y. Inst. for Deaf and Dumb, 1854-8,) Manager of the Morrison Chinese School, for boys, at Canton, China, 1838-47, returned to America; Owasco Outlet, 1851-9, voyage

to Japan, May–Nov. 1859, Kanagawa, 1859–63, Yokohama, 1863–7, (acting pastor of First Ref. ch. in Japan, 1862–7,) voyage to America, April–July, 1867, supplying Owaseo Outlet, 1868—

Previous to his ordination he was an accepted missionary of the American Board; but as that Board had then some fifty accepted missionaries and not the means to send them, he returned to the Deaf and Dumb Institution, to resume his labors there, while waiting an opportunity to go abroad. In about a month he was waited on by a committee of three members of the Faculty of Yale College to go to China, in the service of the Morrison Education Society, organized in honor of that pioneer missionary. The American Board at once released him from his obligations to them, to take charge of this work. This was the first Christian school in China. Rev. E. C. Bridgeman and others were fellow-laborers in this work. Dr. Brown sailed in October, 1838, in company with Rev. David Abeel, on his second voyage.

He was at length obliged to leave this position by the failure of his wife's health, and, returning to America, he remained till the mission to Japan was started by the Reformed Church, when he again offered his services, and was accepted. After eight years' services, his house and all his effects, including books and papers, having been burned at Yokohama, leaving him without shelter, he returned again to America, partly also with the design of making provision for the education of a daughter. He now awaits the action of the Reformed Church to provide him a house and send him back to Japan.

Brown, Walter Scott, C.N.J. 1860, P.S. 1863, l. Presbyt. Hudson, 1862; Bethel, N.Y. 1864–7, Fallsburgh, 1867—

BROWNLEE, JAS., (nephew of W. C. Brownlee,) Glasgow University, 1826, studied theol. under Dr. John Dick, l. Presbyt. Kilmarnock, Scotland, 1832; (Dom. Miss. in Scotland, 1832–4,) Port Richmond, S.I. 1835—

Brownlee, Wm. C., b. in Scotland, 1783, University of Glasgow, 1806? l. by Presbyt. Stirling, Scotland, 1806? (Mt. Pleasant and Burgettstown, Pa., Assoc. Ref. 1808–13, Philadelphia, Walnut St. Assoc. Scotch, 1813–15, rector of Academy at New-Brunswick, 1815–17, Baskenridge, N.J. Presbyt. 1817–25,) Prof. of Langs. in R.C. 1825–6, New-York, 1826–48, emeritus, d. 1860.

At the noon of his life and influence he was smitten with paralysis, from the enfeebling influence of which he never recovered. He went out, the strong man armed, to perform a public duty at Newburgh; he was brought home weak as a child. With that stroke, as sudden and unexpected as a flash of lightning in a clear sky, closed his public life. Never afterward was his voice heard in the sanctuary of God or in the assemblages of men. Cherished and soothed by his family and friends in private, he was dead to the public.

The first sight of him impressed the beholder. His peculiarly adjusted



W. C. Brewster

hair ; his penetrating eye, peering at every thing through a pair of heavy gold spectacles ; his open, fresh, massive countenance ; his short neck—if neck it could be called—bound round with a cravat of many folds ; his short, compact, firm frame, made never to bend ; his firm step, indicative of a firm purpose—all these made a lasting impression. He was a man of unusual strength of mind. His imagination, wit, irony were noticeable in his conversation, and discourses, and controversies ; but they were to his mind what the ripples on its bosom are to the river. His thoughts were strong and laid hold of great principles. And if he seemed to deal severely at times with those who differed from him, it was because he saw the effect of their false principles in their remote consequences. His mind seemed at a glance to distinguish the true from the false ; and it was a part of his very nature to deal with the false in morals and theology with an unsparing hand. He regarded all error as the enemy of all righteousness.

His learning was extensive and accurate. Enjoying all the advantages of education which his own Scotland could afford, he diligently improved them. His connection for so many years with classical institutions here served to give depth and accuracy to his learning. Besides, he was a most diligent student. In patristic learning he had but few equals, and he had fully mastered all the controversies of the Papal and Protestant Churches. With the very shadings of thought which separate truth and error he had a most familiar acquaintance. His library was his home, where he made himself familiar with almost every department of learning.

He was truly independent. He thought for himself, and was made to lead rather than to follow. When he formed his opinions, they were never yielded nor conceded. When he resolved on a certain course, there was no turning back, though bonds and imprisonments awaited him. He had no armor or covering for his back. In the line of duty, he felt like the eagle rising from the rock, that above and beyond the storm there was eternal sunshine. This characteristic was wonderfully displayed in the controversy with the Romish priests—Power, Levins, and Varela—in 1833. Protestants were lukewarm as to the spread of Popery, and politicians patronized it because of the votes of its adherents ; but Dr. Brownlee saw in it a lurking enemy conspiring against religion and all the great interests of humanity, and he resolved to drag it into the light. And this he did with a power and boldness that vows, threats, anathemas, and the most ribald abuse seemed only to strengthen. And when his friends feared his appearance even in his own church, he went to work as calmly to batter down the walls of Romanism as he did to visit the sick or preach the simple Gospel to sinners ! To his mind the interests of true religion, the existence of our liberties, and the perpetuity of the Republic were involved in the questions under dispute ; and he was heedless of danger, and regarded the threats of personal violence as an evidence of his victory over his assailants.

But mingled with his bravery was a most kind and gentle heart. These are traits of character generally united. While a lion in public, he was

gentle as a lamb in private. Amiable in his temper, soft in his manners, gentle in his tones of voice and intercourse, conciliating in his conduct, he soon dissipated the awe which his appearance and name inspired ; and he proved himself as genial and courteous in private as he was terrific and fearless when combating error in public. He died without a single enemy, save the enemies of truth and righteousness.

He was an able minister of the New Testament. Brought up amid the early religious training for which Scotch Presbyterians are so famous, he devoted himself in the morning of his life to the Lord. The strong, masculine theology of Paul, Calvin, Knox, which made Scotland what it was and is, became intertwined with his earliest thoughts and affections. In the pages of the Bible and in the volumes of the Covenanters and Puritans he found the principles of all science and the foundation of all true wisdom. He conned them over and over, early and late, until their principles became the law of his life. This fact is the key to all that was peculiar in his character ; and whatever estimate may be formed of his character, it is certain that in this way it received its distinctive impress. In all his principles, doctrines, and feelings, he was a Covenanter of the strongest mould, and his earnest and honest soul clung to his principles as the shipwrecked sailor clings to the cliff. His preaching was strongly doctrinal and argumentative, and often exhaustive of the subject. His manner in the pulpit was earnest, dignified, and impressive. He never lowered its dignity by unworthy themes. He fed the people with knowledge and understanding, and crowds attended his ministrations. From a full soul, that had a rich experience of its power, he poured forth the truth as it is in Jesus ; and, although utterly averse to the histrionic and tinsel of the pulpit, he was one of the most popular preachers of his day.

It is one of the mysteries of Providence that we may not comprehend why a man of such varied gifts, of such power for doing good, should have been so suddenly prostrated in the midst of his usefulness, and so long continued without the power of doing the things that he would. But what we know not now, we shall know by and by. He is dead, but he will live for ages in his works.—*Kirwan, in N. Y. Observer.*

He possessed a fine natural disposition. Amiable to a remarkable degree, unsuspecting, he might be imposed upon by the cunning, but he was fitted by native kindness to be a true and trusty friend. His endowments of mind had been cultivated with unremitting industry. In the Greek and Roman classics and in *belles-lettres* his acquirements were accurate and elegant ; in general history and literature, very extensive ; and in theology he added to the careful study of the original Scriptures, and of standard authors, much independent thought ; so that he was no novice, but might fairly have been called a learned man. In his profession, particularly, he was well qualified both to expound and maintain the system or divine truth as set forth in our Reformed confessions, and also to confute or convince the gainsayer by appropriate arguments from reason or Scripture.

For several years preceding his illness he had given his thoughts very much to the Papal controversy. His conviction of the destructive influence of that religion, and of its antagonism to our civil institutions as a policy, was so controlling, that, in frequent ministrations to his own people and by lectures, he exerted his best powers to direct the popular attention to the falsehoods and evils of the system. He was among the first in this country who gave it special prominence, nor were his labors without effect in awakening attention to that subject.

As a preacher, he was graceful, deliberate, yet engaging in manner; always perspicuous, often argumentative, and sometimes beautifully imaginative and finished in style; scriptural, doctrinal, and thoughtful in matter. He excelled in the statement of doctrines and in expounding the sacred text. So that, notwithstanding the method of extemporaneous speaking which he generally followed, he brought forth from his richly furnished mind things new and old, and was an interesting, able, and instructive minister.

He was well read in polemical theology, and was more of a *controvertist* than many of his brethren, and much better. In the Trinitarian, the Universalist, as well as the Catholic controversies he delivered full courses to his people, and in this capacity he was laborious in preparation, ardent and even unsparing, bearing down upon falsehood and heresy with a sort of holy violence, yet, in obedience to the dictates of his generous heart, he seemed free from bitterness and malignity toward the persons of his opponents, and could still meet them on kindly terms.

He was also known as an author of tracts and volumes, both literary and theological, of acknowledged merit. His active mind even ventured into the field of fictitious writing, where, too, his taste and his fancy secured the meed of high praise. His volumes on *Quakerism*, the *Lights and Shadows of Christian Life*, the *Young Communicant's Text-Book*, several premium tracts, *The Reformed Dutch Church Magazine*, which he edited through four volumes, and his *Essays on Didactic and Controversial Theology*, remain to his friends and the public as honorable memorials of the mind from which they emanated.—*From Memorial Sermon by T. E. V.*

BRUEN, JAS. M. University of Pa. 1839, U.S. 1842, 1. 3d Presbyt. N.Y. 1842; (New-Windsor, Presbyt.) 1845-8, Irvington, 1850-2, w. c.—

Bruen, Matthias, b. 1793, C.C. 1812, Assoc. Ref. Sem. 1. Cl. N.Y. 1816; traveled in Europe with Dr. Mason, 1816-18, ordained in London, 1818, in order to preach in Paris; Paris, six months, 1818-19, Miss. to Bleecker St. N.Y.C. Presbyt. 1822-5, pastor, 1825-9, d.

He was highly accomplished in manners, in literature, and in the knowledge of men. He was an elegant scholar, and often extremely happy in bringing his learning to assist his forcible illustrations of practical subjects. The operations of his mind were rapid. He had a most retentive memory and a sound judgment. He possessed a nice sense of what was honorable and becoming the place and time, as well as lawful, and a characteristic

abhorrence of whatever is trickish and mean. With high and honorable feelings, he united great ingenuousness and humble views of his own powers and acquisitions, but especially of the measure of his religion. No person who knew him could fail of marking him for a man of truth and moral intrepidity. There was a beautiful correspondence of his kindly, dignified, and discreet demeanor to the actual characteristics of his mind.

BRUSH, ALFRED H. R.C. 1862, N.B.S. 1865, 1. Cl. Raritan, 1865; Shokan and Shandaken, 1865-67, Nassau, 1867—

Brush, John C., studied theol. under Livingston, 1. Cl. N.Y. 1793; N. and S. Hampton, 1794-96, (Dutch Creek, Cross Roads, and Dover, Del. Presbyt.) 1796-18... Mints. G. S. I. p. 463.

BRUSH, WM. R.C. 1830, N.B.S. 1834, 1. Cl. N.Y. 1833; Guilford, 1834-51, Bedminster, 1852-66, w. c.—

BRUSH, WM. W. R.C. 1862, N.B.S. 1866, 1. Cl. Raritan, 1866; Farmer, 1866-68, Marbletown, 1868—

[Bucher, John Conrad, b. 1730, in Switzerland; came to America in 1755, as a military officer, the British, from policy, choosing German officers for German troops; ordained, 1762; Carlisle, 1763-8, also at Middletown, Pa., 1765-8, Hummelstown, 1765-7, Falling Spring, 1765-8, Lebanon, etc., 1768-80, d.

“He was remarkable for having acquired a rich flow of language and unprecedented copiousness and energy of thought, which rendered him useful, and attracted the attention of all who heard him.”—*Harbaugh's Lives*.]

BUCK, CHS. D. W.C. 1845, U.S. 1850, 1. Presbyt. of Columbia (now in Albany Presbyt.) 1850; Peekskill, 1851—

BUCKELEW, WM. D. R.C. 1848, N.B.S. 1851, 1. Cl. N.B. 1851; Currytown and Mapletown, 1852-55, Athens, 1855-59, Moresville and South-Gilboa, 1859-64, Blue Mountain, 1864—

Buckham, Jas., 1841.

Bulkley, C. H. A., from Presbyt. of Ontario, 1851, Ithaca, 1851-52.

BUMSTEAD, SAM. A. Mid. C. 1823, P.S. 1826, lic. by Franklin Assoc. Mass.; Manayunk, 1831-5, Manayunk and Roxborough, 1835-49, Roxborough, 1849-53, Spring Lake, Ill. 1856-61, Raritan, 1861—

Bunnell, Seth, U.C. 1835, Glenville 1st, 1835-38, d.

Burghardt, Peter H. U.C. 1840, West-Farms, 1852-55, Glenville 1st, 1855-61, Chaplain First Chasseurs, N.Y.V. 1864-65.

Buri, P., from Ref. Ch. of Switzerland, 1858.

Burr, Marcus, N.B.S. 1862, 1863 Presbyt.

Burroughs, Geo. W. 1854.

Burtis, see Alburtis.

Burtiss, Arthur, b. in N.Y.C. 1807, U.C. 1827, P.S. and Aub. S. 1833, l. Presb. Geneva, 1833; (Buffalo, 1833-5,) Fort Plain, 1835, (Oxford Presbyt.) 1835-40 (?) Teaching in Buffalo; Sec. Am. and For. Ch. Union, 1859-63, Prof. of Greek Lang. in Miami University, 1864-7, d.

He was the son of Arthur Burtiss, long one of the city aldermen, when the office was one of honor rather than profit. The father was for many years connected with the charitable and reformatory institutions of the city, and was a man of great moral worth and integrity. Dr. B. was educated in the best classical schools of New-York, and was one of the most accomplished classical scholars in the State. He spent the first two years of his collegiate life at Columbia College, and the last two at Union. Soon after graduating, he commenced the study of the law, with Jas. O. Moore, of Cherry Valley, N.Y., and whose step-daughter he subsequently married. Afterward he pursued his legal studies in the city of New-York, in the office of Chancellor Kent. Before his admission as an attorney, he concluded to change his profession, feeling himself called, under his strong sense of duty, to preach the Gospel. He accordingly entered Princeton Seminary in 1830, where he spent two years, and thence went to Auburn Theological Seminary, where he spent one year.

Dr. Burtiss was not celebrated as a public speaker, for he was naturally timid, and had a slight hesitancy at times in his speech. But he was a man of great and varied learning, and was especially a most accomplished Latin and Greek scholar. His true place was that of a college professor. This came to him late in life, when he was chosen Greek Professor of the Miami University, Ohio. Though his career as a professor was short, he had impressed all, both students and faculty, with his great capacity and qualifications for his new office, both as a scholar and devoted Christian; and his death among them was the cause of profoundest sorrow. He died while his robes of office were yet new upon him.—*Hon. Wm. W. Campbell, Cherry Valley, N. Y.*

Buursma, Ale, H.C. 1866, Student in Hope Seminary.

Cahoone, Wm. Jr., b. 1776, D.C. 1824, P.S. 1827; Miss. to Berne, 1828, Hyde Park, 1829-33, Coxsackie, 1834-47, Fordham, 1847-8, d. 1857 (?). (Campbell, A. D. Miss. in Brooklyn, 1827.)

CAMPBELL, ALAN D. (s. of W. H. Campbell,) R.C. 1865, N.B.S. 1868, l. Cl. N.B. 1868; Athens 1st, 1868—

Campbell, Jas. B. Student in N.B.S. 1867—

Campbell, Jas. K., from Ref. Presb. Ch.; ordained as a Miss. to Northern India, 1834; North Branch, 1838-54.

CAMPBELL, WILLIAM H., D.C. 1828, P.S. 1831, l. 2d Presb. N.Y. 1831; Chittenango, 1831-3, Prin. Erasmus Hall, L.I., 1833-9, East-New-York,

1839-41, Albany 3d, 1841-8, Prin. Albany Academy, 1848-51, Prof. Oriental Lit. in New-Brunswick Sem. 1851-63, also Prof. Bel. Let. Rutgers Col. 1851-6, President Rutgers College, 1863—

Campfield, Robt. B. C.N.J. 1824, from S. Assoc. Litchfield, 1858, Sec. Sab. School Board, 1858-62, 1865 Presbyt.

Cannon, Jas. Spencer, b. 1766 in the Island of Curaçoa, studied under Froeligh and Livingston, l. Cl. Hackensack, 1796; Six Mile Run and Millstone, 1797-1807, Six Mile Run, 1807-26, Prof. Ecc. Hist. 1818-19, again 1826-52; also Prof. Metaphysics and Philosophy in Rutgers Col., 1826-52, d.

He was a man peculiar in many respects, and calculated to attract attention wherever he might be, even among a crowd of people. His bodily frame was tall, erect—not corpulent, but well developed in every part, making the impression on you of one that possessed considerable muscular strength, power of endurance, and high health. His garb was, for the most part, of the antiquated sort, from his broad-brimmed hat down to his feet, with the exception of the large silver, well-polished shoe-buckles. His gait was slow, measured, firm, dignified, straightforward; the gait of one who seemed to regard walking as something that was to be done with care and according to rule, and not in a light and trifling manner. His utterance was distinct and deliberate, like his gait—emphatic, impressive, with considerable of the guttural, and the broad pronunciation of the letter A about it. He was fond of throwing out short, pithy, pointed, striking, practical remarks in his talk, and was successful generally in doing it, for he had a well-stored and a well-disciplined mind, and a memory very capacious, retentive, and ready. Perhaps he was a little too measured, formal, stilted, artificial, and oracular in what he said and did. This is not written in the way of disparagement, but to furnish as accurate a likeness as possible. He was a very studious, diligent man, even to the end of his protracted life—one of seventy-six years. He read much, and, to prove that he read with discrimination and care, and pondered what he read, he used to say that it was his habit to read with the pen in his hand, and to mark in the margin of the page any sentiment, or argument, or fact, that struck him as valuable and interesting, referring, in the blank leaves at the end of the book, to the pages he had thus marked. Thus he could, in a short time and with great ease, gather the cream of every volume he had read, and ponder it again, and use it for any specific purpose which he had in view. He laid great stress on careful, thoughtful sermonizing, and insisted that it should be a life-long exercise of every minister. He had gathered together a large amount of valuable knowledge. We see one proof of this in his treatise on *Pastoral Theology*. Though it may have its defects, it is a treasure-house to every minister of the Gospel. And he managed to perform this vast amount of intellectual labor without any apparent injury to his health; and this, no doubt, was mainly owing to the manner in which he pursued his studies. He was systematic, regular, seasonable, steady, calm, moderate—remarka-



Jas. Mackay

bly so. He was, therefore, always beforehand with his work; never hurried, or driven, or cornered; never urged or goaded beyond his strength. His example may be turned to a good account by men of all occupations, but especially by students, and still more especially by theological students and ministers of the Gospel.—*G. L.*

Carle, John H., Q.C. 1811, partly in N.B.S. 1814, l. Presbyt. Geneva, 1814; Marbletown, Hurley, and Shokan, 1814-26, (Presbyt. 1825-48,) Maple-town and Currytown, 1848-51.

Carroll, J. Halstead, (s. of Rev. D. L. Carroll,) U. Pa. 1851, P.S. 1854, l. Presbyt. Philadelphia; (Jamesburg, N.J. 1855-7, Aiken, S.C. 1858-60, S.S. South Cong. Ch. New-Haven, 1862-8,) New-Haven, 1868—

Carroll, Vernon B. R.C. 1868, student in N.B.S.

Cary, J. A. West R.D.C., N.Y.C. 1851.

Case, Calvin, R.C. 1848, N.B.S. 1851, l. Cl. Bergen, 1851; Grahamville, 1852-3, Day, 1855-7, Kiskatom, 1857-60, West-Hurley, 1860-5.

Center, Samuel, b. 1794 at Hoosick, N.Y., Mid. C. 1819, N.B.S. 1823, l. Cl. N.B. 1823; Miss. to Johnsborough and Chester, 1823, Herkimer and German Flats, 1824-6, (Morian and Northumberland Presbyt.) 1827-30, teaching in Class. School, Albany, 1830-7, in Michigan University, 1837-40, pastor also at Monroe, Mich., 1837-40, Agent of For. Evang. Soc. 1840-1, Prof. in Albany Academy, 1841-., in Angelica Academy, and Pastor at Angelica and Macedon Center, 18..-1859, d.

He was of Welsh extraction. His ancestors settled in Boston before the Revolution, and his parents were Baptists. He was called to Herkimer in 1825, (a new enterprise, which he had begun the year before,) but the opposition of the old church and pastor prevented success, and he and his church joined the Presbytery of Albany. While laboring in this field, he was blessed with a powerful revival. He was not ordained till 1828. He was a man of more than ordinary height, of a well-developed and remarkably symmetrical form, pleasant features, and agreeable address. He was naturally sensitive. He aimed at excellence in all that he undertook. His mind was of a metaphysical cast, and he loved to grapple with great problems. His sermons were therefore not unfrequently above the mental range of his hearers. He was better adapted to the Professor's chair than to parochial duties. As a teacher, he was successful, gaining a high reputation. He was regarded by Governor Marcy and others as possessing almost unequalled qualifications for imparting instruction and disciplining the minds of young men. He was eminently social, genial, pure, and true. He was also spiritually minded, and everywhere exerted his influence in favor of vital godliness. He was much sought after and was peculiarly happy as a spiritual counselor. He was an earnest laborer in the temperance movements of the day.—*C. S.*

Chalker, Isaac. New-Paltz, 176..-176..

CHAMBERLAIN, JACOB P. N.B.S. 1859, l. Cl. N.Y. 1859; voyage to India, Dec. 1859-Apr. '60, Palamanair, 1860-3, Mudnapilly, (S.S.) 1863-5, Mudnapilly and Palamanair, 1866—. Also supplying Arunodayah, 1867—

CHAMBERS, TALEOT W. R.C. 1834, N.B.S. and P.S. 1839, l. Presbyt. Clinton, Miss. 1838; Somerville, 2d, 1840-9, New-York, 1849—

Chapman, John L. Irvington, 1842-9, Prin. Home Institute at Irvington, 1849-61, 1865, Presbyt.

CHAPMAN, NATHAN F. R.C. 1844, N.B.S. 1846, l. Cl. N.B. 1846; Miss. to Keyport, 1848-9, Canajoharie, 1849-53, Plattekill, 1853-64, Caatsban, 1864—

Chester, C. H. Saratoga, 1844-9.

[Chitara, Ludwig, once an Augustine monk, c. to America, 1785, studied under Hendel and Weyberg, l. about 1787; Knowlton and Hardwick, N.J. 1787-92, d.]—*Harbaugh's Lives*, ii. 404.

Chittenden, Alanson B., b. at Durham, N.Y. 1797, U. C. 1824, Aub. Sem. 1828? Miss. to Montgomery Co. N.Y. 1827-8, Glen and Miss. at Charlestown, 1831-4, Amity, 1834-9, Westerlo, 1839-40, Sharon, 1841-5, d. 1853.

Christie, James, studied under Mason, 1815, l. 1815; Union Village, 1816-18, Assoc. Ref.

Christie, John I., b. at Schraalenberg, 1781, C.C. 1799, studied under Froeligh, l. Cl. Bergen, 1802; (Amsterdam and Galway. Presbyt. 1802-12,) Warwick, 1812-35, d. 1845.

His honesty and punctuality in business became proverbial. He was liberal to the poor and in Christian benevolence. He was devoted to his calling and a well-read theologian. As a preacher, he was clear, instructive, practical; while as a pastor, he was kind, honest, affectionate, and sincere. He had strikingly those qualities of a good bishop—"A lover of hospitality and a lover of good men." He took a plain, common-sense view of all subjects which came before him, testing all by the Word of God. Seeing much in himself which he deeply deplored, he was ready to cast the mantle of charity over others. In experience, he did not always enjoy the pleasure of sensible communion with God. There was a prevailing sentiment in his thoughts of God's holiness and justness and his own guilt and depravity, yet it was his great desire to please God. No man was more particular in the observance of ordinances, yet no man placed less confidence in his own works. The burden of his heart was the imperfection which accompanied every performance.

Church, John B. R.C. 1867, student in N.B.S.

Clancy, John, Florida, 1835-60, Presbyt.

(Clark, Jas. Brooklyn, Flatlands, Bushwick, Flatbush, New-Utrecht, and Gravesend, 1680 or 1685-95.)

The existence of such a minister is denied by many, some supposing that his name by mistake got in the histories of Long Island. But he is said to be mentioned in a MSS. left by Rev. Peter Lowe, before the histories referred to were written. Perhaps identical with Varick.—*Prime's L. I.* 326.

Clark, Rob. C. N.B.S. 1838, l. Cl. of Philadelphia, 1838; license afterward withdrawn, at his own request, 1844.

CLARK, REEFER W. Y.C. 1838, New-Haven and And. Sems., l. Presbyt. Newburyport, 1840; (Portsmouth, N.H. Cong. 1842-51, East-Boston, 1851-7, Brooklyn, 1857-62.) Albany, 1st, 1862—

Clark, Wm. S.S. at Buel, 1843-4.

CLARK, WM. H. Western Reserve Coll. Hudson, Ohio, U.S. 1863, l. Presbyt. of Brooklyn, 1863; [Spencertown, Presbyt. 1864-5,] Miss. pastor, 39th St. N.Y. 1867—

CLEGHORN, E. B., from Presbyt. of New-Orleans, 1868, w. c.

Close, John, b. at Greenwich, Ct. 1737, C.N.J. 1763, l. Presbyt. of Dutchess Co. 1765; [in Presbyt. Huntington, 1766-73, New-Windsor and Newburgh, 1773-96,] Waterford and Middletown, 1796-1804, d. 1815.

Cludius, Theodore, studied in Europe, l. Cl. N.B. 1865; New-Brunswick, 3d, 1865-6; Ger. Ref.

COBB, HENRY N. Y.C. 1855, U.S. l. 3d Presbyt. N.Y. 1859; Miss. to the Nestorians in Persia and Koordistan, (Am. Bd.) 1860-2, Millbrook, 1866—

COBB, OLIVER E. Y.C. 1853, U.S. 1857, l. 3d Presbyt. N.Y. 1857; Hopewell, 1857—

COBB, SANDFORD H. Y.C. 1858, P.S. 1862, l. 3d Presbyt. N.Y. 1862; Schoharie, 1864—

COCHRANE, A. G. Mid. Col. 1847, P.S. 1850; Fort Miller, 1852-63, Easton, N.Y. 1863—

Cock, Gerhard Daniel, Rhinebeck and Camp, (or Germantown, N.Y.) 1763-84, also supplied New-Paltz, 2d, 1768-70.

Coens, Henricus, Aquackanonck, Second River, Pompton, and Ponds, 1725-30, d. 1735.

He wrote to Holland a detailed account of the troubles between the churches of Second River and Aquackanonck.

COLE, DAVID, (s. of I. D. Cole,) R.C. 1842, l. Presbyt. N.B. 1858; East-Millstone, 1858-63, Prof. of Greek, R.C. 1863-5, Yonkers, 1865—

COLE, ISAAC D. N.B.S. 1829, Tappan and Schraalenburgh, 1829-32, Totowa, 2d, 1833, Tappan, 1833-64, w. c.

COLE, SOLOMON T. N.B.S. 1864, l. Cl. Ulster, 1864, Plattekill, 1864-8, Preakness, 1868—

COLLIER, EDWARD A. N.Y.U. 1857, P.S. 1860, l. Presbyt. of Nassau, 1859, (Saugerties, Cong. 1860-4,) Kinderhook, 1864—

COLLIER, EZRA W. R.C. 1848, N.B.S. 1854, l. S. Cl. N.Y. 1854; Manhattan Ch. N.Y.C. 1854-6, Freehold, 2d, 1856-66, Coxsackie, 2d, 1866-67, w. c.

COLLIER, ISAAC, R.C. 1857, N.B.S. 1860, l. Cl. Greene, 1860; Coeymans, 1860-66, Battle Creek, 1866—

COLLIER, ISAAC H. R.C. 1859, N.B.S. 1862, l. Cl. Greene, 1862; Caatsban, 1862-4, Nassau, 1864-6, Lodi, N.Y. 1867—

Collier, Joseph A., b. at Plymouth, Mass., 1828, R.C. 1849, N.B.S. 1852, l. S. Cl. N.Y. 1852; Greenville and Bronxville, 1852-5, Geneva, 1855-9, Kingston, 2d, 1859-64, d.

Few young men among our ministers ever rose more rapidly by the simple force of unostentatious merit. His name was mentioned everywhere with respect and affection. His personal qualities and professional labors excited admiration and elicited praise. His brethren in the ministry loved him, and the Christian public gladly honored him. He was a diligent student. He loved to commune with the great thinkers and writers, and thus feed his own mind. He was a clear and impressive preacher. His sermons were never slovenly. What he did, he did well. They had solid substance. They were eminently thoughtful and suggestive, his reasoning cogent, and his style as lucid as his argument. His illustrations were never florid nor redundant, but always simple, apt, and chaste; while his pleading with the sinner was as that of one by whom Christ himself was beseeching, "Be ye reconciled to God."

His manner was animated, forcible, tender, persuasive; his glowing eye and radiant countenance attesting to all his thorough earnestness and his deep sympathy with his sacred themes. He possessed unusual qualifications for the work of the ministry, and his brief labors were crowned with large success. He ever felt the deepest interest in the spiritual welfare of the young. He preached at Kingston a series of Sabbath evening discourses to the youth of his flock, which were afterward published under the title of *The Young Men of the Bible*. But especially did his heart turn toward the children. Into this field he threw himself with peculiar ardor and delight, and with great success. He loved to lead the lambs into green pastures. One regular Sabbath service in each alternate month he devoted entirely to the children. At such times he delivered discourses adapted to the comprehension of the youngest, though instructive to all. Two series of these discourses have been published under the titles of *Little Crowns* and *How to Win Them* and *Pleasant Paths for Little Feet*. *The Christian Home* and *The Dawn of Heaven* are also productions of his pen, the latter published after his death. He was a sympathizing pastor. While he loved books, he loved his people. His ministry was a model of pastoral fidelity. He walked habitually with God. See *The Dawn of Heaven*, in which is found a biographical sketch.

COLLINS, BARNABAS V. Easton Coll. Pa. N.B.S. 1842, l. Cl. N.Y. 1842; West-Farms, 1842-5. Ponds, 1845-67, w. c.

COLLINS, CHAS. Philadelphia Classical Institute, theology in private, l. Cl. Philadelphia, 1858; [S.S. Norristown, Pa. Presbyt. 1861-2,] S.S. Manayunk, 1863-4, [S.S. Jeffersonville, Presbyt. 1866—]

COMFORT, LAWRENCE L. U.C. 1848, N.B.S. 1851, l. Cl. Orange, 1851; Rockaway, 1852-4, New-Hurley, 1854—

[Comingoe, Bruin Romeas, ordained by Scotch ministers, in Nova Scotia, 1770; Luneberg, Nova Scotia, 1770-1819.]

He was chosen by his neighbors, and recommended for ordination for his piety and gifts, as that community in Nova Scotia had failed, after repeated efforts, to procure a minister from Holland, or from Pennsylvania. He had been a fisherman, (like the apostles,) but was well versed in Scripture; and the Scotch ministers, acting on the proverb that one who knows the Scriptures must be a good theologian, ordained him. He proved to be a most faithful and worthy minister, and served that people for forty-nine years. He then only resigned through the infirmities of age.—*Harbough's Lives*.

COMPTON, JAS. M. R.C. 1843, N.B.S. 1846, l. Cl. N.B. 1846; Tyre, 1847-50, Piffardinia, 1850-51, Kiskatom, 1851-54, Union and Jerusalem, 1854-60, Gallupville and Knox, 1860-63, S.S. at Currytown and Mapletown, 1864-8, Stone Arabia, and Ephratah, 1868—

Condict, Ira, b. at Orange, N.J. 1764, C.N.J. 1784, studied under Dr. Woodhull, of Monmouth, l. Presbyt. N.B. 1786; (Hardwick, Newtown, and Shappanock, Presbyt., 1787-93,) New-Brunswick, 1793-1811, also Prof. Moral Phil. in Queen's Col. and Vice-President of the same, 1809-11, d.

He became a subject of grace while in college, and immediately devoted himself to the ministry. He took a high stand in his class, and was particularly distinguished for his accuracy in the classics. In his first charge he found a wide and destitute field, demanding great energies of character and powers of endurance. Within the limits of this charge are now found numerous flourishing churches. In New-Brunswick he labored with a zeal and perseverance seldom equaled. This church at that time embraced a large country population, in addition to a city charge of about two hundred families. He was an efficient pastor and an earnest worker.

In catechising, pastoral visitations, and labors among the poor, he was indefatigable. He had for every department of labor a definite plan, and pursued it vigorously. No man could have accomplished more than he did; and the secret of his efficiency lay in the wisdom of his plans. He gained a just popularity for his learning; for, while he was laborious as a pastor, he did not neglect his study. Public institutions honored themselves by placing his name on their catalogues, and places of responsibility in the church were pressed upon him. The corporation of Princeton College

elected him a member of their board, having previously conferred upon him the title of Doctor of Divinity. The General Synod elected him their President, in 1800; and, as a member of church judicatories, he was active and influential and took a prominent part in their deliberations.

Two important events occurred in connection with his ministry in New-Brunswick, both of which he earnestly and successfully advocated. The first was the partial revival of Queen's College in the year 1807. For several years this institution had been closed; its funds were exhausted, and its buildings occupied for other purposes. With great personal effort and persistent application, as a trustee of the College, he secured quite a liberal endowment, drew around him an encouraging number of students, and awakened, on behalf of this institution, considerable interest throughout the bounds of the denomination. For several years, in addition to his labors as the pastor of the church, he was acting president of the institution; and at one time, with the aid received from only one tutor, the whole work of instruction devolved upon him. The history of our College reveals the fact that to Dr. Condict, more than to any other person, is she indebted for the noble building, standing in its beautiful location as an ornament to the city. He was mainly instrumental in securing from Mr. James Parker, by gift, the lot on which it stands. The first subscription-paper for the edifice was drawn up by his hands; and some time before his death, he had the satisfaction of seeing his efforts crowned with success.

The second important event in his ministry was the removal of our Theological Seminary to New-Brunswick, and its vigorous growth under the administration of the venerable senior Professor, Dr. John H. Livingston. It was not until the year 1810 that the Seminary, on its permanent establishment in New-Brunswick, started on its career of prosperity, which has made it a fountain of life for the church and the world.

Thus, year after year, Dr. Condict toiled on in the work of the ministry, a man eminently useful, and of distinguished position in the church. He died in the midst of his years, his strong constitution giving way under the pressure of accumulating burdens. Some closing incidents in his life were remarkable. The church, to which he had ministered for about seventeen years, had resolved to erect a new and more commodious edifice for worship. The plans were all perfected and the work commenced. In the providence of God, the last sermon preached in the old building was the last sermon which Dr. Condict preached. And, as if in anticipation of the event before him, he took for his text this striking passage of Scripture: "But I must die in this land, I must not go over Jordan; but ye shall go over and possess the land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee." After a sickness of only eight days, with precious exercises of grace, and in the triumph of faith, he fell asleep in Jesus, in the forty-eighth year of his age, and the twenty-fifth of his ministry.

He is represented to have been a tall, muscular man, with black hair, of

prominent features, very grave in his deportment, and a man of undoubted piety. Many still remember his sedateness of appearance; and not one who ever heard him in prayer could forget the unction and spirituality of his devotions. He was subject to frequent moods of despondency, yet he was gifted with fine conversational powers; and frequently, in social intercourse with his people, he would throw off all reserve, and exhibit a mind full of vivacity and affection. He wore in the pulpit the gown and cassock, and his very appearance was dignified and solemn; not a solemnity that repelled, but drew toward him the esteem of the people as a consistent and devoted minister. His strength lay in his powerful conviction of the truth, in his intense earnestness of soul, in his deep sympathy with his hearers, and in a singleness of aim that held him in close contact with the class. He had a great aversion to appear in print, and, although repeatedly urged to give his sermons for publication, he uniformly declined so doing. The only production of his pen that has fallen under the writer's notice, is a sermon occasioned by the death of George Washington, delivered by invitation of the Mayor and Common Council of the city, and published under their direction. As a preacher he was clear in his analysis, close in his discussion of the topic, and pungent in the application. He distrusted very much his own abilities, and was occasionally depressed in mind to such a degree that he felt scarcely fitted to enter the pulpit. But while he was known among his own people and friends as the "beloved Condict," with all classes he was held in high esteem, not only for his personal worth, but for his sterling pulpit abilities.—*R. H. S.*

CONKLIN, NATHANIEL, R.C. 1844, N.B.S. 1847, I. Cl. N.B. 1847; Miss. to Long Branch, 1847-51, Montville, 1851—

CONNITT, G. W. W.C. 1849, Theolog. Institute Conn. 1853, I. North Assoc. of Hartford, 1852; (Deep River, Conn. Cong. 1854-6, Deep River, Conn. Presbyt. 1856-62,) Fallsburgh, 1862-5, New-Prospect, 1866—

CONSAUL, GANSEVOORT, D.W. Am. Col. 1859, P.S. 1861, S.S. Mohawk, 1867—

Cordell, John G. (in Cl. of Albany.)

Cooper, John R., lic. by Seceders, 1864; Clarkstown and Hempstead, 1865—

Cornelison, John, b. at Nyack, 1769, studied under H. Meyer and Livingston, lic. by the Synod of R.D. Ch. 1791; Miss. in Northern and Western States, 1791-93, Bergen and English Neighborhood, 1793-1806, visited the Settlements on the Delaware and Susquehanna, (Hanover,) 1794, Bergen, 1806-28, d.

He commenced his ministerial course full of the ardor of youth, a noble zeal for the glory of God, and an anxiety for the souls of men. He was a man of meekness, of simplicity in manner, of godly deportment, and fervent in prayer. He was much beloved, not only by his own people, but by all the fathers and brethren in the ministry. There was something in his

speech and manner which won the reverence, regard, and affection of all. His ministry was marked by the gradual progress of the Spirit's work among his people, though in 1818 he had a special revival. He took a warm interest in all the just then budding enterprises of the day. He was also a warm friend of the Theological School at New-Brunswick. His reproofs were spoken with kindness and tempered with affection. He took much interest in the colored people, many of whom were slaves, opening a special service for them in his own house. He formed them into classes, teaching some of them to read, and also filling their minds with Gospel truths. For some time before his death, he lost the use of his faculties, and was cut off from all intercourse with his family and friends. A brain fever deprived him of his senses. But it pleased God, a few hours before his decease, to resuscitate his powers, and to enable him to utter, in a short but impressive manner, his clear prospects and joyful hopes. He blessed all his children and his wife, and addressed a short exhortation to each. He then said, in a low voice: "Lord Jesus, receive my departing soul into thine arms. I bless and than kthee, O Lord! for thy faithfulness and goodness to me. Thou hast never left me, nor forsaken me. Thou hast guided me gently and safely over the journey of life. Thou hast not permitted me to wander from thee. And, O my Saviour! thou wilt not leave me in the last conflict—in these my last moments! . . . Into thy hands I commend my departing soul." And then he gently fell asleep.

Cornell, Frederick F. (s. of John Cornell,) C.N.J. 1825, N.B.S. 1. Presbyt. Newtown, 1829; Professor of Languages in College of Mississippi, Natchez, 1828-9, Miss. at Stuyvesant, three months, 1829, at Columbiaville, 1829-31, Montville, 1833-6, N.Y.C. Manhattan Ch. 1836-56, (Pluckemin Presbyt. 1856-64, w. c.)

Cornell, James A. H. (s. of John Cornell,) R.C. 1838, N.B.S. 1841, 1. Cl. N.B. 1841; Westerlo, 1841-43, New-Baltimore, 1843-45, New-Baltimore and Coeymans, 1845-48, Syracuse, 1848-51, Raritan 3d, 1851-56, Sec. Bd. Education, 1856-61, w. c.

Cornell, John, b. at Northampton, Pa. 1774, studied under Livingston, 1. Cl. N.Y. 1798, [Allentown and Nottingham, Presbyt. 1800-21,] Principal of Academies at Somerville, 1821-8, and at Millstone, 1828-35, d.

He pursued his classical studies at the Log College, Pa., completing them with Dr. Wilson, in New-York City. During his pastoral charge at Allentown, he was highly respected as an amiable and faithful teacher of the Gospel. During his latter years, an impaired state of health having compelled him to withdraw from stated public duties, he removed to Somerville, and subsequently to Millstone, where he finally died. In both of these places he devoted himself sedulously to the instruction of youth, numbering among his pupils several who became prominently useful in the ministry and the other learned professions. Though born and educated in the Reformed Church, his active ministry was spent wholly in the Presbyterian.

He was again connected with the Reformed while conducting his classical academy. As an instructor he was marked by great thoroughness and ability, President Lindsley testifying that, of all the students who came to Princeton, none were better prepared than those who came from under his care.

He was also a man well read in divinity. He possessed a clear and discriminating mind and a sound judgment, and was firmly attached to the great doctrines of grace. In the pulpit he appeared with great respectability, and his sermons were instructive, methodical, and impressive. He was very brief and accurate in his style, calm but impressive in his delivery, with a voice soft but far-reaching. On the bed of sickness he found eternal consolation in the truths which he had preached, expressing his entire reliance in Christ, as the rock of his salvation.*

CORNELL, WM., R.C. 1859, N.B.S. 1862, l. Cl. Geneva, 1862; Minisink, 1862-3, [Presbyt. 1863-67,] teaching at Somerville, 1867—

CORNELL, WM. A., R.C. 1841, N.B.S. 1844, l. Cl. N.B. 1844; Athens, 1844-48, Blooming Grove, 1848-51, w. c.—

CORWIN, EDWARD TANJORE, Coll. of City of New-York, 1853, N.B.S. 1856, l. Cl. Bergen, 1856; Resident Graduate at N.B.S. 1856-57, Paramus, 1857-63, Hillsborough, (Millstone,) 1863—

Cough, Camp, 177..-178.., died.

Cozine, Cornelius, Conewago, Pa. 1784-88.

Craven, Elijah R., C.N.J. 1842, P.S. 1847, l. Presb. Baltimore, 1847; Somerville 2d, 1850-54, (Newark 3d Presbyt.) 1854—

Crawford, John B. b. at Hopewell, N.Y. 1814, R.C. 1836, N.B.S. 1839, l. Cl. Orange, 1839; Middletown Village, Nov. 1839-Oct. '40, d.

He was a man of commanding presence, a fine scholar, a good theologian, and of great promise; but was soon called away.

* He married Miss Maria Frelinghuysen, daughter of Gen. Frederick Frelinghuysen, a lady of great amiability and eminent piety. Her bright example was invaluable, and her presence always inspired pleasure and comfort. In her the poor and suffering lost a friend, and the church of Christ a burning light. Her mind was naturally vigorous and strong. She was characterized by unwearied faithfulness, by kindness of manner, by a patience and serenity of disposition that were peculiarly her own. She was accurate in her perceptions and judgment, and at all times a wise and discreet counselor. She, moreover, deeply realized the obligations which her position in life imposed upon her. Before her family, she beautifully exemplified the excellence of the principles of the Gospel. The path of duty under her government was strewn with flowers, and virtue and religion were made attractive. But her charity was too large to be restricted within such narrow limits. It made the whole world of mankind her brethren and sisters. The hut of poverty was often cheered by her presence. She loved to commune with the children of affliction and sorrow, and lead them to the great source of consolation and peace. In the house of mourning she was always at home. She had clear conceptions of the plan of salvation, yet ever had a pungent sense of her condition as a sinner, sometimes almost feeling ready to conclude that all past experience was delusive. Yet she neglected no opportunity of advancing the kingdom of Christ, and was rewarded, at length, with perfect assurance of faith.

CRISPELL, COR. ELTINGE, R.C. 1839, N.B.S. 1842, I. Cl. N.B. 1842; Piermont, 1842-47, Linlithgo, 1847-57, Schoharie, 1857-63, Rector of Grammar School, New-Brunswick, 1863-66, also Prof. of History in Rutgers College, 1864-66, Prof. of Nat. Philosophy, Mathematics, and Astronomy, in Hope College, 1866-67, Prof. of Didactic Theology in Holland Seminary, 1867—

CROCKER, Asahel B. b. at Cambridge, N.Y. 1813, U.C. 1839, P.S. 1842, I. Presbyt. Troy, 1842; Glenville 2d, 1842-8, (Eastern, N.Y. Congreg.) 1848-50, d.

CROSBY, Howard, N.Y.U. 1844, lic. by North-Berkshire Assoc. Mass. 18..., Prof. of Greek in N.Y.U. 1852-9, Prof. of Greek in Rutgers Col. 1860-2, (N.Y.C. Presbyt.)

CRUIKSHANK, JOHN C. b. 1798, U.C. 1834, N.B.S. 1837, Hyde Park, 1837-43, Hurley, 1843-50, Little Falls, 1850-68, w. c.

CRUIKSHANK, Wm. b. at Salem, N.Y. 1798, U.C. 1821, N.B.S. 1824, I. Cl. N.B. 1824; Flatlands and New-Lotts, 1825-34, Newburgh, 1835-8, S.S. Mamakating, 1849-54, d.

He collected and organized the church of Newburgh in 1835, but failing health soon obliged him to resign, and prevented his assuming the pastoral relation again except as a supply. His mind was clear and logical, and his sermons partook of the same characteristics, being clearly arranged, and were also forcibly presented. He did not write out his discourses in full, but filled up and illustrated his subject from the inspiration of the moment. His delivery was warm and glowing, and its effect was heightened by a voice of great compass and of unusual flexibility of intonation. To these were added a graceful person and manner, and a countenance that expressed the emotions of his soul. In ministerial labor he was active and devoted, while as a companion he was genial. He possessed a sympathizing nature and a varied and extensive store of knowledge. He was spoken of by those who knew him as one of the most gifted ministers in the denomination. He published a tract entitled "David Baldwin; or, the Miller's Son," and a sermon on "The Intermediate State." When without a charge, he published a series of papers on "Washington's Body-Guard."

CURRIE, Robt. O. b. 1806, R.C. 1829, N.B.S. 1834, I. Cl. N.B. 1834; New-Utrecht, 1835-66, d.

He was a clear and accurate thinker; his mind did not tolerate any confusion of words or seek for a display of language. His words were carefully selected for an accurate expression of those ideas of which he had a clear conception in his own mind. But while this was so, his style was not dry or harsh; with nothing to attract attention, his language was like polished glass, a pure medium through which the truth was presented in the truest, clearest manner.

He was a careful and constant student of the word of God. He had

mental traits which rendered him competent to distinguish himself in any of the departments of learning, but this was his chosen work. He studied the Bible profoundly and brought forth its rich treasures in well-prepared discourse for the pulpit. He was not a dry, didactic instructor nor an impassioned orator. His heart glowed with the truth, and that glow was shed over all his discourses. His sermons were clear in their statements, convincing the moral judgment of his hearers. They were direct; he did not wander from the point he intended to reach for embellishments to please the fancy, the thing intended was brought distinctly before the mind. There was a full statement of all the doctrines that refer to man's redemption and a faithful inculcation of all the duties of a Christian life.

As a minister of God he desired the salvation of men, and was not satisfied without reaching this end as the object of his ministry. He sought also to instruct and edify the members of the church. It was this last work for which he was so fully qualified and in which he succeeded so well. He gave to the members of his church a solid Christian education; they were educated in doctrine and in duty. It was his purpose to bring each one up to the measure of their responsibility as a steward and a servant of Christ. A long ministry to one people, extending through more than thirty years, gave an opportunity to test successfully this method of rearing up Christians to the "measure of the stature of the fullness of Christ." The results of this process of religious education and spiritual development have remained as a monument of praise to commemorate his work; especially do we see it in the large, steady, perennial flow of Christian benevolence. Warmly interested himself in every good work and steadfast in it, he brought his church to realize the true principle of Christian action.

He felt much anxiety for the conversion of sinners; this troubled his mind for some years before his death. It pleased the Lord not to send the promised blessing until he had taken him home into the heavenly mansions. While his people were yet without a pastor, a most wonderful work of grace occurred, by which a large number, especially of youth, were added to the church. The gathering of the harvest from the seed which he had sown was done by other hands.

As a pastor, he was kind, faithful, and affectionate. It was his fixed principle to give immediate attention to every duty. In social intercourse he was the Christian gentleman, with no taint of arrogance or self-importance. His opinions and principles were well ascertained and faithfully adhered to. He was careful, candid, and wise in counsel, a good and reliable adviser in ecclesiastical matters. An example of punctuality in attendance, and of courtesy and propriety in conference and public debate with his ministerial brethren; and as such he is held in memory esteemed and respected.—*J. M. V. B.*

Curtenius, Antonius, b. 1698, c. from Holland, 1730, Hackensack, 1730-7, Hackensack and Schraalenburgh, 1737-55, Brooklyn, Flatlands, Bushwick, Flatbush, New-Utrecht, and Gravesend, 1755-6, d.

He was pastor at Hackensack when those difficulties began which have now, for nearly a century and a quarter, distracted the religious communities of Bergen County, N. J. The origin of these difficulties is somewhat obscure, yet their general nature can be understood. (GOETSCHUS, J. H., JR.) Another minister was called, as a colleague, after Mr. Curtenius had preached in his charges for eighteen years. This may have been partly on account of the excessive labor, and partly on account of the disaffection of some toward Domine Curtenius, who, perhaps, was not very popular. Yet the latter installed Mr. Goetschius as his colleague. They were, moreover, both members of the Coetus, although when Coetus proposed turning itself into a Classis, in 1753, Curtenius, with several others, became the bitter opponent of the Coetus. The elders and deacons of his charge seem to have been, without exception, inimical to Curtenius. He was not treated by them with the deference which was his due, they not even consulting him in important business matters. He often preached without a single one of them in their places.

Yet he had his friends, and the year after he left Hackensack, (1756,) having been called by the party of Arondeus on Long Island to succeed that troublesome man, his party at Hackensack and Schraalenburgh had themselves organized into new and independent consistories. This service was done by Domine Haeghoort, of Second River, (1756.) The new organizations now called John Schuyler, of Schoharie, to succeed Curtenius. Mr. S. had been ordained to the ministry in this country, indeed, (but by express direction of the Classis of Amsterdam,) in 1736, by Domines Erickson and Haeghoort. He had been a member of Coetus from its origin, but now against their wishes took charge of these new organizations, and was censured by them for it. Coetus seems to have hoped that the separation would not continue. But the committee of Coetus who imposed the censure, namely, T. Frelinghuysen, Verbryck, Fryenmoet, and J. Leydt, were prosecuted for it. But the division was made, and continues with all its unhappy influences and sins to this day. Yet Curtenius seems to have been a mild and prudent man. Says his obituary, "He was remarkable for his indefatigable diligence in the ministrations of his office. His actions in all the affairs of life have ever been accompanied with the strictest rules of justice, so that none could with more propriety claim the title of a preacher and sincere Christian, which not only his morals manifested, but his happy death." A funeral eulogy on him was printed in New-York by H. Goelet.

Cushing, David, b. 1801, N.B.S, 1831, l. Cl. Philadelphia, 1831; Kinderhook, 2d, 1834-5, (Lockport, N.Y. and Portsmouth, O. 1835-49.)

Cuyler, Cornelius C., b. in Albany, 1783, U.C. 1786, studied under Bassett and Livingston, l. Cl. Schenectady, 1808; Poughkeepsie, 1809-33, (Philadelphia, Presbyt. 1833-May, '50,) d. Aug. 31st, 1850.

His strength and agility of body in early life were great. The necessity of self-reliance early developed his faculties. The result was, that at twen-

ty-five years of age he had the maturity which many no less gifted by nature, do not attain till a much later period. As a man, he was confiding, friendly, and social to an unusual degree. With all his delightful tenderness were united great boldness and manliness of natural intellect, and patience and heroism of heart.

His Christian character was adjusted in fine proportions. The ascetic, the superstitious, the fanatical, or the harsh had in him no place. Humble before God, he was courteous but not servile before man. A lover of peace, he made no man an offender for a word. His faith bordered not on presumption, and yet it was firm. His love to God's people was strong and self-sacrificing.

As a public servant of the Lord Jesus he was entitled to great veneration. He ever held fast the form of sound words, but he did not rest in a heartless orthodoxy. He held that it was good to be zealously affected in a good cause. He was greatly successful in winning souls and in edifying believers. During the first two years of his ministry, two hundred were united to his church, and he was favored with three other large revivals in his first charge. While there, he refused calls to some of the most important positions in the country, rejoicing in the affectionate confidence of a pious and devoted people. He received at three different communion seasons respectively sixty-nine, eighty, and eighty-eight individuals, at one time baptizing twenty-nine adults on a single occasion. When he took charge at Poughkeepsie, there were only about fifty communicants, and there were added during his ministry nearly a thousand. In Philadelphia, he received about three hundred. His ministerial and pastoral duties were ever pursued with unwearied, assiduous, and punctual devotedness.—*Funeral Address by Rev. W. S. Plumer.*

Cuyler, Theodore Ledyard, C.N.J. 1841, P.S. 1846; (Kingston, Pa., Burlington, N.J., Trenton, 3d;) N.Y.C. Market St. 1854-9, (Brooklyn, Park St. 1859—)

Dahlmann, John J. W. from Presbyt. of Nassau; (Melrose, 1861-3, Philadelphia, G.R. 1863-5,) w. c. 1865—

Daillé, Pierre, b. 1649; (French Ref.) New-York, 1683-92, supplied also, New-Paltz occasionally, 1683-92, itinerated among the French churches, 1692-6, Boston, (French Ref.) 1696-1715, d.

In October, 1683, Domine Selyns writes to the Classis of Amsterdam, "Domine Peter Daillé, late professor at Salmurs, has become my colleague. He is full of fire, godliness, and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal." He officiated in New-York in the Reformed French church, organizing and supplying the neighboring Huguenot congregations as opportunity permitted. He fell under the displeasure of Governor Leisler, in 1690, for refusing to recognize his usurpations. For four years after 1692 he seems to have itinerated most of the time. He was the Apostle to the Huguenots in

America. He was a person of great piety and charity, of affable and courteous behavior, and of an exemplary life and conversation. He was much lamented by his flock.—*Col. Hist.* iii. 651, *Mass. Col. Hist.* ii. 52.

[Dallicker, (De la Cour,) Fred. b. 1738, l. 1757; Amwell, N.J. 17...-70, Rockaway, Valley, Alexandria, and Foxenburgh, N.J. 1770-82, Gosenhoppen, Pa. 1782-4, d. 1799.]

Dangremond, Gerrit, H.C. 1866, student of theology at Holland, Mich. 1869.

DATER, HENRY, R.C. 1847, N.B.S. 1850, l. Cl. Paramus, 1850; Branchville, 1850-3, Hyde Park, 1853—

Davenport, Jerome A. N.B.S. 1847, l. Cl. N.B. 1847; Miss. to Thousand Isles, 1847-50, Miss. to Wisconsin, 1854, Episcopalian.

Davie, J. T. M. From Presbyt. North-River, 1853; Flatlands, 1853-61, d. 1862.

Davis, John A. R.C. 1865, N.B.S. 1868, l. Cl. . . . 1868; sailed for China, Jan. 9th, 1869.

Davis, Wm. E. R.C. 1868, student in N.B.S. *

DAVIS, WM. P. Princetown, N.Y. 1843-7, Helderbergh, 1847-51, Coeymans and New-Baltimore, 1852-5, Helderbergh, 1857 —

(Dean, Artemus, supplied Schenectady, 2d, 1858-61, pending the property suit.)

De Baun, John A. R.C. 1852, N.B.S. 1855, l. Cl. Paramus, 1855; Oyster Bay, 1855-8, Lisha's Kill and Niskayuna, 1858—

De Baun, Isaac Y., l. by Seceders, 1860; Montville, 1861-5, Paramus, 1868—

De Baun, John T., l. by the Seceders, 1856; Ramapo and Hempstead, 1856-60, Hackensack and English Neighborhood, 1860—

DE BEER, J. B. Forreton, 1867—

DECKER, HENRY E. W.C. 1854, N.B.S. 1857, l. Cl. Rensselaer, 1857; New-Concord, 1857-60, Piermont, 1860-5, Grand Rapids, 1865-7, Havana, 1867—

De Fraest, David R. b. in Greenbush, Rensselaer Co. N.Y. 1785, N.B.S. 1818, l. Cl. N.B. 1818; Cato, 1821-5, Cato and Stirling, 1825, independent, 1825-8, 1828 suspended; Assoc. Presbyt. d. 1851.

DE HART, WM. H. R.C. 1865, N.B.S. 1868, l. Cl. Bergen, 1868; N. and S. Hampton, 1868—

Dellius, Godfreidus, c. to America, 1683; Albany, also supplying Schenectady, 1683-99, Miss. at same time to the Mohawk Indians.

He was called to Albany as an assistant to Schaats in his declining days.

For the first half-dozen years he seems quietly to have performed his duties, but for the last ten years of his ministry he is much mixed up in civil affairs. He refused, in common with all the Reformed clergy, to recognize Leisler's usurpation in 1689. He was commanded to appear in New-York to answer this charge, but he secreted himself in New-Jersey and on Long Island. He also was at Selyns' house in the city clandestinely, while in the neighborhood. He afterward fled to Boston. Leisler charged him with being a principal actor in the French and English difficulties and an enemy to the Prince of Orange, refusing to recognize the English Revolution by which the Protestant William succeeded the Papal James. He styled him a *Cockaran* minister, and states that he refused to celebrate thanksgiving day for the happy revolution, and also a subsequent day of humiliation, and that he shut his doors when William and Mary were proclaimed King and Queen of the province. Dellius was the principal of Major Winthrop's council, helping the disaffected and corresponding with the Jesuits in Canada. Dellius, however, wrote to England, representing Leisler's character in its true light. It would seem that it was not hostility to the Prince of Orange which influenced the Dutch clergy generally, but rather an unwillingness in any way to recognize Leisler's proclamations as official.

Immediately after Leisler's execution, in May, 1691, Governor Sloughter recalled Dellius, who was on the point of embarking for Europe from Boston. He returned to New-York, and thence proceeded to Albany. He said that he returned especially for the sake of teaching the poor Indians, and they expressed great gratitude to the new Governor for recalling him. He was allowed by the Government £60 a year for teaching them. He, like Megapolensis before him, greatly restrained their ferocities toward their French prisoners. Father Milet, when a prisoner among the Oneidas, was saved much suffering through Dellius' influence. Milet, while a captive, wrote him several letters, and Father Dablon, another Jesuit missionary in Canada, warmly thanked Dellius in a letter, and offered to secure him pecuniary compensation for his kindness from any port of France which he might name. Dellius also corresponded with Governor Fletcher about the French and Indian difficulties, the French and English both seeking to monopolize the fur trade with the Five Nations. He was also often employed as a civil agent to the Indians, and had a most remarkable power over them.

With the conclusion of peace between the English and French in Europe, Dellius and Peter Schuyler were sent as agents to Canada, to Count de Frontenac, (April, 1698,) to announce the peace and bring to an end the provincial hostilities. They took with them nineteen French prisoners and secured the delivery of those held by the French. This was done under the authority of Bellomont.

But the Domine now became involved in a charge of fraud. Two Christian Indians made affidavit that he, in connection with Peter Schuyler, Evert Banker, and Dirk Wessels, had fraudulently, in 1696, obtained an

Indian deed for a large tract of land. They stated that he had represented to them that there was great danger of their lands being taken from them by patents from the crown, and that, in order to secure them, they must transfer them to him and his partners, in trust. This land, the deed for which was confirmed by Governor Fletcher, was on the east side of the Hudson, above Albany, extending seventy miles in length, to Vergennes, Vermont, and twelve in breadth. He also obtained a strip in the valley of the Mohawk, fifty miles by four. Governor Fletcher was notorious for his great corruption in ceding large grants to individuals. When the Indians ascertained the true state of the case, they were indignant. At an appointed meeting with Bellomont, at Albany, in May, 1698, they showed great reserve and sullenness, (*Col. Hist.* iv. 346, 362-7;) but when they discovered they could trust Bellomont, they told him all the circumstances. These Indians were converts of Dellius. Yet a large number of the people vindicated Dellius in the whole transaction, and when the vacating act was about to be passed, a memorial, signed by several hundreds, was presented against it. Many of the people, however, were opposed to any large grants. They styled the grantees landgraves. The land was especially valuable for masts, which were floated down to New-York. There was no rent reserved for the king excepting a few skins. Bellomont says: "This is a prodigious tract of country to grant away to a stranger that has not a child, that is not a denizen, and, in a word, a man that has not any sort of virtue or merit." Indeed, Bellomont spares no opportunity to blacken Dellius' character, and almost seems to overshoot the mark. He charges him with all sorts of crimes, (*Col. Hist.* iv. 488, 581;) yet the Indian converts who had sworn against him afterward took a counter oath, and asked Dellius to forgive them, just before he left the country. Probably the Indians did not understand fully either of the oaths. Bellomont secured a bill to vacate the lands (in the spring of 1699) and a doubtful vote to suspend Dellius from ministerial duty in Albany County. As one of the Council, he gave the casting vote against him and also signed the bill as Governor. The Classis of Amsterdam complained to the Bishop of London of Bellomont's conduct, and Albany raised £200 and New-York £500, with which Dellius might hasten to England to try and defeat the vacating bill before it received the king's signature. The enemies of Dellius said he fled the country.

The whole case is reviewed by the agent of the Government in its defense in *Col. Hist.* v. 7-11. Dellius carried with him to England numerous certificates vindicating his character in the whole transaction, the two French Reformed clergymen and Rev. Mr. Vesey, rector of Trinity Church, New-York, giving theirs among the rest. His enemies sent many other certificates after him of an opposite character. Mr. Vesey prayed for him by name in his public services, asking that God would deliver him from the hands of his enemies, give him a prosperous voyage, and send him back to his flock. But Bellomont, on the other hand, entreated that Mr. Vesey might be superseded, and Dellius not allowed to return. Yet Bello-

mont himself must have been a man of strange character. He not only vindicated the usurpations and acts of Leisler, but, nine years after Leisler's execution as a traitor, he had his remains exhumed, and, after lying in state for several weeks, buried under the Dutch church, notwithstanding the protests of the consistory. (*Col. Hist.* iv. 523, 621.) Many charges may be seen against him also in the last reference. The Bishop of London regretted that so useful a man as Dellius had been suspended. He afterward (1705, 1710) seems to have been a missionary to the Indians in the Episcopal Church, although this is not, perhaps, certain. He was not a married man when he went to Albany, and, so far as appears, never married. In 1705, he is represented as advancing toward age. The circumstances in which he was placed rendered it difficult for him to avoid the political complications in which he became involved, though they must have most seriously interfered with his ministry. The extensive grants which he received from the corrupt Fletcher have certainly a bad look, yet, from the counter affidavits afterward made, he may have been innocent of intentional fraud. Nucella became his colleague the year before his departure. See his name in index of *Col. Hist. N. Y.*, which is very full; also index of *Doc. Hist. N. Y.*

Demarest, Cor. T. C.C. 1804, studied under Froeligh, l. Cl. Paramus, 1807; White House, 1808-13, English Neighborhood, 1813-24, *seceded, suspended*. [*English Neighborhood*, 1824-39, *Hackensack and English Neighborhood*, 1839-51, *New-York, King St.* 1851-62, *d.*]

In the early part of his labors at English Neighborhood he seems to have been much blessed. For five years all was amicable. But he then became entangled in the unhappy difficulties of the Hackensack church, by taking part too warmly with Domine Froeligh. (FROELIGH.) He was charged with having tampered with the Minutes of the Classis of Bergen in reference to the matters in dispute, and thus he was led on into the secession, in 1824. The Classis then suspended him (he refusing to appear) for falsifying their Minutes, for prevarication, and private and public abuse of Classis, and for public schism. (See Minutes of Classis.) His consistory unanimously went with him into the secession and attempted to carry the property with them, which resulted in a lawsuit, sixty-two members of the congregation protesting against their secession. Judge Ewing decided against the seceders and gave the property to those who had remained in the old connection. Mr. Demarest continued to officiate in the church of the secession till his death, in 1863. He seems to have taken the place of Solomon Froeligh when he died, in 1827, as the chief leader of the secession. He preached a sermon, which was printed, styled "A Lamentation over Rev. Solomon Froeligh," with copious historical notes pertaining to the men who had had any connection with these affairs. It betrays much of a bitter spirit.

DEMAREST, DAVID D. R.C. 1827, N.B.S. 1840, l. Cl. N.B. 1840; Flatbush, (Ulster Co. N.Y.) 1841-43, New-Brunswick 2d, 1843-52, Hudson, 1852-65, Prof. of Pastoral Theology at New-Brunswick, 1865—

DEMAREST, JAS. (son of John Demarest,) Col. of Physicians and Surgeons N.Y. 182., N.B.S. 1829, l. Cl. N.B. 1829; Miss. to Williamsburgh, 1829-30, Williamsburgh, 1830-39, Wawarsing, 1842-48, Miss. at Lansing, Ill. 1848, Sup. of Leake and Watts Orphan House, 1849-53, North-Hempstead, 1853-59, w. c.—

DEMAREST, JAS. (son of Jas. Demarest,) U.C. 1852, N.B.S. 1856, l. Cl. N.Y. 1856; Hackensack 2d, 1856-63, Newark 4th, 1863-66, Chicago, 1866—

Demarest, Jas. D. studied Theol. under Livingston, l. Cl. Paramus, 1803; Caatsban, 1807-8, Kakiat and Ramapo, 1808-24, *seceded*, [*Ramapo and Kakiat, (Hempstead),*] 1824-58, w. c.]

Demarest, John, (b. at New-Bridge, N.J. 1763, studied under Froeligh, l. by Synod of D.R. Chs. 1789; Niskayuna and Boght, 1790-1803, Minisink and Mahakemack, 1803-1806, Ponds and Wyckoff, 1812-20, *seceded*, 1822; *suspended*, 1824, d. 1837.

DEMAREST, JOHN T. R.C. 1834, N.B.S. 1837, l. Cl. N.Y. 1837; New-Prospect, 1837-49, Minisink, 1850-52, Prin. Harrisburgh Academy, 1852-54, Pascack, 1854-67, w. c.

DEMAREST, WM. C.C. 1834, N.B.S. 1837, l. Cl. N.Y. 1837; Clover Hill, 1838-40, New-Hurley, 1840-45, Berne 1st and Beaverdam, 1845-50, Westerlo, 1850-54, Bound Brook, 1854-57, Ramapo, 1858-68, w. c.

Demarest, Wm. in secession, licensed 1837, w. c.

DE MUND, ISAAC S. C.N.J. 1823, Walpeck, 1827-9, teaching at Natchez, Miss. 1829-30, Pompton, 1830-39, Houston St. N.Y. 1839-48, Yonkers, 1848-50, Belleville, 1850-56, [2d Lancaster, Ger. Ref. 1856-64,] Paramus, 1864—

Denham, Alex. from Assoc. Ref. Presb. of Washington, 1827, w. c. 1827-30.

DENNISTON, J. OTIS, U.S. 18., Chapel at Fishkill on the Hudson, 1866—

DE PREE, JAS. H.C. 1867, Student of Theology in Holland Sem. 1870.

DE PREE, PETER, R.C. 1862, N.B.S. 1865, l. Cl. Holland, 1865; Bethel, 1867—

De Puy, Ephraim, R.C. 1835, N.B.S. 1840, l. Cl. N.B. 1840; Prattsville, 1841-46, Clove, 1846-53, Mott Haven, 1853-54, Middleport, 1856-57, w. c. 1857-61, Episcopalian.

De Ronde, Lambertus, New-York and Harlem, 1751-84, Schaghticoke, 1784-95, d.

He supplied Schaghticoke during most of the revolution, as he was driven from New-York; but in 1780 he represented the churches of Red Hook and Saugerties in the Classis of Kingston. He was successor to the eminent

Du Bois, in New-York. At his first coming, he attended one meeting of the Coetus, but never afterward. He became a decided member of the Conferentie party after the disruption in 1755, and was never absent from their meetings. His Consistory, however, remained neutral. Though he did not possess as high a standard of character and usefulness as his colleague, Ritzenma, yet, in many points, he was respectable. Though he was one of the committee which procured Dr. Laidlie to preach in English, he afterward turned against him, and was the leading spirit in the "Dutch party" in the famous law-suit which grew out of this matter. Many were bitterly determined not to submit to the innovation of English preaching. The Consistory, however, gained the suit, which was upon a side issue, while the "Dutch party" had £300 costs to pay.

De Voc, David, studied theol. under Livingston(?) Beaverdam and Middleburgh, 1808-16, also Oppenheim, 1811-16, St. Johnsville, 1816-30, Columbia and Warren, 1836-9, d. 1843. Was an active pioneer in Central New-York, and organized many churches.—See reports of Miss. Soc. R.D.C. 1822-32.

Dewing, Jared, N.B.S. 1820, l. Cl. N.B. 1820; Miss. at Princetown, 1822; Presbyt.

(De Wint, Peter, in 1749, called to Bergen and Staten Island; an impostor; suspended, 1751, deposed, 1752, went to West-Indies.)

De Witt, John, b. at Catskill, 1789, U.C. and C.N.J. 1809, studied under Dr. Porter, of Catskill, lic. 1811; (Lanesboro, Mass. 1811-13,) Albany, 1813-15, Albany 2d, 1815-23, Prof. Ecc. Hist. in New-Brunswick Sem. 1823-31, also of Oriental Literature, 1825-31, Prof. of *Bel. Let.* Criticism and Logic in Rutgers Col. 1825-31, d.

He had traits different from most men. Indeed, he was a *sui generis* man. His temperament was warm and impulsive, with a vivacity and sprightliness that sometimes ran into excessive levity. His faculties were very vigorous, and he had a versatility that was indulged to a fault. While he was a pastor, he sought to know every thing. He was distinguished by a marked individuality if not originality of mind. He did and said things in his own way, and as no one else was likely to do or say them; yet he always, or, at least, generally, did and said them well. He excelled almost any man in solving knotty problems in theology, and in elucidating difficult and complicated texts and subjects. His induction into the professorial chair was of great and evident advantage to him, inasmuch as it served to concentrate his mind, and restrain its tendencies to an excessive excursive-ness, while it gave him an opportunity to bring his multifarious acquirements to bear upon his special department of labor. He was somewhat abrupt in speech and manner, yet a man of much kindness and hospitality. —*G. L.*

He commenced the study of law in Kinderhook; but, his mind having

been brought under deep religious convictions, he felt called to devote himself to the ministry. In Albany he was the colleague of Dr. Bradford. The church of Albany had two buildings in different parts of the city, and in 1815, when the collegiate connection was dissolved, the two pastors drew lots to decide to which churches they should respectively go.

He was a man of frank, joyous, and genial nature, yet of acute and tender sensibilities. His piety was ardent. His preaching eminently plain, evangelical, and earnest. His manner in the pulpit was unaffected, dignified, and serious, his voice clear and strong, and his enunciation distinct and deliberate. No man could listen to him without pleasure and instruction. As a pastor, he enjoyed in a high degree the confidence and affection of his people, and his separation from them was an event deeply regretted by them all.

DE WITT, JOHN, (son of John De Witt,) R.C. 1838, N.B.S. 1842, I. Cl. N.B. 1842; Ridgeway, 1842-4, Ghent 1st, 1845-8, Canajoharie, 1848-9, Millstone, 1850-63, Prof. Oriental Lit. New-Brunswick, 1863—

De Witt, Peter, b. at Flatbush, 1739; C.N.J. 1769, studied theol. under Livingston, lic. by General Meeting of Ministers and Elders, 1778; Rhinebeck, Rhinebeck Flats, and Upper Red Hook, 1787-98, Ponds and Wyeckoff, 1798-1809, d.

DE WITT, RICHARD, R.C. 1860, N.B.S. 1863, I. Cl. Kingston, 1863; Guilford, 1864—

DE WITT, THOMAS, b. at Kingston, 1791, U.C. 1808, N.B.S. 1812, I. Cl. N.B. 1812; Hopewell and New-Hackensack, 1812-26, Hopewell, 1826-7, New-York, 1827—

Dey, Richard Varick, (grandson of Archibald Laidlie,) C.C. 1818, N.B.S. 1822, lic. by Congregationalists; (Greenfield Hill, Ct. 1822-30,) Vanedwater St. N.Y. 1830-31, w. c. d. 184..

DEYO, PAUL T. Samsonville, 1868—

Dickhaut, Conrad, 3d Ger. Ref. D. Ch. N.Y. 1854, Ger. New-Brooklyn, 1854-56, Ger. New-Brooklyn and Newtown 2d, 1856-61, New-Brooklyn, 1861-66.

DICKSON, ALEX. Waterford, 1849-52, Albany 3d, 1853-60, w. c.—

[Dillenberger, John Jacob, from Switzerland; Egypt, Pa. 1752-5.]

Doe, Walter P. U.C. 1846, S.S. Gansevoort, 1852-53.

DOEPPENSCHMIDT, CHS. from Ger. Evang. Assoc. Ohio, 1856; Jersey City 4th, Ger. 1856-64, Hudson City, Ger. 1864—

DOOLITTLE, HORACE, U.C. 1826, P.S. 1829, I. Presbyt. N.B. 1828; (Springfield, N.J. 1830-3, South-Orange, 1833-40,) Pompton, 1840-52, Stanton, 1852—

DOOLITTLE, PHILIP M. (son of Horace Doolittle,) U.C. 1852, N.B.S. 1856, l. Cl. of Philadelphia, 1856; North-Branch, 1856—

DOOLITTLE, T. SANDFORD, R.C. 1859, N.B.S. 1862, l. Cl. of N.Y. 1862; Flatlands, 1862-4, Prof. of Rhet. Logic, & Mental Phil. in Rutgers Coll. 1864—

DOLL, Geo. J. L. b. 1739, Albany, Ger. 1772-75, Kingston, 1775-1808, died 1811.

Donald, James, Mariaville, 1844-50, w. c. 1853.

DEREMUS, J. H. R.C. 1862, N.B.S. 1865.

[Dorstius, G. H. North and South-Hampton, and Bucks Co. generally, Pa. 1731-48, probably went to Holland.]

He was a contemporary and intimate friend of Domine Frelinghuysen. Like him, he had his troubles, probably from similar causes. A number of young men studied with him for the ministry. He at once fell in with Schlatter's efforts to organize and consolidate the Pennsylvania churches. The Synod of N. and S. Holland addressed a letter, through him, to the Presbyterian Synod of Philadelphia, (1743,) asking that Synod to write them the condition of the Reformed Churches, (whether German or Dutch,) in that province, and also the condition of their own churches; and to state whether it were practicable for them to unite in one body. Their reply, after giving the information asked, declared their willingness to unite with them in all efforts to promote the common interests of religion. Dorstius united with Frelinghuysen in ordaining Goetschius, on their own responsibility, to furnish preachers of the Gospel to the people.—*Harbaugh's Lives*.

DOTY, Elihu, b. in 18.., R.C. 1835, N.B.S. 1836, l. Cl. Schoharie, 1836; voyage to Java, June-Sept. 1836, Batavia, 1836-9, Sambas, Borneo, June, 1839-40, in Borneo, 1840-April, '44, Amoy, June, 1844-5, voyage to America, Nov. 1845-March, '46, in America, 1846-7, voyage to China, May-Aug. 1847, Amoy, 1847-59, voyage to America, Nov. 1859-Feb. '60, in America, 1860-1, voyage to China, May-July, 1861, Amoy, 1861-4, sailed for America, Nov. 30th, 1864, d. on passage.

His first aspirations after missionary life were formed in the Sabbath-school. In his studies he was known for his faithful application and excellent scholarship—not showy, but solid—developing excellent judgment and great balance of mind, and winning respect and confidence by his earnest and decided piety. He was somewhat advanced in age when he began his preparation for the ministry, and, by the advice of others, overleaped two years of the collegiate course. He was a man of massive solidity of character, and his religious convictions of great strength. He was not brilliant or profound, his reading was not extensive, nor did he sacrifice much to the graces. Yet what he undertook he performed. His integrity, intellectual and moral, was complete, and no one ever dreamed of questioning his conscientiousness. His missionary ardor was increased by the magnetic presence and contagious enthusiasm of the genial and winning David Abeel.

In Borneo his labor appeared fruitless, but in Amoy he was abundantly rewarded. In his later years in China, he gave himself more especially to the literary work of the mission, preparing for the press such works as were deemed suitable. He was admirably fitted for this department by his habits of accuracy, his candor, judgment, and freedom from caprice and prejudice. He was a laborious man. There was no romance in his character. A stern, determined worker, he sturdily pressed on. He met difficulties with a quiet heroism, but turned not aside. He never spared himself till friends compelled him. He met with many discouragements in the deaths of his fellow-missionaries, Abeel, Pohlman, Thompson, in the loss of two wives successively, and in asthmatic difficulties. At last he felt compelled to leave China finally to die among his brethren, but four days before reaching his native land he expired. His disability and subsequent decease were due to overwork.

Drake, Francis T. R.C. 1838, N.B.S. 1841, l. Cl. Orange, 1841; Wurtsboro, 1842-4, Canastota, 1845-53.

Dreyer, John H. b. 1768, New-York, Ger. 1812-14, went to Europe, w. c. 1814-24, name stricken from roll, d. 1840.

Drisius, Samuel, from Leyden; Holland Ch. in London, 16..-52, New-Amsterdam, 1652-82, d. He preached also every two months to the Waldenses on Staten Island.—*Doc. Hist.* iii. 69, *Col. Hist.* i. 496, iii. 646. (In this latter ref. his death is erroneously stated to have been in 1672.)

He was an accomplished scholar and linguist. Domine Grasmeer had returned to Holland with warm testimonials from the people of New-Amsterdam, asking for his appointment to minister to them, but it was refused. The directors of the West-India Company then requested the appointment of Drisius, which was granted. He had been pastor of the Dutch church in London, and could preach in Dutch, French, or English. He sailed on April 4th, 1652, and for twelve years was the colleague of the elder Megapolensis. On account of his knowledge of English, he was employed as envoy to the Governor of Virginia, to negotiate a treaty for trading purposes. He, like his colleague, was intolerant toward those differing from him in religion. They even induced Governor Stuyvesant to issue a proclamation breaking up the conventicles of others, as they styled them. Fines and imprisonment were suffered by some, for violation of the order. But complaints were made to the West-India Company, who administered to all the parties a just rebuke. Drisius proposed to the Company the establishment of a Latin school in New-Amsterdam, that the youth might not be necessitated to go to Boston for a classical education.

DRURY, JOHN B. R.C. 1858, N.B.S. 1861, l. Cl. Poughkeepsie, 1861; Miss. to Davenport, Iowa, 1861-2, Ghent 1st, 1864—

[Dubbendorf, Samuel, c. to America as chaplain of Hessian troops about 1776, Germantown, 1777-80, Lykens Valley, 1780-90, Carlisle, 1790-5, Lykens Valley, 1795-..]

[Du Bois, Ab. Grossen Schwamp, Pa. Ger. 1742.]

Du Bois, Anson, R.C. 1847, N.B.S. 1850, I. Cl. Greene, 1850; Miss. to Thousand Isles, 1850-4, Kingston 2d, 1854-9, Cor. Sec. Bd. Dom. Missions, 1859-62, Schenectady 2d, 1862—

Du Bois, Benj. b. on Staten Island, 1739, studied under J. H. Goetschius, l. by the American Cl. 1764; Freehold and Middletown, 1764-1827, d.

He was the son of Lewis Du Bois, of French extraction. He was a man of great prudence and moderation, whose sentiments were not put forth in an offensive manner. He was, however, firm and decided in his opinions, and delivered a sermon on the subject of the Coetus and Conferentie difficulties soon after his settlement, which was displeasing to Do. Erickson, who yet lived in the congregation and who now consorted with the latter party. He married Fennetje Denise, a member of his congregation, and had ten children, several of whom settled in Ohio. He lived in troublous times. The subjects of independent jurisdiction and of language were both under discussion in the early part of his ministry. It required no ordinary share of meekness to maintain a proper spirit in such times. Yet he maintained his position among this people as their pastor during the space of sixty-three years. During the Revolution, so ardent was he in the cause of human liberty, that he frequently shouldered his gun and his knapsack and went out in his turn on patrol—"like a pack-horse," as his enemies said. He was perfectly fearless. At one time, when he was out in a skirmish, such was his eagerness to press on the enemy that he could not be kept in line, and Colonel Holmes was obliged to make a different disposition of his troops and bring him further back, lest he should be singled out and shot down by the enemy. He frequently preached to his people on the subject of the war, exhorting them to do their duty faithfully to their country, and invariably he made their struggle for liberty the subject of his public prayers. His bodily infirmities toward the latter part of his ministry greatly increased, so that he sometimes fainted in the pulpit, and in 1817 the consistory gave him a colleague in Rev. S. A. Van Vranken.—*Hist. Dis. by Marcellus.*

Du Bois, Geo. b. 1800, at New-Paltz, studied under Froeligh, 1819, I. Cl. Paramus, 1819; Bloomingburgh and Mamakating, 1820-3, Franklin St. New-York, 1824-37, Tarrytown, 1838-44, d.

He was remarkable for the amiability of his spirit and the propriety of his conduct. The dew of heavenly grace rested on him in the morning of his life. He ever commanded the increasing respect and attachment of the charges to which he ministered by the uniformly edifying character of his preaching, the consistency of his character, and the practical wisdom and diligence displayed in prosecuting all the details of his ministerial and pastoral works. When called, as a young man, to succeed the venerable Bork in New-York, whose preaching was distinguished by rich, evangelical sentiment and holy unction, he sustained the position well, and won the strong confi-

dence and cordial affection of the people. Symptoms of a pulmonary disease led him to leave the city. In each of his charges his ministry was successful. He was favored with several revivals. These excited his zeal, and, unconscious of the pressure of these labors upon him, his constitution was breaking. When laid aside from his duties, he displayed the same beautiful spirit in sickness as he had in health. His mind was uniformly calm and placid, while his soul rested in quiet confidence on his Redeemer. His character was one of beautiful symmetry. In his mental constitution there was nothing brilliant or acute; but with a well-balanced and sound mind, and by uniform industry, his efforts were always highly respectable. His preparation was always made with care, his sermons being well digested, rich in evangelical matter, discriminating in the delineation of Christian experience, and always edifying. He was modest and unobtrusive in manner, cautious and discriminating in practical matters, ever following the convictions of duty with calm decision. He commended himself to all by his evident sincerity and singleness of purpose, and his blameless and useful life.

Du Bois, Gideon, Aquackanonek, 1724-6.

Du Bois, Gualterus, b. at Streefkerk, Holland, 1666, University of Leyden, 1697, l. 1697; New-York, 1699-1751, d.

He was called as the colleague of Selyns in his declining years. He was the son of Rev. Peter Du Bois, a distinguished minister in Amsterdam, the one hundredth in succession since the Reformation. The son was a man of high character and greatly beloved. The records of his church, his correspondence, and tradition all unite in representing him as a man of a quiet and peaceful spirit. In seasons of difficulty arising from contentions, such as existed on Long Island and elsewhere, he exerted an influence to conciliate and heal. Respectable in his pulpit exercises, prudent, judicious, and consistent in his practical course, and kind in his spirit, he won the affection of the church and the respect of the community. He welcomed Schlatter on his arrival, in 1746. He preached for the last time on September 25th, 1751. He designed to proceed to Bergen the next day (Monday) and administer the Lord's Supper. But he was seized that Sabbath evening with illness which in ten days terminated his life. He had passed his eightieth year. The newspapers of the city noticed his death with high praise of him. He left a large amount of mss., which testify to his industry and devotedness. In these he expounds in order whole books of the Bible. His wife, who accompanied him from Holland, was Helena Van Boelen. Some of his children became connected with the leading families of the day, and his descendants are numerous. He was a warm friend to the original Coetus at its institution, in 1737, as well as ten years later, when it was brought into practical operation; but he died before the disruption of the Church into Coetus and Conferentie and the sad contentions which followed. Had his life been spared, he would doubtless have exerted a most salutary influence. His correspondence (which remains in the

archives of the Church) with the Classis of Amsterdam, denotes ability and a spirit of moderation and kindness. His handwriting is exceedingly neat and distinct, and his autographic signature peculiarly fine and imposing. In the consistory-room of the Collegiate Church there is a large and well-executed portrait of him, which strikes the beholder as characteristic of the qualities ascribed to him. The portraits of all his successors are also there to be seen. While such were the traits of his character, he was so universally honored that by virtue of accorded merit he was, says Smith in his History of New-York, more like a bishop among the Dutch churches than the pastor of a single organization. Barclay, in his correspondence with the Church in England, throws out an unkind fling at him for resisting their encroachments.—*T. D. W.*

Du Bois, HASBROUCK, N.B.S. 1859, Newark 4th, 1859-61, Bloomingburgh, 1863-66, Mott Haven, 1866—

Du Bois, JONX, U.C. 1839, N.B.S. 1842, l. Cl. Washington, 1842; Mannheim, 1843-5, Gansevoort, 1845-50, Cicero, 1850-4, Boght, 1854-9, Makating, 1859-66, Middleport, 1866—

[Du Bois, Jonathan, l. by Ger. Coetus, (?) 1750; N. and S. Hampton, 1751-72, d.]

Dumont, A. Henry, N.B.S. 1826, l. Cl. N.B. 1826; Miss. at Union and Salem, 1826, Greenbush and Blooming Grove, 1826-8, Pottsville, Pa. and Miss. at Tuscarora and Fort Carbon, 1829-30, Gen. Agent of Miss. Soc. 1832-33, Congregationalist, Newport, R.I. 1833-., d. 1865.

(Dunlap, John, Miss. to Sand Beach, 1828-29, d.)

DUNNEWOLD, JOHN W. Clymer, 1853-60, Clymer and Mina Corners, 1860-8, Gibbsville, 1868—

Dunning, E. O. from Oneida Assoc. Canajoharie, 1842-4, w. c. 1844-9.

[Dupert, (or De Pert,), Western North-Carolina, 1764.]

Du Puy, E. w. c. 1859-61.

DURAND, CYRUS B. R.C. 1858, N.B.S. 1861, l. Cl. Bergen, 1861; Preakness, 1862-68, Boonton, 1868—

Duryea, John H. R.C. 1834, N.B.S. 1837, l. Cl. Orange, 1837; Wawarsing, 1837-9, Totowa 2d, 1839—

Duryea, Jos. T. C.N.J. 1856, P.S. 1859; (Troy 2d, 1859-62,) New-York, 1862-7, (Brooklyn, Presbyt.) 1867—

Duryee, Isaac G. b. in Schenectady, 1810, U.C. 1838, A.S. 1841, l. South Assoc. Litchfield, Ct. 1842; Fallsburgh, 1842-51, Glenham, 1851-52, Schenectady 2d, 1852-58, S.S. Port Jackson, 1859-62, Chaplain 31st Reg. N.Y.V. at Hilton Head, S.C. 1862-66, d.

He overcame great obstacles in his youth, and secured for himself an

education. He commenced with English grammar at the age of twenty-two. He was preëminently a man of warm heart, and of great purity of purpose. He was a great friend of the colored race, succeeding, by his personal efforts during his college course, in securing for them the erection of a comfortable chapel in Schenectady. He was an abolitionist, and not afraid to speak when it was yet unpopular to advocate the rights of a common humanity for all. He pleaded most eloquently in the Synod of 1855, against the admission of the North-Carolina Classis, (from the German Church,) because the members of its churches were slaveholders. His labors in the ministry were richly blessed. When the rebellion broke out, he offered his services, but his devotion to duty proved too great for his physical constitution. While on a furlough, visiting his home, he died. Of his spirited, sympathetic, and most Christian labors in the camp, in the hospital, and among the wounded and dying, all who knew them, spoke in high praise.

Duryee, John, b. 1760, (?) studied theol. under Livingston, lic. by Gen. Meeting of Ministers and Elders, 1784; Raritan, 1785-99, Bedminster and Pottersdam, 1800-1, Fairfield, 1801-17, d. 1836. (?)

Duryee, Philip H. b. at New-Utrecht, 1774, C.C. 1795, studied theol. under Livingston, l. Cl. N.Y. 1798; Miss. in the West, 1798-1802, Saratoga and Easton, 1802-28, English Neighborhood, 1829-48, d. 1850.

In his first settlement he had taken great pleasure and labored diligently in rearing new churches, while fostering the interests of his principal charge. He was possessed of a kind spirit and gentleness of manner, and sought and followed the things which make for peace. He was well adapted to labor at English Neighborhood after the troubles occasioned by the secession there, gaining many friends.—*See Taylor's Annals.*

DURYEE, WM. R. R.C. 1856, N.B.S. 1861, l. Cl. Bergen, 1861; East-Williamsburgh, 1863-64, La Fayette, 1864—

DUSINBERRE, THOS. S. R.C. 1861, N.B.S. 1864, l. Cl. Paramus, 1864; Prattsville, 1866—

DUTCHER, JACOB C. R.C. 1843, N.B.S. 1846, l. Cl. N.B. 1846; Owasco, 1846-50, Bergen Neck, 1850-54, Bergen Point, 1854-57, Coxsackie 1st, 1857-58, Seventh Av. N.Y.C. 1858-59, Sixth Av. N.Y. Union Ch. 1859-63, Market St. N.Y. 1863-66, Bound Brook, 1869—

Dwight, Maurice W. b. at Kempville, Vt. 1796, C.C. 1816, N.B.S. 1821, l. Cl. N.B. 1821; Waterford, 1822-26, also Miss. at Clifton Park, 1823, New-Hackensack, 1826-33, Brooklyn, 1833-55, d. 1859.

Dyer, David, Fultonville, 1841-43.

Dyer, Francis, from Cong. Assoc. Maine, 1857, w. c. 1857-61.

Dyer, Samuel, Westerlo, 1856-62, Presbyt.

Dyslin, John Henry, St. Johnsville, 1790-1815, d.

Eal, see Ehle, and Oehl.

Ebaugh, John S. w. c. 1838-44, Ger. Ref. Ch. N.Y.C. 1844-51, Ger. Ref. N.Y.C. 1855—(?)

Eckel, Henry, b. at Bridgeton, N.J. 1823, U. Pa. 1846, N.B.S. 1849, l. Cl. Philadelphia, 1849; Sharon, 1849-50, Rosendale, 1850-53, Moresville, 1853-54, Kiskatom, 1854-55, d.

Naturally possessing remarkable industry and perseverance, he pursued his preparatory studies in spite of obstacles such as would have turned many aside from the work. Without the ability to acquire rapidly, he made up this want by patient and continuous effort.

His preaching was marked by earnestness and directness. In the devotional exercises he particularly excelled, showing that he had early caught the spirit of prayer. From his boyhood, when he first began to take part in public prayer, the fluency of expression was remarkable. At the same time, it showed that he had been deeply taught by the Spirit of the Lord. Guileless himself, he had slight suspicion of the evil designs of others. As he endured the trials of his sacred work, his spirit was chastened more and more thoroughly. His brief ministry with the kind-hearted people among whom he died, showed more fully the deeply affectionate characteristics which his family friends had always noted. When best fitted for usefulness, he was removed by the Chief Shepherd, because then he was best fitted for heaven.—*P. Pz.*

EDDY, ZACHARY, lic. by Presbyt. of Pennsylvania, 1835; (Miss. in Pa. and Ohio, 1835-8, Springville, N.Y. 1838-43, Mineral Point, Wis. 1844-50, Warsaw, N.Y. 1850-6, Birmingham, Ct. 1856-8, Northampton, Mass. 1858-67,) Brooklyn Heights, 1867—

EDGAR, COR. H. C.N.J. 1831, l. Presb. Elizabeth; Rector of Grammar School, N.Y.U. 1838-45, (Bridge Hampton, L.I. Presb. 1845-53,) Easton, Pa. 1853—

Edwards, Thomas, c. from Wales; S.S. Mamakating, 1831-34, Coeymans, 1834.

Eells, Jas., from Presb. Ch. 1860; Brooklyn Heights, 1860-66, Presbyt.

Eggleston, Ambrose, Fallsburgh, 1836-37, Breakabin, 1843-45.

Ehle, John Jacob, (see Eal, and Oehl,) West-Camp, (1710-20?) Schoharie and Valley of the Mohawk, 1720-1750, (?) Miss. to Mohawk Indians, 1750-80, d. See a letter of his in *Doc. Hist.* iv. 198. He also at times supplied Kinderhook, 1720-7.

Elmendorf, Anthony, b. in Ulster Co., N.Y. 1813, R.C. 1836, N.B.S. 1839, l. Cl. N.B. 1839; Hurley, 1840-43, Hyde Park, 1843-48, East-Brooklyn, (Bedford,) 1848-51, North-Brooklyn, 1851-66, d.

Possessed of quick intelligence, an ardent temperament, and a desire for

excellence, he made rapid progress in his several branches of study while a student. He was the principal instrument of organizing the North Church of Brooklyn, in 1851. He met with many difficulties which called forth qualities truly heroic. But he lived to see the entire success of the enterprise. Declining health at last compelled him reluctantly to resign. He prepared his sermons with the greatest possible care, writing them out accurately, and delivering them with unction. He studied to make his ministry profitable to the young. He accomplished a vast deal through sheer force of will, aided by grace divine. He was never robust, for many years half an invalid, with a delicate physical organization, keeping his mental energies constantly overstrained; yet he kept up, and worked on with cheerful courage, as long as strength endured.

ELMENDORF, JOACHIM, R.C. 1850, N.B.S. 1853, 1. Cl. Poughkeepsie, 1853; Ithaca, 1853-55, Saugerties, 1855-62, Syracuse, 1862-65, Albany 2d, 1865—

Elmendorf, Peter, R.C. 1845, N.B.S. d. 1851.

Eltinge, Cor. C. b. near Kingston, 1793, (nephew of Wilhelmus Eltinge,) Q.C. 1812, N.B.S. 1816, 1. Cl. N.B. 1816; Pleasant Plains, Dutchess Co. N.Y. 1816, Minisink and Mahackemaek, 1817-37, Mahackemaek, (Deerpark,) 1837-43, d.

He was a remarkably vigorous man, which enabled him to endure great fatigues. He was a man of blameless life, of a meek and sweet temper. He possessed native strength of mind, and a large share of prudence and discretion. He was plain and affable in his manners, regular and industrious in his habits, firm in his maintenance of truth, but averse to sectarian strife. In untiring pastoral diligence, and in zeal and fervor in the pulpit in urging the claims of the Gospel, he had few equals. He preached in destitute localities for twenty miles around, as opportunity permitted. He had a clear and analytical mind, and, in the discussion of exciting questions, he was always moderate, calm, and firm. There was something very remarkable—a peculiar unction—about his prayers, which made his hearers feel that he was “of God’s own hand anointed.”—*C. S.*

ELTINGE, C. Du Bois, (son of C. C. Eltinge,) R.C. 1844, N.B.S. 1848, 1. Cl. Orange, 1848; Miss. to Montgomery, 1848-1850, Fallsburgh, 1851-52, Raritan, Ill. 1856-61, w. c.

Eltinge, Wilhelmus, b. near Kingston, 1778, C.N.J. 1796, studied under Dirck Romeyn, lic. 1798; Paramus and Saddle River, 1799-1811, Paramus, 1811-16, Paramus and Totowa 1st, 1816-33, Paramus, 1833-50, d. 1851.

Called at the early age of twenty-one to the ministry, he remained for fifty-one years in a single charge, at times, however, adding to this a neighboring congregation. He was a man of great firmness and decision. It was difficult to change his opinion. He was a pointed preacher. He neither courted the favor nor feared the frowns of men. During the first three

years of his ministry, he was blessed with a great revival, about three hundred being added to his churches. He was prominent in the scenes of the secession in Bergen Co., N. J., taking a firm stand against the seceders. He was a ready debater, and always active on the floor of Classis or Synod. He was very punctual in his habits. He lived almost forty years on a farm of his own, ten miles from his charge; and he would start on Saturday morning, lecture in some house in the evening, preach on Sabbath morning, and lecture again in the evening on the way home. He often quoted to young ministers, when urging them to diligence in the Master's work, "*Juniors ad labores! Seniores ad honores!*"—*J. M.*

ENDERS, J. HENRY, U.C. 1858, P.S. 1861, l. Presbyt. of Albany, 1860; Chaplain 153d Reg. N.Y.V. 1862–65, Lysander, 1866—

Ennis, Jacob, N.B.S. 1835, l. Cl. Bergen, 1835; voyage to Java, June–Sept. 1836, Java, 1836–40, also preaching on Island Balee, 1838. In 1837, he made an exploration into the interior of Sumatra, barely escaping with his life.

ENYARD, WM. T., R.C. 1855, N.B.S. 1858, l. Cl. Bergen, 1858; Mott Haven, 1858–65, Brooklyn, North, 1865—

Erickzon, Reinhardt, b. about 1700, c. to America, 1725; Hackensack, Paramus, and Schraalenburgh, 1725–8, Schenectady, 1728–36, Schoharie, also 1730–1, supplied Claverack, 1731–2, Freehold and Middletown, (Neversink,) 1736–64, d. 1771.

His name is apparently Swedish. He married Maria Provost, on May 22d, 1726, at Hackensack. In Schenectady he had many accessions to the church. He was the first President of the Coetus, in 1747, and maintained his relations with them almost down to his death. At least his name never appears as an active partisan with the Conferentie. On p. cxviii. M. G. Synod, he seems to have applied to them for redress, as his consistory at Freehold had charged him with drunkenness, excluded him from the pulpit, and withheld his salary. Yet it seems to be implied that he only applied to them because his accusers belonged to the Coetus party, for they surely would not heed the citations of the Conferentie. He was married a second time while at Freehold, to Sarah L. Brower, widow of Ruloff Brokaw. He had sons, William, (born 1737,) and David, (born 1740,) baptized at Freehold. After his exclusion from his pulpit, he continued to live in his old congregation till about 1770. He then removed to New-Brunswick with his wife, and lived with his daughter, Mrs. Van Norden. He died soon after, and his widow returned to Middletown, her native place. He was recommended to Monmouth by Domine Frelinghuysen. He figures largely in all the affairs of his day. An excellent portrait of him is in possession of Rev. G. C. Schanck.

Evans, Chas. A. Moresville and Roxbury, 1849–50, Moresville, 1850–3 Clove, 1853–6, South-Bend, 1856–7, Jefferson, 1857–8, w. c.

Evans, E. Jamesville, N.Y. 1836.

Evans, Wm. Miss. to Cobleskill, Breakabin, and Livingstonville, 1826-..., Owasco, 1839-46, w. c. 1846-8.

[Faber, J. Christopher, Baltimore, 1774.]

[Faber, John Theobald, b. in the Palatinate, 1739, c. to America, 1766 ; Old and New-Gosenhoppen and Great Swamp, Pa. 1766-79, Lancaster and New-Providence, 1779-82, Indianfield, 1782-4, Gosenhoppen and Great Swamp, 1786-8, d.]

He was greatly beloved in his churches. Lancaster called him thrice before he went, and in a few years he was called back to his first charge. His congregation, for the father's sake, sent his son to Rev. Mr. Hendel to be educated, bearing the whole expense. He is represented as the only minister of that day in his denomination who held prayer-meeting, and strictly enforced the discipline of the church. The fathers in Holland write, "We are sorry to hear of the decease of Mr. Faber, and we condole with the Coetus in the loss of that excellent man." His death was very solemn and sudden. He gave out a funeral hymn on Sabbath morning, the sentiment of which was that he might be taught to think that he must die. He preached on the raising of Jairus' daughter, dwelling with peculiar earnestness and emphasis on the consoling words, "She is not dead, but sleepeth." Here signs of weakness were noticed, and he was caught as he began to sink, and expired in forty-five minutes. In the same pulpit, forty-five years later, his son died suddenly while preaching a funeral sermon.

FAIRCHILD, E. S. A.C. and C.N.J. 1856, A.S. 1859 ; (Morrisania, Cong. 1860-1, Oyster Bay, Presbyt. 1862-5,) Flushing, 1866—

Familton, Wm. 1835-6. Hamilton ?

FARMER, S. F. Franklin Col. O. 1850, Cannonsburg Sem. Pa. 1854 ; (United Presbyt. Williamsburgh, 1856-61, N.Y.C. Presbyt. 28th St. 1861-8,) Brooklyn, East, 1868—

Fehrman, Jacob, N.B.S. 1862, I. N. Cl. L.I. 1862 ; Richmond, S.I. 1862-6, Fordham, 1866—

Feltch, Jos. H. 1867—

Fenner, Jas. 1864-7—

Ferris, Isaac, C.C. 1816, N.B.S. 1820, I. Cl. N.B. 1820 ; Miss. at Manheim, Danube, Osquak, and Herkimer, Sept.-Dec. 1820, New-Brunswick, 1821-4, Albany, 2d, 1824-36, Market St. N.Y.C. 1836-53, Chancellor of N.Y. University, and Prof. Moral Phil. and Evid. Rev. Religion, 1852—

FERRIS, JOHN MASON, (s. of Isaac Ferris,) N.Y.U. 1843, N.B.S. 1849, I. Cl. N.B. 1849 ; Tarrytown, 1849-51, Tarrytown, 2d, 1851-4, Chicago, 2d,

1854-62, Grand Rapids, 1862-5, also Prof. in Holland Academy, 1864-5.
Sec. Bd. Foreign Missions, 1865—

Field, Jac. T. Pompton Plains, 1813-15, Pompton, 1815-27, Totowa, 2d.
1828-32, Presbyt. d. 1866.

Finch, Horace W. N.Y.U. 1846; Greenport, 1857-60, w. c. 1860-4.

FISHER, GEO. H. C.C. 1821, N.B.S. 1825, l. Cl. N.B. 1825; North-Branch.
1825-30, Fishkill, 1830-5, Hudson, 1836-41, also, S.S. at Mt. Pleasant,
1838-41, Broome St. N.Y. 1841-55, Utica, 1855-9, Hackensack, 2d,
1864—

Fisher, Isaac M. C.C. 1817, N.B.S. 1820, l. Cl. N.B. 1820; Bedminster,
1821-38, Newburgh, 1838-9, d.

Foering, Christian Frederick, b. 1736, studied under Weyberg, l. by Cl.
New-York, 1770; [Germantown, Pa. 1769-72, call dated Sept. 1771.]
Ger. Ref. N.Y.C. 1772-4, Hillsborough, (Millstone,) 1774-9, d. March
29th.

A native of Hanover, he was brought to America by his widowed mother when only seven years of age. His father having died in the military service of that kingdom, his mother, to save him from the impressment which she knew to be before him, tied him to her back, and, skating across the Rhine, escaped. They secured a passage to New-York, and ultimately took up their abode in Philadelphia or vicinity. The lad became a school-master, and afterward studied the surveyor's art; but God called him to the ministry. He married Miss Margaret Miller, daughter of Sebastian Miller, a merchant of Germantown, Pa., and numerous descendants live in Philadelphia to this day. He preached in German, Dutch, or English. His teacher represented him as a man who had spirit and life, and who would take trouble to bring souls to the Lord Jesus. His congregation in New-York was very loth to part with him. He was eminently devout. He was also an ardent and active patriot in the American Revolution, and one of the first trustees of Queen's College. He died of a cold, caught in escaping from a party of British sent out to capture him because of his zeal in behalf of liberty.—*See Millstone Centennial*, 1866, pp. 47-55.

Fonda, Jacob D., b. 1793, at Watervliet, U.C. 1815, N.B.S. 1819, l. Cl. N.B. 1819; Easton and Union Village, 1820-30, Union Village, 1830-5, Caughnawaga, 1835-42, Linlithgo and Greenport, 1842-7, Schaghticoke, 1847-56, d.

For several years before his death he had been in a feeble state of health, yet he died with his harness on. He had preached the day before to his people, and on Monday, immediately after he had led in family prayers, he expired. He was blessed with several interesting revivals of religion, in which numbers united with the church. As a preacher, he was earnest, and loved to present the doctrines of the cross. His aim was to glorify

God, to edify the Church, and to save souls. He was a kind and attentive pastor, having a word of encouragement or warning for all.

Fonda, Jesse, b. at Watervliet, 1786, U.C. 1806, l. Cl. Albany, 1808; Nassau and Schodack, 1808-13, New-Brunswick, 1813-17, Montgomery, 1817-27, d.

His father was a farmer in moderate circumstances, and both his parents were exemplary members of the Church and careful in the religious training of their children. Finding that this son had a great fondness for learning, as well as a great facility for acquiring it, they gave him the best advantages which their circumstances would allow for literary culture. His preparation for college was made while aiding his father on the farm, and during his literary course he sustained the character of a diligent student, an apt scholar, and demeaned himself in such a manner as to gain the affectionate respect of his associates and the confidence of his instructors. He was the subject of religious impressions from his early childhood, and was accustomed to say that when a mere youth he was conscious of a desire to become a minister of the Gospel, and that that desire gradually ripened into a purpose which gave shape to all his plans in life.

Having finished his literary course, he pursued his theological studies with neighboring ministers, and was licensed in connection with the Congregational Church, but almost immediately came over into the denomination in which he had been trained. Immediately on entering on his pastoral work, he devoted himself with a zeal and diligence to the ministry which gave promise of great success. He commenced at this period of life a course of systematic study, which gave character to his pulpit exercises through his whole ministry. In a very short time he was called to a more conspicuous field of labor, and fully sustained himself in a church which had enjoyed the services of some of our most distinguished ministers—such as Dr. Hardenbergh, Dr. Condict, and his immediate predecessor, Dr. Schureman.

Mr. Fonda's ministry occupied a period of only about eighteen years, and he died at the age of forty-one. But short as his life was, he lived sufficiently long to prove himself one of the most substantial and pious ministers of our Church. Few excelled him as a preacher. He had a full, sonorous voice, well modulated, and at once commanded the attention by his agreeable and forcible manner of delivery. He prepared his sermons with great care, writing them out in full and then preaching from memory. He never paused for a word, but carried his hearers along in a train of rapid argument and pungent appeal to the close of his discourse. His sermons were systematic and doctrinal; and while they exhibit great force in the argument, there is also a marked attention given to the application. It is said that there was a singular unction in his closing appeals. The fruits of his ministry were very decided. In the different congregations over which he was stationed he enjoyed frequent outpourings of the Holy Spirit, and he was encouraged greatly in his work by large accessions to the Church.

Mr. Fonda held the position of a trustee in Queen's College, and by the General Synod was elected their presiding officer. In addition to several occasional pamphlets, he published a volume of considerable merit upon the Sacraments. The work was designed to be a plain and practical exhibition of the doctrine; and while it displays a thorough knowledge of the subject in hand, it is pervaded by a spirit of piety which so strikingly characterized him as a minister of the Gospel.—*R. H. S.*

Force, Jas. G. S.S. Walpeck, 1808–11, Walpeck and Hardwick, 1811–16, Walpeck, 1816–26.

FORSYTH, JOHN. R.C. 1829, l. 1832; from Assoc. Ref. Ch. 1859, w. c.

Fort, Ab. b. at Schaghticoke, 1790, U.C. 1810, studied under Froeligh, and N.B.S. 1821, l. Cl. N.B. 1821; Westerlo, 1822–30, Westerlo, Union, Salem, and Coeymans, 1830–1, Salem and Union, 1831–6, Esopus, 1836–53, w. c. 1853–60, d. Had charge also of Wiltwyck Chapel, 1854–60.

He was emphatically a man of peace, and his ministry was in remarkable harmony with his character. He was a man of great simplicity, of unaffected piety, of patient fidelity and labor, and of unobtrusive zeal. Partly from natural diffidence, and partly from settled principle, he avoided all the exciting questions of the day, even those of a theological character, pursuing the even tenor of his way with a firm conviction that the affairs of the world and the church were in wise and proper hands. Wherever he ministered, he left the memory of a walk and conversation singularly peaceful, modest, and courteous. He was an Israelite, indeed, in whom there was no guile.

Fox, Valentine Radiger, Germantown, N.Y. 1802–..

Fraeland, Michael, 1751.

[Frankenfeld, c. to America, 1752; Frederick, Md. 1753–6, d.]

Frazee, J. H. R.C. (1848,) N.B.S. (1860,) Miss. to Zion, Pisgah, and Good Hope, Miss. 1860–1, (Toms River, N.J. Presbyt. 1861–6, also Chap. 3d N.J. Cavalry, one year,) Bloomingburgh and S.S. Mamakating, 1866—

Frazer, Thomas. Helderbergh, 1836–38, Sharon, 1838–40, Currytown, 1840–43.

[Frederick, . . . , from Switzerland. Lebanon Co. Pa. 1760. Returned to Europe.]

Freeman, Bernardus, Schenectady, and Miss. among the Mohawks, 1700–5.

Bushwick, Flatbush, Flatlands, Brooklyn, New-Utrecht, and Jamaica, also Gravesend, (?) 1705–41, Emeritus, d. 1743.—See *Doc. Hist.* iii. 89–115, *Col. Hist. N. Y.* iv. 727, Prime's L.I. 326–7.

He acquired more skill in the language of the Mohawk Indians than any Dutch minister that had been in the country, not even excepting Dellius. He translated a great part of the English Liturgy into the Indian tongue, in particular the morning and evening prayer, the litany, the creed of Athanasius, beside several places of the Old and New Testaments. He represent-

ed that the litany mightily affected them, says Rev. Thos. Barclay, of the English Church. He adds: "He is a gentleman of a good temper, and well affected to our church; and, if there were a bishop in this part of the world, would be persuaded to take Episcopal ordination. I often entreat him to go over to England; but he is afraid of the danger of the voyage, and his wife will not consent to live among the Indians. He has promised to give me his manuscripts, and what he has done into the Indian tongue." After moving to Long Island, he was in difficulty with Antonides, who was called from Holland by an opposition party in his congregation. Dissensions arose and greatly disturbed the peace of the church for a dozen years, in which many sad acts of violence were committed. Freeman published, in 1721, a stout volume of sermons in Dutch, entitled, *The Balances of God's Grace*. Also *The Mirror of Self-Knowledge*, a small volume of moral precepts, translated from the ancient philosophers.

Freeze, A. P. Germantown, N.Y. 1849-.

Frelinghuysen, Ferdinandus, (s. of T. J. Frelinghuysen,) lic. 1753; called to Kinderhook, but died on passage over, 1753.

Frelinghuysen, Henricus, (s. of J. T. Frelinghuysen,) studied under Dorstius and Goetschius; lic. by the American Classis, 1755; Wawarsing, Rochester, and Marbletown, supplied, 1754-7, pastor, 1757, d.

He was called to take the place of his brother, who had died at sea. The congregation of Marbletown and connected places had made several ineffectual attempts to secure a pastor, having called Schuyler in 1738, and Fryenmoet in 1740. In 1751, they called Jacobus Frelinghuysen, and went to the expense of sending him to Holland for ordination. He embarked with his brother Ferdinand, May 22d, 1751, and remained in the University of Utrecht till 1753. In July of that year they set sail for America, but died on ship. Their brother, Theodore, of Albany, communicated this fact to the churches to which they had been called, in October of the same year. In December they called Henricus, another brother, who had studied in this country. But the difficulty of procuring ordination again presented itself. The congregations were unwilling to subject themselves a second time to the expense, delay, and danger of sending him to Holland. In a protracted correspondence with the Classis of Amsterdam, they requested that he might be ordained here. In 1755, he did obtain license to preach; but not till three years after could he obtain ordination. But he died only two weeks after, of small-pox.

Frelinghuysen, Jacobus, C.N.J. 1750, (s. of T. J. Frelinghuysen,) studied under Goetschius, lic. by Cl. of Utrecht, in Holland, 1753; called to Wawarsing, Rochester, and Marbletown, but died on the passage over, 1753.

Frelinghuysen, John, b. 1727, at Three Mile Run, (s. of T. J. Frelinghuysen,) l. Cl. Amsterdam, 1750; Raritan, Sourland, Six Mile Run, Ne-Shanic, and North-Branch, 1750-4, d.

He entered on his duties, as the successor of his father, with high pros-

pects before him. He was distinguished for his pulpit eloquence. He found the troublesome Arondeus on his field, ministering to those disaffected to the evangelical views of his father. He was joyfully received by the people, and educated several young men for the ministry. But while on his way to Coetus, in September, 1754, he was suddenly taken sick, and died on Long Island. His congregations were disconsolate over his loss. He left one son, Frederick, the father of the late Hon. Theodore Frelinghuysen. He married, in Amsterdam, a lady by the name of Van Berg, the daughter of a merchant there. She was a woman of remarkable character. She subsequently married Rev. J. R. Hardenbergh. (HARDENBERGH, J. R.)

Frelinghuysen, Theodorus, (s. of T. J. Frelinghuysen,) studied under J. H. Goetschius, lic. in Holland, 1745; Albany, 1745-59, also supplied Schaghticoke.

He is said to have been a man of more than ordinary excellence. His temper was ardent, and his manners frank and popular. In the pulpit his preaching was earnest and eloquent, while his pure life, when out of it, illustrated and enforced his teachings. For fifteen years he labored, beloved and respected by all. He took strong ground, though with little success, against the spirit of gaiety and fashion which a regiment of royal troops introduced into Albany. After having preached an unusually earnest sermon against these follies, he found, one Monday morning, at his door a pair of shoes, a staff, a silver coin, and a loaf of bread. He conceived this to be an intimation to him to leave, which he determined to do, being a man of peculiar sensitiveness. But a mission had been assigned to him, several years before, by the Coetus, which he now resolved to attempt to carry out. This was, to go to Holland and collect funds for the establishment of an academy or seminary for the instruction of young men desirous of preparing for the Gospel ministry. This was the radical step, showing the determination of the Coetus to have institutions and a church judicatory of their own, which brought matters to a crisis, causing the split in the Coetus and the organization of the Conferentie. (See Mints. Conferentie, 1755.)

They were also induced to take this step on account of the success of Schlatter's visit to the Classis of Amsterdam, in 1751-2, by whose appeals, partly, more than £30,000 had been raised to support German ministers and schools in Pennsylvania. (SCHLATTER.) Mr. F. sailed from New-York on Oct. 10th, 1759, to engage in this effort to procure means to establish a college. But he never returned, and there is a mystery concerning his fate. The plans now begun were not consummated till sixteen years later, when Queen's (now Rutgers) College was chartered. Mr. F. was the author of a catechism in 1748, which was indorsed by Coetus. His memory was precious in Albany, meriting the tribute of "the apostolic and much-beloved Frelinghuysen." (THEOLOGICAL SEMINARIES.)

Frelinghuysen, Theodorus Jacobus, b. 1691, in West-Friesland, lic. 1717; (Emlden, Holland, 1717-19,) Raritan, New-Brunswick, Six Mile Run, Three Mile Run, North-Branch, 1720-47, d. Also Sourland, 1729-47.

He was the first minister of the Reformed Church in Central New-Jersey. Divine providence committed to this remarkable man the important work of sowing the seed of truth and righteousness in a soil which has yielded, under subsequent cultivation, the most abundant harvests. Such was the influence that he exerted throughout the whole denomination, as well as in the field of his special labors, that the church is called to cherish his memory with warmest gratitude.

Very little information in reference to this pioneer of the Gospel ministry, in this section of the church, has been transmitted to us. His parents were of considerable reputation in their own country; and, among his relatives, an uncle, Henricus, is known to have been an able and successful minister. Of his early life, and the circumstances of his conversion, nothing is known. His theological education was thorough, having enjoyed the advantages of a full course of study, at a time when the science of theology and true piety in Holland were in a highly prosperous condition. That he was a man of considerable literary culture, is evident from his call to assume the rectorship of an academy in the town of Embden, as well as from the proofs furnished in his published discourses. He entered the ministry at the age of twenty-six, and for about two years was the pastor of a church in his native country. The circumstance of his selection for the important mission to this country was always regarded by him as a special call from God. A pious elder entertained a young traveler on his way through the town to Embden. During the evening he was so well pleased with the spirituality of his conversation, and his eminent gifts, especially in prayer during family worship, that he immediately informed his pastor, who had interested himself in procuring an evangelical missionary for the new settlements on the Raritan, "I have found a man to go to America." Accordingly, after careful deliberation, the call was accepted, and he emigrated to this country.

The field of his pastoral charge was very extensive, embracing all the churches of our denomination in Somerset and Middlesex counties. When he entered upon his labors, he found the morals of the people in a most deplorable state. They had been entirely destitute of the stated ministry of the Gospel since the first settlement of the country; and although church organizations existed, and houses of worship had been erected, yet, as the natural result of the absence of pastoral supervision, there was a great departure from serious and vital piety. The physical appearance of the country very much resembled the morals of the people. It was wild and uncultivated. Dense forests covered the land; the streams were unbridged; the settlements were widely scattered; the roads were little more than paths through the wilderness; and it had all the appearance of a new country.

But he was a man equal to the times, and with great facility adapted himself to the circumstances in which he was placed. He had great energy of character, was remarkable for his fearlessness and independence of spirit, and would "sooner die a thousand deaths," as he expresses it, "than not preach the truth." From the sermons which have been preserved, we

gather that he was a warm, earnest minister, dwelling principally upon the doctrine of the new birth, and having a dreadful antipathy to all manner of formalism. Indeed, his preaching was so direct and personal, and at the same time of such an evangelical character, that the people almost immediately raised against him a violent opposition. He was charged with preaching doctrines contrary to the standards of the church, and introducing customs which were subversive of her system of government. This controversy was opened almost at the commencement of his ministry, and it was carried on for several years with a spirit of bitter persecution. Indeed, in some portions of the field, it seems to have disturbed the peace of the church during his whole life.

Mr. Frelinghuysen met all this opposition in the spirit of a true Gospel minister. That he was always discreet in his management of the opposition, and was never provoked to rashness, is not maintained by his warmest admirers. But his brethren in the ministry vindicated him against all the aspersions of his enemies; legal decisions were obtained in his favor, and he himself was especially thankful that God "had raised up pious brethren in Holland and East-Friesland to sustain him by their godly and edifying epistles."

His ministry was eminently successful, as it was also exceedingly laborious. His residence was near the city of New-Brunswick, then a small hamlet, from whence he would go forth on preaching and catechising tours, laboring with great diligence in the work of his Master. Throughout this extensive field he enjoyed, as the fruit of his ministry, several extensive revivals of religion, which were distinctly marked with the power of God's grace, and stamp upon his ministry the character of eminent usefulness. He is frequently found in distant congregations, assisting their pastors in extraordinary labors, and he is uniformly represented to have been sound in his doctrinal views, searching in his reproofs, fervent in his appeals, and particularly distinguished for his success in winning souls to Christ. He was for several years a co-laborer with Rev. Gilbert Tennent, in New-Brunswick, who speaks of him in terms of high commendation. He enjoyed the friendship of Rev. George Whitefield, who speaks, in his journal, of the pleasure he experienced in the society of this godly man. And Rev. Jonathan Edwards, whose experience in New-England was very similar to his own, commends him for his discriminating manner in setting forth divine truth.

In order to meet the growing wants of his extensive charge, Mr. Frelinghuysen resorted to the expedient of appointing "helpers," after the manner of the apostles. Men who were gifted in exhortation and prayer, and who had commended themselves, by their godly lives, to the people, were selected, under the sanction of the consistory, to hold neighborhood services, to visit the sick, to direct the inquiring, and to be generally useful in the congregation. The tradition is, that these men became extensively useful, and while the measure was a novelty in the Dutch Church, yet it tended greatly to the prosperity of the church. These extraordinary officers held their

positions during life; and one of the number, Hendrick Fisher, an elder in the church of New-Brunswick, subsequently a distinguished revolutionary patriot, became a lay preacher and catechist, and some of his published discourses are still in existence.

Mr. Frelinghuysen was accustomed to receive into his family young men of piety, and train them up for the Gospel ministry. How many availed themselves of this advantage is not known; but among the number we find the names of Rev. Samuel Verbryck, Rev. John H. Goetschius, and Rev. Thomas Romeyn. He was an early advocate for the establishment of an ecclesiastical judicatory in this country, with more enlarged powers than had hitherto been granted by the church in Holland. As a member of the first convention held in New-York, he was an efficient supporter of that new plan which was there originated, and which resulted in the independence of our church in America. It is said that such was his zeal and foresight, that the plan of a college and seminary was first suggested by him, to provide a well-educated ministry.

Concerning the events that transpired during the latter part of Mr. Frelinghuysen's life, few records have been preserved. It is known that he was frequently prostrated by sickness, the effect, no doubt, of excessive labor; and that he enjoyed a large ingathering into the church—a most cheering evidence of divine favor, and a great encouragement to that noble minister, who had now triumphed over all opposition, and whose work was thus crowned with God's approbation.

The date of his death is not known, although there is reason to believe that the event occurred about the commencement of the year 1748, when he had not yet reached his fifty-seventh year. Nor is the place of his burial definitely ascertained. The tradition is, that his body rests in the old yard of the Six Mile Run Church. The aged remember that their parents pointed to the spot as the resting-place of a "great man." Is it not a striking fact that the distinguished minister who first broke ground for the Gospel in Central New-Jersey lies in an unknown grave? But if no monument marks his grave, his memory is preserved among the greatest lights of our Zion. The character of his mind is sufficiently indicated by his published discourses; his success, by the ingatherings which he enjoyed, the foundations which he laid, and the seed which he planted; and his piety, by the savor which yet breathes from his memory. When such eminent men as Gilbert Tennent, George Whitefield, and President Edwards, speak of him as one of the great divines of the American Church, we freely accord to him the distinguished position which he occupies.—*R. II. S.*

French, see Funck and Vonck.

[Frey, C. F. (converted Israclite,) Miss. at Yorkville, 1827, became a Baptist.]

FRIEDEL, HENRY A. (at first an independent Lutheran;) 3d Ger. Ch. N.Y. C. 1856—

FRITTS, CHAS. W. R. C. 1862, N.B.S. 1865, I. Cl. Hudson, 1865; Blawenburgh, 1865—

Froeligh, Moses, (brother of Sol. Froeligh,) b. at Saugerties (?) 1763, studied theol. under Froeligh and Livingston, lic. by Synod of D. R. Chs. 1787; Shawangunk and Montgomery, 1788-1811, Montgomery, 1811-17, d.

He was a man of prepossessing appearance, and of a good mind. His voice was clear, his enunciation distinct, his gesture natural, and his delivery unembarrassed. He was familiar and agreeable with his friends, but sometimes fearfully sarcastic to others. He had an exuberance of wit and anecdote at command, by which he often and easily carried his point in argument. With advancing age he became more reverential, and manifested more religious sensibility. In all important matters he was exceedingly conscientious, and where duty was involved he was absolutely immovable. His wonderful exuberance of spirit, no doubt, somewhat lessened his usefulness.—*Sprague's Annals*.

Froeligh, Peter D. (s. of Sol. Froeligh,) b. 17.., C. C. 1799, studied under his father, lic. Cl. Paramus; 1801, Pittstown, Tioshock, and Sincock, 1802-7, New-Paltz and New-Hurley 1807-16, Aquackanonck 1816-25, seceded, suspended, (*Aquackanonck and English Neighborhood?*) 1825-27.

He was an attractive preacher, his sermons always being interesting, and delivered with great force and distinctness. But while sound, perspicuous, and clear, they were lacking in spiritual point and pungency, and failed to effect any reformation in morals or manners. He was a man of medium height, pleasant countenance, and great suavity of manners. But becoming suspected in a certain matter about a will, he terminated his own life.—*See Stitt's Hist. Ch. New-Paltz*.

Froeligh, Solomon, b. at Red Hook, 1750, (brother of Moses Froeligh,) studied under D. Romeyn and J. H. Goetschius, lic. by Gen. Meeting of ministers and elders, 1774; Jamaica, Newtown, Oyster Bay and Success, 1775-6, supplied Fishkill and Poughkeepsie, 1776-80, Hillsborough and Ne-Shanic, 1780-6, Hackensack, (1st,) and Schraalenburgh, (1st,) 1786-1822; also Lector in Theology, 1792-7, Prof. of Theology, 1797-1822, seceded; 1823, suspended; (*Hackensack and Schraalenburgh, secession, 1822-7, d.*)

He was early religiously impressed, under the ministry of Schunema, and begged his father, who was a farmer, to give him an education. Through his mother's influence, he finally prevailed. He married Rachel Vanderbeck in 1771. His patriotism in the Revolution was very ardent, and when the British entered Long Island, he was compelled to flee from his congregations, narrowly escaping. He went to Hackensack, and accompanied Dr. Livingston on horseback, on the west side of the Hudson, to the north. A brief autobiography may be found in Demarest's Lamentation over Froeligh, with remarks on men and measures. Settling at Hackensack in 1786, over that portion of the congregations which had been especially of the Coetus

or progressive party, he at first sought to unite the two antagonistic elements in that section. (GOETSCHUS, CURTENIUS.) Warmoldus Kuypers, the pastor of the other part, was a mild and peaceable man, though pastor of those who had opposed the independent organization of the American Reformed Church. (KUYPERS, W.)

The old spirit still manifested itself in a refusal to attend, on the part of this people, the meetings of the Classis of Hackensack, (1771-86,) and also on account of personal animosities with members of Mr. Froeligh's congregation. The two parties were also divided by opposite sentiments, in the Revolutionary struggle, and in the early political controversies of the country. It was at such a period that Mr. Froeligh settled at Hackensack, (1786.) Efforts were now made by Synod to reconcile the conflicting parties, and Mr. Froeligh's people seem to have been favorable to it; but Mr. Kuypers's people refused, unless the well-known charter was repealed. The old charter seems at length to have been done away with by the new law for incorporating religious societies of 1789, of which these congregations availed themselves, and it was hoped that peace was now established. From 1790-5, they actually came together, and built a church in common, but the strife soon burst forth anew.

Some of the people, who had been in the heat of the old ecclesiastical feuds, (1748-71,) looked upon Mr. Kuypers's people as schismatics, and disapproved of the union effected. They disliked the efforts of Mr. Froeligh in this direction, and labored with him until he yielded to the pressure, and professed to feel that the union was undesirable, if not wicked. He applied Jer. 15: 19-21, to the circumstances, considering his own people as the precious, and Mr. Kuypers's as the vile, and thus preached upon it. About the same time, the union church which had been built was struck by lightning, and the stone over the entrance, with the words, "Union makes strength," was broken in two. This was looked upon as ominous, and all the efforts of Synod, even, proved unavailing to keep the congregations united.

Mr. Kuypers died about this time, (1795.) But whatever may have been the position of Mr. Kuypers's people before, now the tables seem to have turned, and Mr. Froeligh and his people to become the aggressors. It must be remembered that there were two consistories, but only one corporation. Now Mr. Froeligh's people, hoping to control every thing, after Mr. Kuypers's death, attempted to prevent his consistory from sending delegates to Classis, and protesting against it when done, and appeals from classical decisions were carried up to the Synods. And when Mr. Kuypers's consistory attempted to call Rev. J. V. C. Romeyn, this they also attempted to defeat, protesting against it, and carrying the matter by appeal to the Synods. The two consistories (making one corporation) voted on strictly party lines, while Mr. Froeligh, as the President, gave the casting-vote always in favor of his own consistory. Synod sustained Mr. Kuypers's people in all their acts, approving of the call on Mr. Romeyn. His consistory now kindly invited Mr. Froeligh to officiate at his installation, but he refused.

The old Classis of Hackensack being divided in 1800, Synod declared Mr. Froeligh's church to belong to the Classis of Paramus, and the other to the Classis of Bergen, hoping thus to prevent collision. Yet about this time, a precious revival, which extended all over the country, also visited this region, and Mr. Froeligh had more than two hundred added to his church on profession in a single year, (1800.)

The building of new churches and parsonages by the opposing congregations, (which were one corporation,) furnished many new causes of conflict and of sin. Members irregularly passing from one to the other, and Mr. Froeligh baptizing children of disaffected members in Mr. Romeyn's congregation, did not tend to harmonize matters. Technical questions also arose, Mr. Froeligh's consistory assuming the responsibility of the baptisms, to free Mr. Froeligh from blame. Classes and Synods took opposite views of the matter, till at length Mr. Froeligh, with four other ministers in the north, (Brokaw, Palmer, Toll, Wyckoff, H. V.,) who had been suspended for contumacy, combined in organizing what they styled "The True Reformed Dutch Church." This secession took place in 1822. Thus that portion of the congregations in Hackensack and Schraalenburgh which had warmly favored the independent, American ecclesiastical organization—which had belonged to the Coetus party, and which under Goetschius, Drick Romeyn, and the early years of Froeligh, had denounced schism—had now through their personal animosities effected a real schism, which has been the bane of Bergen City, in all its original extent, for nearly half a century. Likewise, many fair regions along the Mohawk, and farther west, were desolated by the same wave. The attempt was made to vindicate the secession on doctrinal grounds and looseness of discipline. It was charged that the Church had become Hopkinsian (or too mildly Calvinistic) in its theology, and many pamphlets were produced by the opposite sides upon this question. The matter was brought by memorials of different parties before the General Synod. Dr. Froeligh had been appointed assistant Professor of Theology in 1792, and this now made him directly responsible to the Synod for his conduct. He was accordingly suspended in 1823 from his professorship and from the ministry for seceding, for charging the constituted authorities of the Church with unsound doctrines and with looseness of discipline, (especially while he had himself irregularly administered baptism to the disaffected of another congregation,) for uniting with deposed ministers in contempt of ecclesiastical authority, and for promoting schisms and dissensions. It was afterward proved by letters of Mr. Froeligh to different parties, and by the testimony of some of his students, that he had contemplated secession, in imitation of the Scotch, for many years.

Mr. Froeligh was seventy-two years of age at his secession. He was not a man of lofty genius or of intellectual greatness. He followed the beaten track of doctrinal exposition and experimental religion. He became with years severely dogmatic. His studies were rather confined to the needful and the useful. He was considered during many of his latter years by the

Church at large as a troubler in Israel. He expressed his doctrines in the severest terms, preaching an unalterable reprobation. He was no doubt led into the ecclesiastical difficulties, before he was aware, so far that he felt he could not recede, and by thus acting he soon became guilty of many inconsistencies. It must be remembered that he at first strove for union; and when he had failed in all his efforts and plans, the reaction carried him far the other way. From his position, he found himself at the head of a party, and circumstances led him on till the consummation which we have seen. Much sin was on both sides, no doubt, but why should the children perpetuate the old feuds?—See *Taylor's Annals of Classis of Bergen*.

Fryenmoet, (Frymuth,) Johannes Casparus, b. in Switzerland, 1720, went to Holland for ordination; Minisink, Walpeck, Smithfield, and Mahakke-mack, 1741–56, supplied Wawarsing, 1745–51, Kinderhook, Claverack, and Livingston Manor, 1756–70, supplied also Red Hook, Kinderhook, and Schodack, 1770–78, d.

He emigrated while a young man to America, and took up his residence near what is now Port Jervis, N. Y. The associated churches on the Delaware took a special interest in him, and sent him to Holland to complete his education and to receive ordination. He was at first opposed to the Coetus, and was installed by *Promotor* Mancius, as he was called, over the churches on the Delaware. Mancius had previously founded these churches; afterward Coetus questioned the validity of his installation. His very neat handwriting, his great regularity in keeping records, and the sweet savor he left behind him of deep, evangelical piety continued in Port Jervis (says Slauson) even down to this day. He was very popular as a preacher. When he returned from Holland, so great was his popularity that quite a strife occurred between certain churches which wished his services. The churches of the Delaware and of Ulster County were the contestants. A correspondence took place between them of a very spicy nature, and evincing no little spirit of rivalry as to wealth and worldly standing.

He became in a few years a conservative member of the Coetus, but indignantly withdrew when they proposed to organize a Classis. He had ordained Arondeus over the Conferentie elements in Somerset County, N. J., in 1747. In 1756, an Indian massacre compelled him to flee from his home, and he went to Raritan, and the Conferentie party there sought most strenuously to call him, but they were prevented by the friends of Coetus, who already had determined to call Hardenbergh, who had married John Frelinghuysen's widow.

The dispute rose so high that the Circle (or Classis) of New-Brunswick was called in to settle it. He had great power in personal intercourse, being remarkably social and genial, and was frequently placed on commissions to deal with delicate cases.—See *Slauson's Hist. Ser. at Port Jervis, and Zabriskie's Claverack Centennial*.

FULTON, WM. Collegiate education in Europe, studied theology under Dr. Helffenstein, l. by Ger. Ref. Cl. of Philadelphia, 1852; (Phoenixville,

G. R. and S.S. at Jeffersonville, Presbyt. 1853-5,) Manayunk, 1855-March, 1865, Chaplain of the Scott Legion Regiment and Miss. at Hilton Head, S.C. March-Nov. 1865, Manayunk again, 1865-9.

Funck, Seymour P. (See French and Vonck,) C.C. 1817, N.B.S. 1821, l. Cl. N.B. 1821; (Jamaica, Presbyt. 1823-5,) d. 1828.

Furbeck, George, b. at Guilderland, 1821, U.C. 1846, N.B.S. 1851, l. Cl. Schenectady, 1851, d.

He had been called to the church at Mt. Pleasant, N. J., and while performing some ministrations during an epidemic, before his settlement, he laid the foundations of the disease in his own system, and died three days before the time fixed for his ordination. Possessed of a solid, discriminating, earnest mind, and studious habits, united with a cheerful and dignified consistency of character and noble views of the ministerial work, he gave promise of great usefulness. His preaching while in the Seminary was remarkable for its unction. His death produced a great sensation.

Furbeck, Philip, U.C. 1854, N.B.S. 1859, l. Cl. Schenectady, 1859; Caughnawaga, 1859-62, Westerlo, 1862-7, Buskirk's Bridge, 1867—

GANSE, HERVEY D. C.C. 1839, N.B.S. 1843, l. Cl. N.Y. 1843; Freehold, 2d, 1843-56, West 23d St. N.Y.C. 1856—

Gardeneir, W. Kalamazoo, 1855, d.

Gardiner, Hugh B. Coeymans and New-Baltimore, 1856-60, Herkimer, 1860-4.

GARDNER, JOHN, U.C. 1841, N.B.S. 1844, l. Cl. N.B. 1844; Harlingen, 1844—

GARDNER, THEODORE A. W.C. 1853, U.S. 1857, l. by 4th Presbyt. N.Y. —; Tioissock, 1862-7, (S.S. Orient, Cong. 1867—)

Garretson, Garret L. b. near Somerville, 1808, R.C. 1829, N.B.S. 1832, l. Cl. N.B. 1832; Stuyvesant, 1832-5, Newtown and Jamaica, 1845-9, Lodi, 1849-52, d. 1853.

He was fitted by nature and by grace to be a useful man, and he was not slow at turning his talents to the best account. As a minister of the Gospel, he was "diligent in business, fervent in spirit, serving the Lord." He was not a brilliant man in the pulpit, but he was something better—a good doctrinal and practical preacher, whose performances were generally elevated, without being great; always uniform, never puerile; always instructive, never sensational; always solid, never flowery; always earnest, never affected.

Characterized by piety, simplicity, good sense, lucid style, and well delivered, they never failed to win the approval of intelligent hearers. He aimed at expounding and enforcing the doctrines of the Gospel and urging sinners to repentance. Justly estimating his responsibility, he ever sought to inform the intellect and improve the heart, by showing that the strength

of Christian character depended upon the combination of knowledge, faith, prudence, and holiness, in the activity and well-directed influence of a good man's life ; and he was himself a consistent exemplification of what he preached.

As a pastor, he was faithful without being obtrusive, diligent without being officious, acceptable to and popular among his people, and therefore successful in the business of his calling. Faults incident to frailties of human nature in its best estate in a world of sin were, of course, his, and no man better understood this than himself.

Possessed of a social, kind nature, he was an agreeable companion, a high-minded, honorable gentleman, a sympathizing friend, and every way worthy of confidence and regard. A proof of this is found in the testimony of them that knew him best, and in the sympathy and substantial acts of kindness of the noble church of Newtown, grown strong under his ministry, in the dark days of trial which eclipsed his setting sun and finally pressed him into the grave. The reputation of being wealthy worked his ruin by the agency of servants in his own household, who sought to extort money from him by false accusation. Crimes of which he was never guilty, by a most mysterious combination of circumstances, cost him untold agony, such as bleeding innocence alone can suffer. Through all these trials, this writer, a brother minister, attended him step by step ; and knowing intimately, speaks confidently, saying, that in this regard the character of brother Garretson was as pure as the unfallen snow. Though in every investigation he came off conqueror, it was at greatest expense, and, saddest of all, with the forfeiture of his precious life. He died of a broken heart. But from beneath the surging billows of a cruel sorrow, dying with a heart-rending appeal to his Saviour, we believe he rose to his embrace, where all his sorrows have been forgotten and all his labors for Christ have been compensated by the welcome of the Master, "Well done, good and faithful servant ; enter into the joy of thy Lord."

We can not now understand these things. Payson and other good and efficient ministers have been thus accused and proved innocent ; but woe be to those who do such things or help such nefarious attempts to prosper in that day when every one must give an account of himself to God.—*W. R. G.*

GARRETSON, GILBERT S. R.C. 1859, N.B.S. 1862, 1. Cl. Cayuga, 1862 ; Upper Walpeck, 1863—

Garretson, John, N.B.S. 1826, 1. Cl. N.B. 1826 ; Miss. to Kinderhook Landing (Stuyvesant) and Columbiaville, 1826-7, Middleburgh, 1827-33, Schraalenburgh, 1833-6, Miss. at Brooklyn, organizing the Central Ch. 1836-7, Belleville, 1837-49, Cor. Sec. Bd. Education, 1849-59, Canastota, 1859-61, Owasco Outlet, 1861-4, Esopus, 1865-6, also S.S. at St. Remy, Presbyt.

Garretson, John, R.C. 1861, N.B.S. 1864, 1. Cl. N.B. 1864 ; (supplying Broadalbin, N.Y. Presbyt. 1865-8, pastor, 1868—)

Garvin, Isaac, 1832.

GASTON, JOHN, R.C. 1849, N.B.S. 1852, I. Cl. N.B. 1852; Pompton, 1852-62, Saugerties, 1862—

Gates, Cor. From G. Ref. Ch. Wynantskill, 1840-2, Caroline, 1842-50, Manayunk, 1851-4, Port Jackson, 1856-7, Woolcott, 1857-9, Minisink, 1860-3, d.

Gebhard, John G. b. at Waldorf, Ger. 1750, studied at Heidelberg and Utrecht, I. 1771; [Whitpain and Worcester, Pa. 1771-4,] Ger. Ref. N.Y.C. 1774-6, Claverack, 1776-1826, d.; also at Ghent every two months, 1782-87, at Taghkanic quarterly, 1777-97, at Hillsdale every seven weeks, 1793-1814, and at Camp occasionally.

He was born at Waldorf, in Germany. When New-York was invaded by the British, he removed to Kingston, and soon accepted a call to Claverack. He was here the means of healing an unhappy division, bringing with him sagacity, knowledge of human nature, prudence, and self-control. He mastered the Low Dutch tongue so as to be able to preach in it in three months. He also preached in all the surrounding neighborhood, travelling sometimes even to Schoharie (sixty miles distant) to break to them the word of life. In 1777, he founded the Washingtonian Institute at Claverack, of which he was principal. He was always modest, dignified, and courteous, and affable in his intercourse with others. He was a man of peace. As a preacher, he had life and energy, and was frequently pathetic; his style of preaching was mostly didactic, addressed to the understanding with a view to enlighten and convince. As a patriot of the Revolution, he was active and consistent; he used the weight of his official character to maintain the righteousness of the cause and enlarge the spirit of freedom. His last communion season, standing on the border of the grave, is described as thrilling.—*Harbaugh*, ii. 393, *Claverack Centennial*.

Gerhard, Ludwig, 1865.

GESNER, OSCAR, R.C. 1862, N.B.S. 1865, I. S. Cl. L.I. 1865; Rocky Hill, 1865—

GEYER, JULIUS W. N.B.S. 1863, Ger. Evang. Mission, N.Y.C. 1863—

[Giesy, Henry, b. in Upper Saxony, 1757, studied at Marburg, c. to America, 1776, ordained, 1783. German Settlement, Short Hill, Goose Creek, 1783-94, Berlin, Salisbury, and Bedford, Pa. 1794-7, Bedford and Salisbury, 1797-1833, d. 1845.]

Gilbert, Archibald F. b. 1826? I. by Franklin Assoc. Mass. 1861; Prattsville, 1861-6, d.

Gilmore, W. B. H.C. 1866, student of theology at Holland, 1869.

Ginnings, see Jennings.

[Gobrecht, John Christopher, b. 1733, near Gottingen, Ger., c. to America,

1753, studied under Alsentz, ordained, 1766. Tolucken, Indianfield, and Great Swamp, 1766-70, Mode Creek, Cocalico, Zeltenreich, and Reicher's Ch. 1770-9, Hanover, (or Conewayo,) Abbotstown, and Bermudian, 1779-1806, d. 1815.]

He was a warm patriot in the Revolution, often exhorting and encouraging the troops. Originally a weaver, he overcame the obstacles from the want of an early education and gave evidence of much vigor of thought.

[Goetschy, John Henry, b. 16.., ordained by the Presbyt. Synod of Philadelphia; New-Gosenhoppen, Montgomery Co. Pa. 1780-9, d. His charge also took in the whole region between Philadelphia and Harrisburgh, embracing the Ger. Ref. congregations of Skippach, Old Gosenhoppen, Swamp, Saucon, Egypt, Moselem, Oly, Berne, Tulpehocken.]

He was a native of the Canton of Zurich, in Switzerland. He came to America as a candidate in 1728, (?) and in this capacity preached in the German settlements in Philadelphia. He was ordained, for convenience sake, by the Presbyterian Synod of Pennsylvania, on May 25th, 1737, the Reformed ministers of the continent who were in America not yet being ecclesiastically organized. He probably lived at Skippach. No record of his death or burial remains. His ministry ceased in 1739, which is the probable date of his death. His itinerant labors extended through all the settled valleys between the Delaware and Susquehanna. His son, of the same name, labored among the Hollanders in New-Jersey.

Goetschius, Johannes Henricus, (s. of J. H. Goetschy,) b. 1718, in Liguria, Switzerland, studied in University of Zurich and under Dorstius, l. by Frelinghuysen and Dorstius, 1738; N. and S. Hampton, 1838?-40, Jamaica, Newtown, Success, and Oyster Bay, 1740-8, Hackensack and Schraalenburgh, 1748-74, d.

Having applied to the Presbytery of Philadelphia for licensure in 1737, and they for some reason not granting it, he was licensed and ordained by his preceptor Dorstius, aided by J. T. Frelinghuysen, of Raritan. This was just about the time of the first meeting of the Dutch Coetus. Many souls needed instruction, and these excellent men felt that this must not be withheld on account of ecclesiastical formalities. They lived far in advance of their times. But in a few years, when Mr. Goetschius removed to Long Island, the validity of his ordination was questioned. He had been installed there by Mr. Freeman, with the consent of Antonides, who was already settled in the collegiate charges of Queens County.

The installation took place during the nine years' delay of the Classis of Amsterdam in granting the request for a Coetus. But evil-affected persons created difficulties respecting the validity of his ministry, and his colleague, Antonides, now inconsistently took part with them. For the sake of peace, Mr. G. consented, in 1748, when the Coetus was formed by classical authority, to take the place of a candidate, though he had been ten years in the ministry, and to submit to a new examination and ordination! How does this show the peaceful character of the man! During the contest

much unchristian spirit had been exhibited. The church was sometimes locked against him, when he preached in barns, or crowded houses, or under trees, or on the door-steps of the church. On one occasion, when in the church, the chorister, who sat below the pulpit and in those days gave out the hymns, in order to prevent his preaching, gave out the whole of the 119th Psalm, which would have taken all day to sing. But Mr. G. had the courage to stop the proceedings. The neighboring ministers also, (Boel, etc.,) who were opposed to his ordination, re-baptized the children whom he had baptized. Yet God accepted his ministry, giving him while on Long Island, and before his reordination, as well as frequently after, great revivals. His occasional services at New-Paltz were also greatly blessed.

When he removed to Hackensack, new difficulties awaited him. He was called as the colleague of Mr. Curtenius. The latter, while favorable to the Coetus, seems to have been among the more conservative members, and ultimately opposed the proposition for a Classis. The two colleagues therefore represented the conservative and progressive elements. Indeed, the anti-Coetus party on Long Island soon called Curtenius there after they had driven Goetschius away.

Mr. Goetschius and his friends, embracing all the elders and deacons at Hackensack, procured a charter from the Governor to assess the expenses of the church on the pews. Domine Goetschius had not received his full salary when he left Long Island. This, with the ecclesiastical questions about ordination, fully split the church, and was the foundation of those unhappy differences cherished by the parties which led, in connection with other causes, seventy years later, to the secession. Mr. Goetschius was blessed again in New-Jersey by a precious revival of religion. He was a learned, pious, and godly man, and a faithful and successful preacher of the Gospel. He instructed several young men for the ministry, such as Dirck Romeyn, Thos. Romeyn, Sol. Froeligh, John Leydt, Verbryck, Benj. Du Bois, the younger Frelinghuysens, and Martinus and Henriens Schoonmaker. He was also one of the first trustees of Queens College. His ministry was exactly contemporary with the great dispute concerning Hollandish or American ordination. When he first settled on Long Island, he gave great offence by preaching on the text, "The unknown God," reflecting on the personal piety of many of the people. They in turn started slanderous charges against him, which could not be sustained, and then started those questions about the validity of his ordination. He was a man of deep feeling and strong passions, it being said that once, when resistance was apprehended to his entering the church at Hackensack, he buckled on his sword, and thus accoutred entered the pulpit. It must be remembered, however, that it was not unusual for even a minister to wear a sword, sometimes carrying it to church and laying it behind him in the pulpit during service.

He was below the middle size, of a vigorous constitution; abrupt in

speech, but his language was clear and expressive. He was a man of profound erudition, a thorough Calvinist, and an accomplished theologian.

Goetschius, John Mauritius, (brother of J. H. Goetschius,) studied under his brother, l. 1754, (see M. G. S. i. p. xcix.,) Schoharie, (Ger. and Dutch,) 1758-60, Shawangunk and New-Paltz, 1760-71, d.

He came to America, in 1744, as a physician, but was persuaded by his brother to prepare for the ministry. He preached to both the Germans and Dutch successively in Schoharie, and also practised medicine throughout his ministry. His field of labor in his latter charge extended over thirty miles. He was large and commanding in person, courteous and intelligent in his intercourse with others, and decided in his opinions. He possessed various knowledge, but was of limited ability as a preacher.—*See, Still's Hist. Ch. New-Paltz.*

Goetschius, John Mauritius, studied under his brother, J. H. G. ? l. 1775, died soon ?

Goetschius, Stephen, (s. of J. H. Goetschius,) studied under his father, Livingston, Westerlo, and Verbryck, l. by Gen. Meeting of Ministers and Elders, 1775 ; New-Paltz and New-Hurley, 1775-96, (not ordained till June, 1777,) Marletown and Shokan, 1796-1814, Saddle River and Pasack, 1814-35, d. 1837.

He was instrumental in healing the breach at New-Paltz which the questions about American ordination had caused. His ministry during and immediately after the Revolution did not show much spiritual fruit, owing greatly to the spirit of the times. He was small of stature and somewhat bent in form. He was sharp and fearless in his denunciation of sin. After the war, he organized no less than nine churches in Ulster County.

Possessed of a vigorous constitution, when over eighty years of age he could yet ride on horseback between his two charges. He never became well skilled in the English language. He loved to preach in Dutch. He was a man of deep thought, holding strongly to the Calvinistic doctrines, and dwelling much on experimental religion, election, particular atonement, depravity, regeneration, and final perseverance.—*J. M.*

Goetschius, Stephen Z. b. 1795, at New-Paltz, (s. of Stephen Goetschius,) studied under Froeligh, l. Cl. Paramus, 1819 ; Miss. at Manheim, 1822, seceded, 1823, *Danube and Osquak*, 1823-4, *suspended*. (Report Miss. Soc. 1823, p. 8.) Reëntered R.D.C. ? about 1828 ? Canastota, S.S. 1836-7, now in the West.

GORDON, WILLIAM R. N.Y.U. 1834, N.B.S. 1837, l. Cl. N.Y. 1837 ; North-Hempstead, Jan. 1838-43, Flushing, 1843-49, Houston St. N.Y.C. 1849-58, Schraalenburgh, 1858—

Gosman, John, b. 1784 in N.Y.C. C.C. 1801, studied under Mason and Proudfit, l. Presbyt. of Washington, 1804 ; (supplied Lansingburgh and other chs. 1804-8,) Kingston and Hurley, 1808-11, Kingston, 1811-35,



Yours truly
W. R. Gordon

Philadelphia, 2d, (8th St.) 1835-6, Westerlo, S.S. 1836-8, (Port Byron, Presbyt. 1838-41,) supplied Coeymans and New-Baltimore, 1841-2, Hudson, 1842-53, Flatbush, Ulster Co. 1854-9, d. 1865.

For the benefit of his health, the first four years of his ministry were spent in itinerating. He was among the most artless of men, and transparent in his beautiful simplicity of character. Having nothing to conceal, and no by-ends of his own to serve, he was under no temptation to assume disguises. To his generous, child-like nature, nothing was more alien or distasteful than the schemes of a selfish ambition, or the manœuvres incident thereto. And this guileless candor and disinterested openness of soul was one reason of the strong hold which he acquired, and never lost, on the love and confidence of his fellow-men.

He also possessed a most genial, social disposition. Fond of books, he was not a recluse. Few men delighted more in the converse of friends, or were more sought after, on all occasions of joy and of sorrow. In the house of feasting, a fine, perennial vivacity, lighting up into a cheerful glow the mingled dignity and cordial affability of his address, together with a wit ever ready and pointed, but, at the same time, unailing in its benignant kindness, made him, indeed, a welcome guest; while his quick, gushing sympathies, gentle bearing, tender tones, and deep, experimental acquaintance with all the sources of consolation in the Gospel and at the mercy-seat, made his presence even more a delight in the chambers of sickness and death.

His labors also were abundant. Besides those connected with a large and growing charge, he was at all times the generous helper of his brethren, and was equally prompt in responding to the ever-recurring appeals for his services, on occasions of special public interest, throughout the county. He dedicated more than twenty churches. He held a species of voluntary episcopate in Ulster County, such as none could well object to—an episcopate of brotherly kindness and helpfulness—one as freely accorded to his personal qualities and professional distinction, as it was ever exercised by him in the spirit of wisdom. In the treatment of his texts, he was always full and instructive, abundant in illustration, and with language drawn from the purest "wells of English undefiled." His delicate taste—correct, too, as it was delicate—with his intimate knowledge of our standard authors, gave to the language he used a charm of simplicity which, like the sparkle of a gem, attracted the notice of the least cultivated, as well as of the educated portions of his hearers. A remarkably retentive memory, too, which enabled him to summon, at his command, the choicest thoughts and phrases of his favorite authors in both poetry and prose, gave often to his own fervent discourse the power derived from association, and imparted to it a ray of light to bring out in fuller measure its own inherent strength and beauty. In aptness of quotation and of allusion to incidents bearing on his subject, in either sacred or profane history, he had few equals. He was, therefore, a popular preacher. Yet, from his modesty and unobtrusive habits, his reputation as a pulpit orator was confined chiefly to his own denomination.

He possessed peculiar unction in prayer. Whether at the family altar or in the pulpit, by his fervor and earnestness, in language glowing with the poetry of the Psalmist, and bright with the beauty of holiness, ever most appropriate to the occasion, he seemed almost at times to carry the souls of his hearers with his own up to and through the very gates of heaven.

He was unusually successful in raising money for benevolent societies or purposes. Principally instrumental in organizing the Ulster County Bible Society, it became, through his efforts, one of the most flourishing and liberal. For our seminary and college at New-Brunswick he has made his tours among the churches, and brought in large and unexpected offerings.—*From Memorial.*

GRAMM, GUSTAVUS E. Gym. of Halle, Prus. 1844, tutor, 1844–56, l. Cl. Maryland, (G.R.) 1857; (Baltimore, 5th, G.R. 1856–9, Bethlehem's Ch. of Philadelphia, 1859–61,) Philadelphia, 4th, 1862–7, w. c.

GRANT, HENRY J. R.C. 1865, N.B.S. 1868, l. Cl. 1868.

Grasmeer, Wilhelmus, (son-in-law of J. Megapolensis,) Rensselaerwyck, 1651–2, returned to Holland.

In 1650, Megapolensis was the only minister from Holland in America, and it was difficult to obtain any more. In April, 1650, of his own accord, apparently, Grasmeer sailed for America, he being, at the time, under censure by the Classis of Alckmaer. His unauthorized departure was considered disorderly, and the Consistory of New-Amsterdam was warned against him, and forbidden to allow him to officiate. He soon proceeded to Rensselaerwyck, where they had never yet had a minister, and was welcomed by the people. Hereupon he was suspended from the ministry by the Classis of Alckmaer. Yet he continued to preach with acceptance for some time, and the people were glad of his services. In July, 1651, he accompanied Stuyvesant on his expedition to the South River, and in Feb. 1652, returned to Holland, with warm testimonials from the people of both New-Amsterdam and Rensselaerwyck, asking that he might be properly qualified to return. This was refused.

Gray, Andrew, studied under Livingston, lic. by Synod of R.D. Chs. 1790; Poughkeepsie, 1790–3, Miss. to the Susquehanna Region, (Hanover,) 1793–..., Danville, Angelica, and Sharon, 1804–10, Miss. to Tuscarora, 1810–14. He was driven from his home by the British, in the war, and his books and property destroyed; d. 1819. Mints. Cl. N.B. ii. 33, 54, 72, 77, 104, etc.

Gray, John, b. at Aberdeen, Scotland, 1792, educated, and ordained in Scotland, about 1815, [Miss. in Russian Tartary, 1818–25, Dom. Miss. in England, 1825–33,] c. to America, 1833; Fallsburgh, (Woodbourne,) 1833–5, Schodack, 1835–46, Cohoes, 1847–8, Ghent 1st, 1848–55, Cicero, 1856–7, d. 1865.

He was of the Scotch Covenanters, and was in early life bereft of a father's



John Gorman

care. Though the youngest brother, he became the religious instructor of the household, and led at the family altar. By his own industry, he sought to buy a Bible, then a costly book. He afterward wrote *Little Johnny and His Bible*, a book which has been widely circulated. This Bible led him to desire to preach the Gospel. The boy-preacher was ordained as a minister. He offered himself as a foreign missionary to the Presbyterian Church. This was at the beginning of the present century, when foreign missions were yet an experiment. The mighty march of evangelical hosts for the conquest of the world had not then yet taken on its present majestic and attractive character. With a wife of rare intellectual and religious attainments, he went to Tartary. There he lost his wife in an epidemic, and he was left, with four little children, a thousand miles beyond the confines of civilization. He had labored here seven years. He now resolved to return home. He carried his family by carts, during a journey of six weeks, till he reached public conveyances. (One of these is now John A. Gray, the celebrated printer, of New-York.) After employ in the Home Missionary Society for a while, he came to America. He was a frequent contributor to several religious periodicals, and wrote a number of tracts. His whole aim seemed to be to set forth Christ. He read, studied, thought, and reflected—but all that he might commend the excellency of the Gospel. He was a very earnest expositor. He was a thorough analyzer, and contrived to make points. Many of his expressions were of such a kind as to infix themselves in the memory. Herein lay his strength. He was neither an elocutionist nor a rhetorician, but his short, sharp, and decisive sentences rung with the best Gospel sounds. Tender yet bold, self-forgetful yet urgent, preaching was with him a right-down earnest tugging to get his hearers up to the cross. His friendships were steady, and he literally luxuriated in them.

Gray, William, Tyre, 1839–46.

GREGORY, OSCAR H. Am. Col. 1823, N.B.S. 1831, l. Cl. N.B. 1831; Farmerville, 1831–8, Gibbonsville, (West-Troy,) 1838—

Gregory, THOS. B. c. from England, 1833, l. Presbyt. of Onondaga, 1833; Canastota, S.S. 1834–5, Prattsville, 1836–40, Oyster Bay, 1841–4, Grahamville, 1844–8, Miss. at Hoboken, 1850–4, Huguenots, S.I. 1855–60, w. c.

Gross, John Daniel, [Northampton, Allentown, Egypt, Jordan, and Schlosser's Church, 176.–70, Saucon and Springfield, 1770–3,] Kingston, Ger. 1773–1783 (?), Ger. Ref. N.Y.C. 1783–1787 (?), Prof. Moral Philosophy in Columbia College, 1787–95, (Canajoharie, 1795–. . ?)

He removed to New-York on account of want of love, stubborn conduct, neglect to attend worship, and non-payment of salary, of his churches in Pennsylvania. He was a man of considerable learning, and published a work on Moral Philosophy.—*Harbaugh's Lives*.

[Gueting, Geo. Adam, b. 1741, Antietam, Md. 1772-1804, expelled from Coetus. He had labored with the United Brethren before, and continued with them afterward; d. 1812.]

[Guldin, . . . , c. to America from Switzerland, 1761. Preached in Pennsylvania.]

Guldin, John C. (great-grandson of Guldin, . . . ,) b. in Bucks Co. Pa. 1799, studied theology under Herman, lic. 1820; (?) (Chester and Montgomery Cos. Pa. 1820-41, Franklin Co. Pa. 1841-2,) N.Y.C. Ger. Evang. Miss. 1842-63, d. Also General Missionary to the Germans in N.Y.C. 1842-52.

He was the Apostle of the Germans, for many years. The master of two languages, he was the chief link between the American and German elements, in the American church. While ministering in the German churches in Pennsylvania, he experienced a great change, acquiring new views of true religion, or at least having a slumbering piety quickened. He became, henceforth, indefatigable in his labors, and with tears implored men to seek Christ. He had great revivals. He moulded the religious character of his churches, especially in Pennsylvania, where the population was not transient. Yet he met with bitter opposition. The church doors were sometimes closed against him. Then he would preach the pure Gospel of Christ from the stone steps; with a joyous, childlike welcome, he greeted old and young who expressed a hope in Christ. In dealing with opponents to the Gospel, he was perfectly fearless; when deciding on the mode of preaching, whether to adopt the metaphysical style of answering error, or of directly preaching Christ, he chose unhesitatingly the latter. Hence his large success.

In New-York his labors were Herculean. Besides the charge of a congregation, he was for ten years General Missionary to all the Germans, superintended the issue of German publications in the Tract Society, and was the general counsellor and patriarch of all those of his own nationality who came to our shores. He also was the principal agent in the preparation of the German Hymn Book, since adopted by the Presbyterians for their German churches.

He was greatly grieved at the defection in the German church which began to show itself about 1845. He labored diligently to show them their departure from the Reformed faith. But his failures in this direction, became a powerful reason for us to extend our organizations among the Germans. Our common standards made us the natural friends of the German immigrants. A new field was opened up to our Domestic Missionary Board, and in which Brother Guldin became peculiarly useful and active; nothing in this direction was done without his counsel and advice.

He delighted to preach the Gospel; his sermons were the outpourings of a heart that had a rich experience of the Saviour's love. His language was chaste, simple, artless, and earnest; seeking not the garniture of rhetoric, yet unsloven in style, he stood before his people a weeping prophet, feeling

like Paul, "I travail in birth, till Christ be formed within you." His prayers were all heart, which could not let the Master go. He was a friend to every body. Even the children of his charge, when seeing him pass along the street, would catch his hand, or pull his coat, to win one of his smiles. He was also the agent of bringing many young men into the ministry.—*See Memorial Sermon by I. F.*

Gulick, Alex. From Presbyt. of Miami, 1847; Woodstock and S.S. West-Hurley, 1847-54, West-Hurley 1854-59.

GULICK, ALBERT V. R.C. 1857, N.B.S. 1860, I. Cl. N.B. 1860; Jerusalem and Union, 1860-4, Jerusalem, 1864-5, Spring Lake, 1865—

GULICK, URIAH D. R.C. 1859, N.B.S. 1862, I. Cl. N.B. 1862; Pekin, 1862—

Gunn, Alexander, b. 1785, C.C. 1805, studied under Dr. Kollock, of Princeton, and Dr. Rodgers, of N.Y.C., lic. by Presbyt. N.Y. 1809; Bloomingdale, 1809-29, d.

He was led to enter the Reformed Church, (though brought up in the Presbyterian,) that he might be settled near his widowed mother, and Bloomingdale remained his only charge, for the twenty-one years of his ministry. He possessed an ease and dignity in his manners which in England would have secured for them the appellation of Chesterfieldian. He respected himself, and also respected the feelings and opinions of others; so that he secured universal esteem, and deservedly acquired, in the best sense of the term, the character of a perfect gentleman. He was also a man of great prudence, never saying or doing any thing rashly, nor could his enemies construe any part of his conduct to his own moral injury, or that of the cause of religion. He was also a successful peace-maker.

His talents as a writer and preacher were also of a very high order. He possessed an original and lively imagination, which threw around the productions of his well-furnished and highly cultivated mind a charm that fixed the attention and commanded the respect and admiration of his hearers and the readers of his works. He was among the best and most popular preachers in New-York. He also held a powerful pen in the department of theological controversy. The facility, ability, and taste which marked his writings secured for him an imperishable honor—that of being selected by the General Synod as the individual best qualified to write the biography of their distinguished professor, Livingston. He performed the task to the entire satisfaction of the Synod.

His piety was unfeigned. From the time of his father's death, at the early age of thirteen, he conducted family worship. His early impressions grew stronger with increasing years. In his last sickness the Lord tested his faith, so that he exclaimed to a friend, "The Lord is trying me in deep waters," but he also granted him a joyous and glorious deliverance. His last words were, "Lord Jesus, receive my spirit."

Hadson, Warnerus, ordained for New Aamstel, 1662, but died on the passage over, 1664.

Haeghoort, Gerardus, c. to America, (N.Y.) 1731; Freehold and Middletown, N.J, 1731-5, Second River, (Belleville,) 1735-76, d. 1783?

He was sent over by the Classis of Amsterdam, in answer to a call of the Church of Freehold and Middletown, after the resignation of Do. Morgan. He was a man of great respectability as a preacher, and enjoyed the confidence and respect of his people. After serving in Monmouth City, for four or five years, he was induced by the influence of Col. John Schuyler, to remove to Belleville. His consistory expressed their heartfelt sorrow, on their minutes, that they were so soon deprived of his faithful services, and their wishes that God would bless his labors among the people at Second River, no less than he had blessed them here, and that he might there find himself no less beloved, to the honor of God's great name, *and to his own satisfaction.*

Hence it is thought that he was perhaps ambitious in so soon leaving for a more eligible field. But the circumstances of the Church of Belleville were peculiar. For valuable gifts, and assistance to the church, the consistory had bound themselves on certain conditions to allow John Schuyler to have a vote with the consistory, in calling any minister, and also to sign the call. Thus a right of patronage vested in the Schuyler family. But, about 1753, Mr. H. made a remark which greatly offended Mr. Schuyler. He now attempted to convoke the congregation without the consent of consistory. This offended the consistory, Mr. S. became an Episcopalian, and went to the expense of having the Common Book of Prayer, rendered into Dutch, and had an Episcopalian minister come and preach in the church. The consistory at length refused this privilege, but after a while in some way the church was for a time closed against Mr. Haeghoort, who preached on the steps. His salary was also for a while withheld. At first his ministry was blessed with converts, but during the troubles very few were added to the church. He was a conservative member of Coetus, and was appointed to draw up the system of rules for the government of that body. In 1751, he protested against Coetus, because it gave redress to a church and not to a minister; because it had an extraordinary clerk, and because it had never been fully indorsed by Classis! Some personal pique is evident. He joined the Conferentie when they organized, but not liking some of their proceedings, in 1760 he unceremoniously left them. He never signed the articles of union, and though he ministered at Belleville till 1776, he seems to have held himself aloof from all ecclesiastical bodies.—*See Taylor's Annals of Classis of Bergen.*

Haeselbarth, Wm. G. I. Cl. Paramus, 1856, w. c.—

HAGAMEN, A. J. R.C. 1860, N.B.S. 1863, I. Cl. Raritan 1863; Hagerman's Mills, 1863—

HAGAMEN, CHAS. S. R.C. 1837, P.S. 1842, I. Cl. N.B. 1842; Nyack, 1843-52, Poughkeepsie 2d, 1852—

Hagar, Hendrick, East and West Camp, and Schoharie, 1711-17..

[Hager, John Frederick, officiated at the marriage of Rev. Conrad Weiser, in Schoharie, Nov 22, 1720.]—*Harbaugh's Lives*, ii. 373.

Haldiday, Thos. U.C. 1822, studied under Livingston, l. 1806, Presbyt.

Hall, Baynard R. b. in Philadelphia, 1798, U.C. 1820, P.S. 1823; Bloomington, Ind. and Prof. in University of Indiana, 1823-..., Bedford, Pa. . . . Teacher successively in Trenton, Poughkeepsie, Newburgh, Brooklyn, 18...-46, enters R.D.C. w. c. d. 1863.

His father was a surgeon, and connected with Gen. Washington's staff. He was left an orphan at the early age of three or four. His father left him a large fortune, but, through some mismanagement, he never came into the possession of any of it. Large tracts in Pensylvania and South-Carolina are yet known as the "Hall claim."

The celebrated Dr. Rush of Philadelphia, was his guardian, and did his utmost for his youthful charge. Great attention was paid to his early education, in the hope of his making an eminent lawyer; but with his conversion his heart was turned to the ministry. He frequently held high and important positions as teacher. During his latter years, with much of the spirit of his Master, he had been preaching the Gospel to the poor, in Brooklyn. These shed tears of sorrow over his lifeless remains.

Dr. Hall had ability, as an author and a scholar, of the first rank. One of the professors of Princeton remarked at his graduation, "Young Hall in ten or twelve years is likely to be at the head of one of the first institutions of learning in our country." He has written several works which have marked him as a correct scholar, a master of "all styles," and a vigorous thinker. His talents received some of the most flattering commendations. His Latin Grammar, published when thirty years of age, ranked him among the first classical scholars. *The New Purchase; or, Seven Years in the West*, was very popular when published, and the author was said to be, in a British review, "a master of all styles." Several later works from his pen are characterized by a like scholarly merit.

He was distinguished not only for high intellectual culture and refinement, but by delightful conversational powers, to which an incessant current of humor lent animation and brilliancy, and to which the cordial kindness of his nature gave geniality. His life, influenced by the strongest religious convictions as well as by inherent charity, was spent in labors of beneficence, which were only interrupted by a final illness.—*J. L. F.*

HALL, DAVID B. U.C 1839, P.S. 1842, l. Pawlett Assoc. Vt., 1841; (Middle Granville, 1842-5,) Columbia, S.S. 1845-50, Cleveland, 1850-3, New-Rhinebeck, S.S. and Cobleskill, 1853-5, Princetown, 1855-63, Princetown, again, 1865—

HALL JOHN G. Fort Plain, 1858-63.

HALLOWAY, WILLIAM W. R.C. 1839, N.B.S. 1842, l. Cl. Philadelphia, 1842; Amity, 1843-49, Albany 3d, 1849-53, Miss. North-Brooklyn, 1853-55,

now Lee Avenue, Brooklyn, 1855-59, Flushing, 1859-65, Broadway Ch. Paterson, 1865—

HALLOWAY, WILLIAM W., Jr. R.C. 1864, N.B.S. 1867, I. N. Cl. L.I. 1867; Belleville, 1867—

Halsey, Abram O., b. 1798, N. and S. Hampton, 1829-67, d.

He was a man of childlike spirit, esteeming others better than himself. He was diffident about preaching before other ministers, yet he had excellent gifts. He was unsuspicious. While mighty to wield the weapons of war against Christ's enemies, it was a fault that he knew not how to defend himself. He was also a man of catholic spirit. He had no war with other sects. With well-settled views of his own, he cared not to dispute. His charitableness was unbounded. He was the highest style of an old school Christian gentleman. His sympathies were also remarkable. He had a way of talking to the afflicted, of addressing a little child, of listening to a story of distress, that few equal, and his prayers were possessed of peculiar unction. He was eminent as a preacher. New-York and Philadelphia sought his services when in middle life, but he remained in his first charge. He had great vigor of health, was an athletic man, and a severe student. When in middle life, with full voice, and large presence, and gleaming eye, and great thoughts, as he stood in his pulpit, he was overwhelming, sometimes melting his congregation with the pity and tenderness of the cross, and then coming down like an avalanche of rock upon the fortresses of darkness. The Bible was his great study, and to illustrate and corroborate its truths, he dived into all modern science, ransacking and rifling the astronomical, geological, botanic, and mineralogical worlds. He had great originality of intellect, and spoke literally extempore. He sometimes talked in parables and allegories. There was no hollow cant, no whining sentimentality about him, but a manly carriage of Christian behavior that showed the world he loved Christ.

Hamilton, Wm. From Presbyt. of Belfast, Ireland, 1857; New-Prospect, 1857-63.

Hammond, Eben S. R.C. 1839, N.B.S. 1842, I. Cl. L.I. 1842; Stone-House Plains, 1842-4, Gallupville, 1844-52, Prattsville, 1852-4, S.S. Canajoharie, 1854-6, Columbia, 1856-8, *seceded*, [*Schraalenburgh secession*, 1858-60, *suspended*,] returned; Miss. to Closter City, 1862-4, w. c.—

Hammond, Israel, N.B.S. 1831; Owasco, 1831-9, Mt. Morris, 1842-5, Gorham, 1847-50, emeritus, 1856—

HAMMOND, JOHN W. N.B.S. 1848, I. Cl. Ulster, 1848; Shokan, 1848-9, Grahamville, 1849-52, Shokan, 1852-6, Mohawk, 1856-9, Queens, 1859-63, Grahamville and S.S. Upper Neversink, 1863-7, Shokan and Shandaken, 1867—

Hangen, Jacob W. b. 1805; Columbia and Warren, 1830-2, Mapletown and Currytown, 1832-6, Mt. Pleasant, 1836-8, Upper Red Hook, 1838-40, d. 1843.

HANSEN, MAURICE G. R.C. 1856, N.B.S. 1859, l. Cl. New-York, 1859; Gravesend, 1859—

Hardenbergh, Chs. b. —, studied under Froeligh, l. Cl. Paramus, 1802; Warwick, 1804-8, Bedminster, 1808-20, Greenwich, N.Y.C. 1820-1, d.

Hardenbergh, Jacob Rutsen, b. at Rosendale, N.Y. 1738, studied under John Frelinghuysen, l. by the American Classis, 1758; Raritan, Bedminster, North-Branch, (now Readington,) Ne-Shanic, and Millstone, (now Harlingen,) 1758-61, visited Holland, 1761-3, Raritan, Bedminster, and North-Branch, 1763-81, Marbletown, Rochester, and Wawarsing, 1781-6, New-Brunswick and also Pres. of Queens College, 1786-90, d.

He was the son of Colonel Johannes Hardenbergh, an officer in the British army, who emigrated to this country from Holland in the latter part of the seventeenth century. The family held an influential position in the colony from the earliest period. His literary education was not so extensive as might be desired, enjoying only the advantages of the Academy of Kingston, N. Y. No facts have been preserved in regard to the time or circumstances of his conversion; but that he must have devoted himself to the work of the Gospel ministry in very early life, is evident from the fact that he was actually licensed to preach when only twenty years of age. While pursuing his theological studies at Raritan, his preceptor, Rev. John Frelinghuysen, dying suddenly, he was chosen his successor, and immediately entered upon his labors in a very wide and important field. From his first appearance in the pulpit, no doubt was entertained that he was destined to be one of the distinguished lights of his profession, an expectation which was abundantly realized.

His ministry while connected with his first pastoral charge, reaching through a period of twenty-three years, was a remarkable illustration of his ability, energy, and conscientious devotion to his peculiar work. He was not gifted with a strong physical constitution, but was sustained by great firmness of purpose and a spirit of entire consecration to his Master. He was not, indeed, blessed with any marked outpouring of the Spirit upon his congregations, and there were no times of large ingatherings. But this, no doubt, is accounted for by the difficulties he encountered and the adverse circumstances of the times. His ministry occupied the important period of the distracting controversy between the Coetus and Conferentie parties, and in his own field of labor the dispute was carried on with unusual violence. At one time the contest became so absorbing that the regular ministrations of the Gospel were sadly interrupted. Mr. Hardenbergh warmly espoused the cause of the evangelical party, and in connection with the prominent ministers of the denomination exerted a powerful influence in accomplishing the independent organization of the Dutch Church. During the pro-

gress of this controversy he made a voyage to Europe, for the purpose of bringing over to this country his widowed mother-in-law, and he was the first minister ordained in America who had visited Holland. It is generally understood that while abroad he exerted a very beneficial influence on behalf of his cause, and deserves much of the credit of the final adjustment of all difficulties.

In addition to this violent ecclesiastical contest, Mr. Hardenbergh's ministry at Raritan was cast during the stormy period of the Revolutionary War. The section of country occupied by his congregations had its full share of sufferings. At an early period of the conflict, his fellow-citizens called him to a seat in the convention that formed the Constitution of New-Jersey, and for several sessions he was a member of the General Assembly of the State. As to his political knowledge and patriotism, his associates in office testified their confidence by appointing him chairman of important committees, and intrusting to him much of the business of legislation. From the whole of his record during the contest with Great Britain and after the restoration of peace, we must rank him among the warmest friends of liberty.

His public zeal on behalf of his country often provoked the enmity of his Tory neighbors, and his life was frequently endangered. He often slept with a loaded musket by the side of his bed. On one occasion, an expedition of the Queen's Rangers, under command of Colonel Simcoe, besides accomplishing their immediate object, fired the church edifice of Mr. Hardenbergh, and burnt it to the ground. The loss was severely felt by the congregation, and was not rebuilt until some time after the war had closed. It was not to be expected that a ministry occupying a period of so great conflict would be equally successful as if the region had been in a state of peace. But the services he rendered his country were not permitted to interfere with his duties to the Church. He was not only a patriot but a Christian minister, and in this most important sphere he studied to make every other consideration subserve.

The trustees of Princeton College conferred upon him the degree of Doctor of Divinity at the age of thirty-three. He took a leading part in the establishment of Queens College, and was unanimously appointed the first President of that institution. This position he was induced to accept in connection with the pastorate of the church in the city of New-Brunswick. Although he had labored with great industry during the early part of his ministry, yet the amount of work that he now discharged was much greater than at any preceding period. Besides acting as teacher in the several branches of study pursued in the college, as a minister and pastor he was not excelled. His friends were often apprehensive that he was tasking himself beyond his powers of endurance, and ventured to expostulate with him on the subject; but, realizing the importance of his efforts, he could not be persuaded to abandon the work of the ministry nor leave his post as President of the College. He gave early indications of pulmo-

nary disease, and finally fell a victim to this affection, November 2d, 1790.* The closing scene was a triumph of grace. His last words were, "I am going to cast my crown before the throne. Now I shall go to rest, for I shall go to be with the Lord. Hosanna!"

Dr. Hardenbergh was naturally a man of strong mind and of extensive attainments, and in his day was justly regarded as one of the pillars of the Reformed Dutch Church. On four different occasions he was chosen President of General Synod, and he was long regarded as second only to Dr. Livingston, with whom he constantly cooperated in all public movements. His call to the Presidency of the College shows the estimation in which he was held as a scholar and disciplinarian, as well as a divine. He labored under the disadvantages of a small endowment, few assistants in giving instruction, and the want of proper facilities in the way of library, buildings, and apparatus. His analysis of sermons speaks for both the vigor of his intellect and the thoroughness of his theological education.

His pastorate at New-Brunswick was eminently successful. He believed the doctrines of grace, and preached them with vigor and perspicuity. To win souls to Christ was his earnest desire. What he taught to others he reduced to practice in his own life and conversation. At each communion season he welcomed numbers into the church, and his entire ministry seems to have been a continual revival, a most blessed close to a most useful and laborious life. He was eloquent in the pulpit, and impressed every one with his tone of devotional feeling—a minister eminently beloved by all who knew him.†—*R. II. S.*

HARDENBERGH, JAMES B. U.C. 1821, N.B.S. 1824, l. by Cl. N.B. 1824; Princetown and Helderbergh, 1824-5, New-Brunswick, 1825-9, Orchard

* This is correct, though differing from many publications, and even from the inscription on his tombstone.

† On his settlement at Raritan, he married the widow of Rev. John Frelinghuysen, to whose influence he was indebted in no small degree for his eminent usefulness. The character which she has left behind her, under the familiar name of the Jufrow Hardenbergh, distinguished her as one of the most remarkable women of her day. Her maiden name was Dinah Van Berg. She was born in Amsterdam, in 1725. Her father was a wealthy merchant, extensively engaged in the East-India trade, who reared his family in all the fashion and refinement of the metropolis, but without any instruction in religion. She became the subject of divine grace in early youth, and was remarkable for her rapid attainments in godliness and faith. Her naturally strong intellect was developed by her early education, and she retained her mental vigor down to old age.

She felt from her early years that she had a work to do in the Church. She became acquainted with John Frelinghuysen while he was pursuing his theological studies in Amsterdam, and became his wife. After her husband's early death, she was on the point of embarking again for Holland with her two children, when Mr. Hardenbergh made her an offer of marriage, and she became an efficient co-worker with him in his important services to his country and Church.

She was a woman of great intelligence, an extensive reader and correspondent, and her influence was felt throughout the denomination. She kept an elaborate journal, exhibiting great spirituality and intellectual vigor. In the interval between the services on the Sabbath, she failed not to improve the time for religious conversation. She died at the advanced age of eighty-two, in 1807. Tradition yet loves to dwell upon her virtues.

St. N.Y.C. 1829-30, Rhinebeck, 1830-6, Philadelphia 1st, 1836-40, Franklin St. now 23d St. N.Y.C. 1840-56, w. c.

Haring, Garret A. L. by Seceders, 1865; Schraalenburgh, 1868—

Harlow, S. (Washington Hollow, N.Y.) From Assoc. N.Y. 1839; Shokan, 1839-49, Samsonville, 1852-8, emeritus, d. 1861.

He was a physician in early life, and a great friend of the temperance cause. But his love for souls would not permit him to continue only in secular employments, and he sought the ministry. The prominent trait in his character was unbounded love for the Saviour. He was a man of deep humility and retiring modesty. His sacrifice of self on all occasions was carried to a rare extent. In great suffering he was unwilling to make his circumstances known, though his income was altogether inadequate to his comfort. His labors in the cause of Christ were faithful and earnest, while he cared personally for nothing but the absolute necessities of life. The pains which he suffered cannot be described, and these continued almost daily for many years; yet he continued to preach, though each effort added to his affliction. In his dying moment he exclaimed, as if in exultation, "This *is* death! death!"

Harriman, Orlando, C.C. 1835, N.B.S. 1838, l. Cl. N.Y. 1838; Hurley, Jan.-July, 1840; became Episcopalian.

HARRIS, J. FERGUSON, R.C. 1853, N.B.S. 1856, l. Cl. N.Y. 1856; Cold Spring, 1856-7, Pompton Plains, 1858-67, Hurley and N. Marbletown, 1867—

HART, CHARLES E. C.N.J. 1858, P.S. 1861, l. Presbyt. N.Y. 1860; [40th St. Presbyt. Ch. N.Y.C. 1863-7,] Newark, North, 1867—

HARTLEY, ISAAC S. N.Y.U. 1852, l. by Andover Assoc. 18..; Union Ch. Sixth Av. N.Y.C. 1864—

HARTHAUPT, CHESTER D. U. Pa. 1861, N.B.S. 1864, l. Cl. Phil. 1864; South-Bushwick, 1864-6, New-Brunswick 2d, 1866—

Hasbrouck, J. R. II. Studied under Froeligh, l. 1808; Klein, Esopus, and Bloomingdale, 1809-13, Charlestown 1st and Canajoharie, (Mapletown and Westerlo?) 1820-6, Root, now Currytown, 1826-30, w. c. 1830-44.

HASTINGS, S. M. P. Ham. C. 1833, Aub. Sem. 1837, l. Presbyt. Oneida, 1837; Vernon, N.Y. 1839-48, Pompey, 1848-55,) Chittenango, 1855-60, Coxsackie, 1860—

[Hautz, Anthony, b. in Germany, 1758, c. to America, with his father, 1768, studied with Hendel, l. by Ger. Coetus, 1787; Harrisburgh, etc. 1788-97, Carlisle, 1798-1803, Seneca Co. and Tompkins Co. N.Y. 1803-13, Tompkins Co. 1813-15.]

Hawthorne, Hugh, 1835.

HAYT, S. A. 1868, w. c.

Hedges, Hugh G. R.C. 1846, N.B.S. d.

HEEREN, ENNE J. H.C. 1867, student of theology at Holland, Mich. 1870.

HEERMANCE, EDGAR L. s. of Henry Heermance, Y.C. 1858, A.S. 1861, l. by Cen. Ass'ce. New-Haven, 1861; Castleton, 1861—

HEERMANCE, HARRISON, R.C. 1834, N.B.S. 1837, l. Cl. Poughkeepsie, 1837; Currytown and Mapletown, 1837-40, (Milton Presbyt. 1840-3,) Buskirk's Bridge, 1844-5, Medina, 1846-51, Jefferson and Pottsford, 1851-7, Macon, 1857-62, Chaplain 128th Reg. N.Y.V. 1864, w. c.—

Heermance, Henry, b. at Nassau, 1801, U.C., N.B.S. 1826, l. Cl. N.B. 1826; Oyster Bay and North-Hempstead, 1826-7, Miss. at Stuyvesant, 1827-8, Sand Beach, March-Nov. 1829, Blawenbergh, 1832-5, Kinderhook, 1835-6, died, 1846.

From a child, he possessed strong character, activity, self-dependence, a spirit of inquiry and experiment, strong decision, and energetic action. He was a sort of "regulator" among the turbulent boys of his day, a hammer of the unruly; and was looked up to by the weak and defenceless as a patron and shield. Conscious of his strength, and proud of bearing sway, he never shrunk from any hazard *to make things right*. A revival in Nassau was the means of giving a new direction to his life. With characteristic energy and zeal, he turned his back on the world, and devoted himself to the ministry. Domestic losses and afflictions made his early pastorates brief; and at Kinderhook his incessant labors caused his own robust health to yield, compelling him, as he believed, to seek some active employment. He became at length an agent of the American Tract Society, and in his usefulness here far exceeded the highest expectations formed respecting him.

He had a comprehensive and well-balanced judgment, up to the point where feeling becomes enlisted, when his honest ardor somewhat blinded him as to remote results. His sensibilities were unusually keen, but they never prompted retaliation, nor had they any tincture of resentment. His energy was great, and his purpose indomitable. Hence when his sphere of action was limited, and his mode of action defined, as was the case with his agencies, his executive efficiency was of the very highest order. As a preacher he was solemn, affectionate, earnest, pungent, lucid. His style was sententious, and his appeals direct and forcible. His general mode of preaching was to arouse the conscience, at times producing the greatest manifestations of awe even among Christians, and writhings under a sight and sense of their condition among sinners. Yet he was not deficient in ability to depict the beauties of holiness, and the grace and truth that came by Jesus Christ. He was stricken down by apoplexy in the midst of his days, just as he was resolving and entering on enlarged plans of usefulness.

[Helffenstein, John C. A. b. in the Palatinate, 1748, University of Heidelberg,

ordained by the Synod of Holland, came to America, 1771; Germantown, Pa. 1772-6, Lancaster, 1776-9, Germantown again, 1779-89, died, 1790.]

The office of the ministry has had a succession in this family, since the time of the Reformation. John C. A. came to America in company with Revs. Mr. Gebhard and Helfferich. They called on Dr. J. H. Livingston in New-York, immediately on their arrival. A severe storm on the passage over, had led Mr. H. to consecrate himself more entirely to the service of God. While settled at Lancaster, he frequently preached to the Hessian captives quartered there. His sermons were very pointed, and often caused great excitement. He died of consumption. Four of his sons entered the ministry. His grandson, Jacob, is now the pastor of the old church of Germantown, which has recently become Presbyterian.

He was an eloquent, warm-hearted, and pungent preacher—preaching *memoriter*. His applications were peculiarly animated and impressive. His ministry was greatly blessed. Several small volumes of his sermons have been published, which testify to his unction, and his solemn aim of reaching the conscience and the heart.

[Helffenstein, Samuel, (s. of J. C. A. Helffenstein,) Philadelphia, G.R. 1801-31.]

[Helfferich, John H. b. in Hesse, 1739, University of Heidelberg, lic. 1761; came to America, 1771-2; Kutztown, De Lange, Weissenberg, Lowhill, Heidelberg, 1772-1810; also at Long Swamp, 1778, Upper Milford, 1779, Trexlerstown, 1784, Ziegle Ch. 1778, and Lyntown, 1804, d. 1810.]

Lehigh County, Pa., at the time of his arrival, was in great spiritual declension. Mr. Schlatter's visits had not extended to this region. Mr. H.'s first work was to organize consistories. His labors were immense. During forty years they had been without regular instruction, and a worthy people had degenerated into almost a semi-civilized state. Irregular and dissolute pretenders had sometimes foisted themselves upon them as preachers, whose lives at length betrayed them, and disgraced religion. From such communities, it may easily be understood that Mr. H., in his reformatory movements, met with considerable opposition. Yet many assisted him in his efforts, nor would any of the churches spare his services, though he often plead to be relieved from some of them. Many of his people had taken part in the insurrection, during President Adams's administration, and were indebted to their pastor's influence for their pardon, or a mitigation of their sentence.

Mr. H. was punctual and prompt, and therefore reliable. He was decided but mild, combining in a happy manner the authority and dignity of his office with gentleness and mercy. He wrote his sermons, though he preached without notes. His delivery was rapid but distinct, and he had a musical voice. With a good education and a warm heart, he was regarded as a superior preacher. A son and several grandsons entered the ministry.—*Harbaugh's Lives*.

[Hendel, Wm. b. in the Palatinate, studied in Europe, c. to America, 1764; Lancaster, 1765-9, Tulpehocken, 1769-82, Lancaster, 1782-94, Philadelphia, 1794-8, d.]

He was of fine personal appearance, and had a strong voice. He was earnest and devoted as a pastor, and of excellent pulpit talents. In the yellow-fever epidemic in Philadelphia, he remained faithful at his post. He was of an unsectarian spirit, and possessed considerable scientific knowledge. He is represented by his students as a man of prayer. Communion with God was a luxury to him. He would retire from company for the purpose of enjoying it. Harbaugh calls him the St. John of the German Reformed Church. Aged persons describe him as he appeared in his last years: His hair was long and white, his countenance serene and heavenly; and his whole appearance beautifully venerable and saint-like. And though he could scarcely hold the hymn-book in his trembling hands, yet with true unction from above, and with holy earnestness and paternal affection, did the words of life and love fall from his anointed lips. He possessed in an extraordinary degree the gift of prayer. His public prayers always melted the hearts of the hearers. He seemed to bear their hearts into the very presence of God, so that they were overwhelmed with a sense of his nearness, and softened by the power of his mercy and love.

Hendriks, John, U.C. 1808, studied under Livingston, lie. Cl. N.Y. 1810.

[Henkel, Wm. Philadelphia, G.R. 1794-8, d. of yellow-fever.]

[Henop, Fred L. (Easton, Pa. 1764-69?) Frederick, Middletown, and Glades, 1769-84. d.]

Henry, James V. C.N.J. 1818, P.S. 1821, (Ballston Spa; Mt. Pleasant, N.Y.) Ithaca, 1846-9, w. c. 1847-54, (Presbyt. Sing Sing, 1854-..)

Henshaw, Marshall, Assoc. Mass. 18..; tutor in Amherst Col. 1847-9, Prof. of Mathematics in Rutgers Col. 1859-63.

[Herman, Lebrecht Frederick, b. in Germany, 1761, University of Halle, 1782, Bremen, 1782-5, c. to America, 1785; Easton, Plainfield, Dryland, and Greenwich, Pa. 1785-9, Germantown and Frankford, Pa. 1790-1800, Swamp, Pottstown, and St. Vincent, Pa. 1800:..., afterward in various places in Chester, Montgomery, and Berks counties, Pa. d. 1848.]

He was the last of the German ministers sent over under the care of the Classis of Amsterdam.

The Synod of Holland represents him as a young man of great promise. He was a most laborious worker, preparing also five of his own sons for the ministry, and eight others, among whom was John Guldin. He labored in the ministry about sixty years, outliving all the missionaries sent over by the Synod of Holland. In old age he lost his sight, but he maintained a cheerful spirit, good health, and an unshaken hope.

Heyer, S. Wm. b. in N.Y.C. 1798, C.C. 1815, studied under Mason, 1817-

21, 1. Cl. N.Y. 1821; supplied Philadelphia, 1821, and Newburgh, 1822, Fishkill Landing, 1823-51, emeritus, 1862, d. 1866.

He designed to pursue the mercantile life, but he could not get rid of the idea that he must preach the Gospel. He afterward learned that an eminent Christian lady had agonized in prayer, that he might consecrate himself to the ministry. His labors were not distinguished by extraordinary seasons of revival, but were blessed with constant accessions from the world, so that at one time the number of communicants, in proportion to the number of families, was larger than in any other church in the denomination. He had not the qualities of the brilliant preacher, but was a scribe well instructed in the things of the kingdom, not neglecting the gift that was in him. His sermons were preëminently evangelical, earnest, solemn, affectionate in tone, and adapted to all classes. He ever remembered his position, though at all times singularly genial in temper, and accessible in demeanor. He was in an eminent degree a godly man. "It seems to me that brother Heyer is always on the mount," said our missionary Youngblood, to a friend, after one of his calls. "How long do you expect to have your husband here?" said a lady to Mrs. H., on leaving a daily prayer-meeting in Newburgh; "he seems so ripe for heaven that I fear it cannot be long." After the relinquishment of his charge, he preached as opportunity offered, and labored in the jail. His character was a singularly well-balanced one. Except his deep-toned piety, which was always visible, there was in it no single salient trait. He was so simple, straightforward, and natural, that his character was soon obvious. As a man and a minister, he was ever loyal to conscience. Whatever duty was imposed upon him, he performed it, however painful it might be, and it was done kindly, tenderly, yet with decision. He was a man strong in the faith, and also in the form of sound words. He bowed to the authority of the divine word with the profoundest reverence. He could testify to the ineffable graciousness of the Gospel, and its power to sustain under the keenest afflictions. It had not only delivered him from the fear of death, but created within him an eager desire to depart and be with Christ. Indeed, this was his ordinary and habitual state of mind. The day before his death he said to his wife, "A little more suffering, and then the crown! I shall see Jesus! I shall be like him—like him!"

HEYER, H. C. from G.R. Ch. New-Brooklyn, 1867.

HICKS, W. W. from Methodist Ch. Lee Avenue, Brooklyn, 1867-8.

HILLMAN, ALEX. C. C.C. 1832, N.B.S. 1836, 1. Cl. N.Y. 1836; Stonehouse Plains, 1836-41, Vanderveer, 1841-2, Roxbury and Moresville, 1843-5, Wurtsboro, 1846-9, Blue Mountain, 1852-8, w.c.

HIMROD, JOHN S. R.C. 1839, N.B.S. 1842, 1. Cl. Albany, 1842; Hillsdale, 1842-3, Claverack 2d, 1845-1851, S.S. South-Bushwick, 1851-3, South-Bushwick, 1853-9, Greenport, 1861—

Hitchcock, Edward W. Tompkinsville, 1860-5.

[Hochreutiner, John Jacob, b. at St. Galls, Switz. Came to America, 1748, called to Lancaster, accidentally killed by the discharge of a gun, Oct. 14, 1748.]

[Hock, John Jacob, Lancaster, 1736-7.]

HOES, JOHN C. F.A.C. 1832, P.S. 1835, lic. by Presbyt. New-Brunswick, 1834; Chittenango, 1835-7, Ithaca, 1837-45, Kingston, 1845-67, resigned, w. c.

Hoff, Brogun, b. at Harlingen, 1794, Q.C. 1815, N.B.S. 1818, I. Cl. N.B. 1818; Philadelphia, 2d (Eighth st.) 1818-24, (Bridgeton, N.J. Presb. 1824-33, Bath, Pa. 1833-5.) Leeds and Kiskatom, 1835-42, Rhinebeck, 1842-50, Germantown, N.Y. 1850-5, d.

He was in person a man above medium size, compactly built, agile and strong; his countenance was open and expressive, his eye light blue and very pleasant, his hair fine and a glossy brown, and in his later days was worn long. He was of a social turn, fond of his friends, and enjoying himself greatly among them and in his family, to which he was attached with uncommon tenderness. He was of excellent memory and quick apprehension, so that his conversation was sprightly and instructive. He did not incline to literary pursuits as such, but was thoroughly versed in theology, and fond of doctrinal discussion. In the pulpit his voice was clear, strong, and well modulated, his position and action manly and free, and his sermons deeply scriptural, experimental, and earnest. In personal appeals his manner and voice were tender, and his eye almost always moistened with tears. He inclined to strongly evangelical and doctrinal preaching, and argued with great power upon all the essential principles of our faith; was fond of preaching courses of sermons upon the history or chiefly important doctrines of redemption. Seldom indeed did he preach upon any other than the most vital themes of revelation. He was a student of Dr. John H. Livingston, whose granddaughter Sarah he married, but lost her by an early death. His second wife was Caroline Clay, who survives him, the beloved mother of a large and interesting family. Mr. Hoff enjoyed, commonly, fine health. He died of apoplexy, at Germantown, N. Y., and was there buried.—*A. D. B.*

His father was a quiet, thoughtful man, and his mother an eminent and devoted Christian, whose earnest prayer was, that her youngest son might preach the Gospel. He occupied several important positions, and had the happiness of welcoming his father to the communion of the church at Bridgeton, at the age of 80. He was a man fearless, resolute, and determined in the right. He could not be swayed by flattery, nor intimidated by threats. He was even stern and severe in opposition, when he supposed that opposition was factious and unfriendly. But at the same time there were few men who were more affectionate in feeling, and more ready for conciliation, when it was sought in a sincere and brotherly spirit. He

was an earnest preacher of the Gospel, plain, bold, and solemn; a prudent, kind, and affectionate pastor, winning the confidence and love of all. As a student he was of fair acquirements. He had a good voice and agreeable address. He had a very tender heart, and often wept over sinners, as he warned them of their danger and exhorted them to come to Christ. This gave him much power in the pulpit.

Hoffman, Abraham, b. at Shawangunk, 1780, studied under Froeligh and Livingston, l. Cl. Paramus, 1808; Courtlandtown, 1808-30, also miss. to Wawarsing, Dec. 1828-Feb.' 29, Cato, 1831-43, d. 1856.

Though not a fluent speaker, he possessed great practical sense, warm sympathies, and was a good theologian. It was often said by an elder in the church, "If I had the domine's head, or he had my tongue, we should make a stir in the world." He gathered those attached to the Reformed church in Cato, and united them together.—*C. S.*

HOLMES, EDWIN, U. C. 1822, N.B.S., 1827, l. Cl. Poughkeepsie, 1827; Lithgo, 1827-35, Albany 3d, 1835-40, Athens, 1840-41, Nassau, 1841-51, Chatham, 1853-9, supplied Glenham, 1860-5, w. c.

HOLMES, JOHN McC. (son of Edwin Holmes) W.C. 1853, N.B.S. 1857, l. Cl. of Rensselaer, 1857; East-Williamsburgh, 1857-9, Lee Avenue, Brooklyn, 1859-64, Hudson, 1865—

HONES, JULIUS, from. Evang. Miss. Assoc. Berlin, 1854; Jeffersonville, 1854-8, S.S. New-Brunswick 3d, 1858-60, w. c.

HOPKINS, DAVID, U.S. 1868, l. Cl. N.Y. 1868.

HORTON, FRANCIS A. R.C. 1862, N.B.S. 1865, l. Cl. Hudson, 1865; Glenham, 1865-7, Catskill, 1867.

HOUBOLT, W. A. Theolog. School of Kampen, Netherlands, 1858, l. Cl. Holland, Mich. 1859; Grand Rapids, 1859-60, Albany, (Holland Ch.) 1861-4, Muskegon, 1864—

How, Samuel B. b. 1788, U. Pa. 1810, P.S. 1813, [Salisbury, Pa. 1813-15, Trenton, 1815-21, New-Brunswick, 1821-3, all Presbyt. Savannah, Ga. independent ch. 1823-1827, Miss. in New-York City, North st. 1827-8, President of Dickinson Coll. 1830-1.] New-Brunswick 1st, 1832-61, d. 1868.

He was in all respects, whether in theology, politics, or in manners, an *old-school* man. He venerated the past, and looked upon all change as revolutionary. Circumstances had added to his theological opinions great positiveness. *New-school* doctrines filled his soul with abhorrence and alarm. He resisted them with all his learning and with all his might, even to the last. In sermons, conversations, and articles for the press, he warned against them.

With regard to slavery he took extreme ground in its defence, and in 1855 published a pamphlet, entitled *Slaveholding not Sinful*. This was

in connection with the request of the Classis of North-Carolina, of the German Reformed Church, to be admitted to our body. Many replies to their request were made on the floor of Synod, and a pamphlet in answer to Dr. How was published by Rev. H. D. Ganse.

In manners he was the perfect gentleman. His considerate and respectful demeanor was manifest to all. Courtesy abode on his lips. He neglected none of the delicacies and none of the proprieties of intercourse which are held in just estimation among refined and polite people. He was gentle toward the poor, condescending to men of low estate, and always guarded in his language while contending for his convictions with strong men to whom he was opposed.

As a learned and accomplished theologian he stood among the foremost men of his age. His familiarity with the writings of the great divines, patristic, mediæval, and reformed, enabled him to quote them readily on almost any point under discussion. He discharged the duties of the ministry with singular zeal, fidelity, and success. In every sense he was a hard-working man. In his study, pulpit, and parish, he was never slovenly or negligent. In both public and private he adorned the doctrine of godliness.

HUIZENGA, John L. H.C. 1867, student of theology at Holland, Mich. 1870.

HULBERT, VICTOR M. R.C. 1839, N.B.S. 1842, l. Cl. L.I. 1842; Greenville and Yonkers, 1842-7, Flatbush (Ulster Co.) 1848-52, Yonkers, 1852-65, White Plains, 1865—

Hurst, Geo. D. R.C. 1866, student in N.B.S.

Hunt, Christopher, b. at Tarrytown, 18—. R.C. 1827, N.B.S. 1830, l. Cl. N.Y. 1839; Clarkstown, 1839-2, Nassau, 1832-7, N.Y.C. Franklin st. 1837-9, d.

He was early left an orphan, and found a home in an orphan asylum. Here he was under the influence of Christian friends, who forgot not his spiritual necessities. He was a man of lovely spirit, and a faithful laborer in the vineyard. He lived a blameless life, and his churches were warmly attached to him. He was deeply interested in whatever related to the interests of the Redeemer's kingdom. His preaching was with a warmth and energy which reached the heart. He had hardly been settled in New-York a year when pulmonary disease manifested itself. Unconscious of his danger, yet his sermons for a while bore upon the important subject of death. Thus was God preparing him. When he came to understand his condition, he thoroughly examined the grounds of his hopes. His last words were, "All is well!"

HUTTON, MANCIE S. C.C. 1823, P.S. 1826 lic. 2d Presbyt. N.Y. 1826; miss. to Wawarsing 1827-8, (Ger. Valley, Presbyt. 1828-35,) South Ch. N.Y.C. 1835-7, now in Washington Square, 1837—

HUTTON, M. H. N.Y.U. 1857, N.B.S. 1860 l. Cl. N.Y. 1860; Mt. Vernon, 1864—

HUVSSON, JAS. N.B.S. 1859, l. Cl. N.B. 1859; Lodi, N.J. 1859-64, Paterson, (Hollandish,) 1864-5, Drenthe, 1865-6, Polkton, 1866-8, Paterson 1st, Holland, 1868—

Hyndshaw, J. B. Walpeck, 1836-9, w. c. 1839-41.

INGALLS, WILSON. U.C. 1836, tutor in U.C. 1836-7, S.S. Princetown, 1838-9, Glenville 1st, 1840-51, Owasco, 1853-64, (supplied Broadalbin, 1864-5, w. c. 1866-8, Blooming Grove—1868.

[Ingold, John Wm. came from Europe 1774, Whitpain and Worcester, 1774-5, Saucon, . . . Easton, . . . Goshoppen, . . . Easton 17. . -90.]

ISRAEL, studied under the missionaries, l' Cl. Arcot, 1867; in India.

Jackson, John Frelinghuysen, (s. of W. Jackson,) b. at Bergen, 1768, Q.C. 1788, studied under Livingston, lic. by Synod of R.D. Chs. 1790; Harlem and Phillipsburgh, 1792-1806, Fordham, 1819-36, d.

He was early introduced into the ministry, and for nearly half a century served the Master with singular consistency, faithfulness, and zeal. He was a man of sound, experimental, practical piety, of great simplicity of character and singleness of heart, and of self-denying humility. Of men he sought neither praise nor recompense. Possessed of ample resources, his services to the church were rendered, throughout his life, almost gratuitously. An act of distinguished liberality manifests his attachment to the church. His life, if not brilliant, was filled up with laborious usefulness. When on the verge of the grave, he was all self-renunciation, humility, faith, gratitude, hope, and joy.

Jackson, William, b. 1732, studied under J. Frelinghuysen, and J. H. Goetschius, lic. 1757; Bergen and Staten Island, 1757-89, emeritus, d. 1813.

He received a call from the churches of Bergen and Staten Island on June 22d, 1753. This stipulated that he should go to Holland, to complete his studies, and receive ordination from the Classis of Amsterdam. He was gone four years, and returned; but few materials remain to give us an idea of his character. Tradition speaks of him as a learned man and a devoted minister of Christ. He had a commanding voice, and was, in the Dutch language, a powerful orator. He was much sought after in the Reformed churches of Middlesex and Somerset counties, N.J., and was esteemed, as a field-preacher, second only to Whitefield. On one occasion while preaching at Raritan, the assemblage was so large that, to be heard by all, outside and within the church, he took his station at the door, and preached. In 1759, he was called as a colleague to Domine Hardenbergh at Raritan, but declined. About 1783, his mind began to fail, and he became subject to mental aberrations, and would say improper things in the pulpit, or continue his discourses too long. On one such occasion while preaching in New-Brunswick, his friend Hon. James Schureman, gave him a hint, by

holding up his watch. Eyeing him keenly, the Domine replied, "Schureman, Schureman, put up your watch; Paul preached till midnight."

In 1789 the Classis of Hackensack, in compliance with the wish of his churches, was obliged to take notice of his malady, and advised him to resign his call. This he did, and, moreover, obligated himself under the forfeiture of five hundred pounds to cease preaching or administering the sacraments. This was intended to work effectually on his mind. His wife also became afflicted in the same way. But the church gave them the use of the parsonage the rest of their lives—about twenty-four years—and purchased another parsonage for his successor.—*Taylor's Annals of Bergen*.

JAMES, WOODRIDGE L. from Presbyt. of Utica; Day, 1849-52, Columbia, 1854-5, Woodstock, 1856-62, w. c.

JAMESON, CHS. M. Mt. Pleasant, N.Y.C. 1852-62, w. c.—

Janeway, Jacob J. b. 17.. C.C. 1784, studied under Livingston, l. Cl. N.Y. 1797; (Philadelphia 2d Presb. 1798-1828, Prof. in Western Theolog. Sem. 1828-30.) New-Brunswick, 1830-1, supplied Orchard St. N.Y.C. 1830-1, Vice-President of Rutgers Coll. and Prof. Belles-Let, Evidences of Christianity, and Political Economy, 1833-39.

Janeway, John L. (son of J. J. Janeway) R.C. 1835, N.B.S. 1840, l. Cl. N.B. 1840; Montville, 1843-50.

JANSEN, JOHN N. R. C. 1848, N.B.S. 1851, l. Cl. Schenectady, 1851; Guilford, 1852-63, Pompton, 1863—

Jansen, Josiah, b. in Ulster Co. 1835, R.C. 1856, N.B.S. 1859, l. Cl. Orange, 1859; New-Concord, 1861-4, d.

Though, from a child, thoughtful and eminently conscientious, he did not unite with the church till near the close of his collegiate course. While studying theology, he was attacked with hemorrhage of the lungs, which compelled him to return home, yet he studied privately, and graduated with his class. He did not settle at once, but assisted his brethren, as strength permitted, for eighteen months, but was soon obliged to succumb to the power of the fell destroyer. His mind was well balanced and well furnished. He was a diligent student, and failed not to gain a clear idea of the subject of investigation. His piety was definite, firm, and earnest. He was a clear and evangelical preacher, presenting Gospel truth in a happy manner, and encouraging high hopes of future usefulness. In his charge, he had the confidence and affection of his people, but his life was one of suffering rather than of labor.—*J. E. B.*

Jennings, Jacob, lic. by Synod of D.R. Chs. 1789; miss. to Hardy Co. Va. 1788-91, Presbyt.

He was a godly physician in Hardy Co., Virginia, formerly a resident on the Raritan, and a member of the church there, and well known to Dr.

Hardenbergh. He had held catechetical exercises in Virginia, and the people were so favorably disposed toward him, that they asked that he might be ordained to the ministry. There were no other churches or ministers within sixty miles of his locality. Synod therefore determined to examine him for licensure. He was licensed and ordained, at the same session, as a missionary to that people, belonging to the Classis of New-Brunswick. In 1791, he asked dismissal to the Presbyterian Church, since his people were not able to support him. Synod sent him £20, but declined at present to dismiss him, requesting him rather to return, and take charge of some of their own destitute churches. Nothing further is heard of him in the Minutes of Synod, and the first volume of Minutes of Classis of New-Brunswick, (1771-1811,) in which there would no doubt be references, is not known to exist. In the Readington graveyard, the stone of Mrs. Jacob Jennings, his wife, is found, who was also the grandmother of ex-Gov. Wise of Virginia.—*M. G. S.* vol. i.

Jewett, A. D. Lawrence, Piermont, 1857-9, (New-Brunswick, 1st Presbyt. 1868—)

John, see Zechariah.

Jouns, Wm. Prattsville, 1855-9, (S.S. Big Hollow, Presbyt.)

Johnson, Henry H. w. c. 1861-6, S.S. Leyden Centre, 1867—

Johnson, Isaiah Y. b. 1783, W.C. 1813, N.B.S. 1816, l. Cl. N.B. 1816; Argyle and Fort Miller, 1817-21, Schodack, 1821-4, d.

His expression was intellectual and bland; his manners affable, always courteous, cheerful, and of easy dignity. He was attractive to the youth of his charges. His habits were very systematic. He generally retired to his study on Sabbath evening, and selected his topic for the next Sabbath, while on Monday he visited his people. His great-grandfather was a Presbyterian minister in Ireland.—*C. S.*

Johnson, John Barent, b. at Brooklyn, 1769, C.C. 1792, studied under Livingston, l. Cl. N.Y. 1795; Albany, 1796-1802, Brooklyn, 1802-3, d.

He lost both his parents when in his ninth year, and was brought up by a cousin. In his seventeenth year, being at school at Flatbush, Dr. Livingston, who spent his summers there, became acquainted with him, and, perceiving that he was a youth of more than ordinary talents, encouraged him to commence a course of liberal studies, and kindly offered to receive him into his own family, and superintend his education. This offer was gratefully accepted, and he was soon prepared to enter college. He was a man of unusually prepossessing personal appearance, and of easy and graceful manners. His countenance had an expression of great benignity, united with high intelligence. His manners were bland and courteous, and pre-disposed every one to see in him a friend; and his countenance and manners were a faithful index of his disposition. He was acknowledged on all hands to possess an uncommonly amiable and generous spirit. He had the

reputation of an excellent pastor. He mingled freely, and to great acceptance, with all classes of people. He was particularly attentive to the young, and had the faculty of making himself exceedingly pleasant to them. He was a popular preacher, possessed of a melodious voice; his gesture was natural and effective. On the occasion of the death of Washington, the Legislature of New-York invited him to deliver the eulogy before them.

JONNISON, JOHN G. R.C. 1836, N.B.S. 1839, l. Cl. N.B. 1839; Glenham, 1840-6, St. John's, Upper Red Hook, 1846—

Johnson, Wm. (entered Seceder Ch.) Owasco, 1838-65, became Presbyterian.

JONES, DAVID A. Hoxton Coll. Eng., London Sem. of Ind. Dissenters, 1823, lic. by the civil magistrate, 1823; [Foleshill, Warwickshire, 1823-8, Chorley, Lancaster, 1829-34, both in Eng., Danville, Ver. Cong. 1834-9,] Saratoga, 1839-44, Easton, N.Y. 1844-8, Union, 1848-50, Constantine, 1850-2, Minisink, 1852-8, Grahamville and Upper Neversink, 1858-63, New-Concord, 1864-7, w. c.

Jones, Gardner, (s. of Nicholas Jones,) N.B.S. 1841; has become a Romanist in Indiana.

JONES, H. W. F. Salt Hill Academy, Eng., N.B.S. 1860, l. Cl. N.B. 1860; Bergen Point, 1860—

JONES, NATHAN W. R.C. 1850, N.B.S. 1853; Cleveland, 1853-4, S.S. Sharon, 1855-6, S.S. at Clove, 1856, Middleport, 1856-60, S.S. Dingman's Ferry, 1862-3, w. c.—

Jones, Nicholas, studied under Mason, 1815; Sharon and New-Rhinebeck, 1816-20, suspended, 1822, seceded independently, became a Baptist, died 1839.

JONES, THOS. W. (s. of D. A. Jones,) R.C. 1864, N.B.S. 1867, l. Cl. Rensselaer, 1867; Pottersville, 1867—

JONGENEEL, L. G. b. and studied in Holland, l. in South-Africa, by Cl. of Tulbagh, 1856; Miss. to heathen, at Aberdeen, S. Africa, afterward at Ceres, 1856-66, c. to America, Sayville, 1866—

JORALMON, J. S. R.C. 1852, N.B.S. 1855, l. Cl. Bergen, 1855; Miss. to China, 1855-8, voyage to America, July-Nov. 1858, Fairview, 1859—

Jordan, Mark, l. Cl. N.Y. 1823; African Ch. N.Y. City, supplied, 1823-9, withdrew.

Jukes, Charles, b. in England, 1788, c. to America, 1830; (Edinburgh and Fish House, 1830-4, Amsterdam, Presbyt. 1834-9,) Glen, 1839-40, Glen and Auriesville, 1840-4, Stone Arabia, and Ephratah, 1844-50, Rotterdam, 1850-62, d.

He was the child of many prayers, and the early subject of religious instruction. At sixteen, when leaving home for London, his pious mother

charged him, with tears, not to forget the claims of God. At first, for a few years he did forget; but God did not forget the prayers offered in his behalf. In 1812, he was brought into the church, under the ministrations of Rev. Thomas Morell, of St. Neots, Huntingdonsire. He at once became an active and useful Christian, beginning to preach on the Sabbaths, as a layman, having commendation from the churches in the various destitute villages within twenty miles of his home. His labors being greatly blessed, he resolved to devote himself entirely to the ministry, choosing Canada as his field. But, while sailing up the Hudson on a day-boat, the passengers, ascertaining that an English preacher was on board, asked him to preach. This he did, from the words in Daniel, "There is a God, who revealeth secrets." A plain farmer, a non-professor, who heard him, asked him to give up his design of going to Canada, stating that there were two destitute churches in Saratoga County, which would gladly call him. This changed his course, and, during the four and a half years that he was at Glen, about seventy persons united with the church. By his faithful labors subsequently, he was instrumental in effecting the organization of the churches of Hagerman's Mills and Auriesville. He was a man of great catholicity of spirit, though decided in his own views. He preached with boldness and zeal. His activity in the ministry was known and admired by all. He allowed nothing but personal sickness to interrupt him in his labors. His preaching was very acceptable, and greatly blessed.

Julien, Robt. D. N.B.S. 1852, I. Cl. N.B. 1852; Sharon, 1852-3.

Justin, John, R.C. 1862, N.B.S. 1865, I. Cl. N.B. 1865; North-Bergen, 1865—

Kalls, Wm. came from London, in 1756, with recommendation from Dr. Chandler; [supplied Philadelphia, Ger. Ref. in 1756-7, Amwell, Ger. Ref. and the German Churches on the Raritan, 1757-9,] N.Y.C. Ger. 1759-60.

KARSTEN, JOHN H. R.C. 1860, N.B.S. 1863; Miss. to Forreston, Ill. 1865-7, Oostburg, 1867—

KASSE, A. K. c. to America, 1846, I. Cl. Geneva, 1851; Pultneyville, 1851-61, Buffalo, 1861-4, Cleveland, 1864-8, Paterson, (Hol. 2d,) 1868—

KELLOGG, C. D. C.N.J. 1861, P.S. I. 2d Presbyt. N.Y. 1863; (Wilmington, Del. 1863-7,) Northumberland, 1867-8, Northumberland and Fort Miller, 1868—

Kennedy, Duncan, U.C. 1835, P.S. 1837, (Galway, N.Y. 1837-41,) Albany, 1841-55, (Troy, 2d Presbyt. 1855—)

Kennipe, . . . , Canajoharie, 177..

He once suffered a merciless flagellation, from a hard man, by the name of Diel, as they rode together on horseback, on the river's bank. The minister would not prosecute, but appealed to God, and, strange to say,

both men died on the same night. Kennipe was a single man, and was thought to have been partially deranged.

Kern, John Michael, [Heidelberg, Germany, 17. .-1763,] Ger. N.Y.C. 1763-71, Montgomery, N.Y. 1771-8; was Conferentie.

Kerr, Geo. Conesville, 1845-6, d. 1867. Was an active man in the cause of education and temperance.

KERSHOW, JOSEPH H. R.C. 1850, N.B.S. 1853, I. Cl. Philadelphia, 1863; Ridgeway and Macon, 1853-5, Centreville, 1855-66, Eden, 1866-8, New-Salem, 1868—

Ketchum, Isaac S. b. at Poughkeepsie, 1796, N.B.S. 1821, I. Cl. N.B. 1821; Salisbury, Manheim, and Danube, 1822-3, Manheim and Stone Arabia, 1823-30, in 1823 also appointed miss. to Columbia, Indian Castle, and Rem Snyder's Bush, and 1826-7 miss. to Herkimer; Stone Arabia and Ephratah, 1830-5, miss. to Centreville and Three Rivers, Mich. 1835-8, d. 1863.

He was an intimate friend of President Van Buren, who appointed him to the delicate task of removing some Indian tribes beyond the Mississippi. This he did satisfactorily, and received from the President an autograph letter, thanking him for his services. He then removed to St. Louis, where he became a farmer, and afterward hospital chaplain.

[Kidenweiler, Rudolph, Long Swamp, Pa. 1754-62.]

KIEKENTVELD, M. R.C. 1863, N.B.S. 1866, I. Cl., Holland, 1866; Grandville, 1867—

KIMBALL, Jos. U.C. 1839, Newburgh Sem. 1843, lic., Assoc. Ref. 1843; (Hamptonburgh; Hebron; Brockport;) Fishkill on the Hudson, 1863-5, Brooklyn, 1865—

King, Fred. L. C.N.J. 1844, P.S. 1849; Tutor in C.N.J. 1849; (North-Haverstraw;) miss. to Hudson City, N.J. 1855-7, w. c. 1857-9, Presbyt.

KIP, FRANCIS M. C.C. 1826, N.B.S. 1830, I. Cl. N.Y. 1830; Bloomingdale, 1830-1, Ninth St., N.Y.C. 1831-6, Fishkill, 1836—

KIP, FRANCIS M. JR. U.N.Y. 1864, N.B.S. 1867, I. Cl. Poughkeepsie, 1867; Linlithgo, 1867—

KIP, ISAAC L. R.C. 1855, N.B.S. 1861-2, I. Cl., Poughkeepsie, 1861; East-Williamsburgh, 1861-2, Chaplain 159th Reg. N.Y.V. 1862-3, Stuyvesant Falls, 1864-7, Schodack Landing, 1867—

KIP LEONARD W. N.B.S. 1860, I. Cl. Poughkeepsie, 1860; voyage to China, June-Sep. 1861, China, 1861-8, in America.

KIPP, PETRE, N.Y.U. 1867, student in N.B.S.

Kirby, Thos. (alias Kirkham, M.G.S. i. 338) an independent minister from

England, relicensed by Cl. N.Y. 1797; Staten Island, 1797-1801, suspended, restored; went to Canada.

Kirkland, Robt. w. c. 1833-6, miss. to Sand Beach, 1836-7.

Kirkwood, Robt. from Presbyterian Ch. of Scotland; miss. to Manayunk, 1828-9, Cortlandtown, 1833-6, w. c. d. 1866.

KISSAM, SAMUEL, b. in N.Y.C. 1796, U.C. 1813, studied under Mason, and at N.B.S. 1817, l. Cl. N.B. 1817; Bethlehem and Coeymans, 1818-28, Bethlehem and Jerusalem, 1828-41, Coeymans, 1843-5, d. 1868.

Kittle, Andrew N. b. at Kinderhook, 1785, U.C. 1804, studied under Froeligh and Livingston, l. Cl. Paramus, 1806; Red Hook Landing and St. John's, 1807-15, Red Hook Landing, St. John's, and Linlithgo, 1815-27, Upper Red Hook, 1827-33, Stuyvesant, 1835-46, w. c. 1864, d.

He was a grand-son of Do. Fryenmoet, and was early dedicated to the Lord. His first field of labor was extensive and important. Educated people were among his parishioners, as well as those who had been destitute of every advantage. He was indefatigable. Young, vigorous, and ardent, he entered upon his work with high resolve to be a good minister of Christ.

He was a man of strong sense, of very considerable scholarship, well read in theology, and, so long as he was able, preached with clearness and power the doctrines of grace. Exceedingly happy in his family, and fond of his books, he had little or no taste for courting a vagrant notoriety abroad. For this reason he never took any active part in our ecclesiastical councils, never played the partisan in disputes in church matters—his life flowing quietly and serenely on.

And yet no man in the church was more liberally endowed with precisely those gifts and attainments which fit their possessor for honorable service in public bodies. His fine presence and ready powers of debate occasionally displayed, quick and keen perceptions, united with independence of judgment, and great depths of emotion, might have secured him, had his wishes been in that direction, no little prominence and influence in the conduct of church affairs. But he sought no honors, titles, or praises. He was content to be a simple preacher and pastor. Always courteous and high-toned in his manner, he was indeed a beautiful exemplification of the best style of the Christian gentleman.

KLYN, H. G. Graafschap, 1851-2, Milwaukee and Franklin, 1852-3, Milwaukee, 1853-54, Grand Rapids 2d., 1854-6, Kalamazoo, 1856-62, Chicago 1st, 1863-8, emeritus.

KNIESKERN, JOS. R.C. 1838, N.B.S. 1841, l. Cl. Schoharie, 1841; Berne 2d and Knox, 1841-5, St. Johnsville, 1845—

KNIGHT R. W. b. in England 1794, c. to America 1820, l. by Congregationalist; Clove, 1835-8, Roxbury, 1838-40, Sand Beach, 1840-4, Cato and Lysander, 1845-8, Cato and Wolcott, 1848-52, emeritus.

Knight, Wm. S.S. Moresville, 1841-2, Spottswood, 1846-7.

Knowlton, Alb. W. N.B.S. 1859, l. Cl. Kingston, 1860; N. & S. Hampton, 1860-4.

Knouse, Chas. Ger. Ref. N.Y.C. 1823-7, Manhattan Ch. N.Y.C. 1829-33 w. c. 1862, d.

Knox, Chs. E. S.S. Utica, 1860-2.

Knox, John, b. near Gettysburgh, 1790, Dick. Col. 1811, studied under Mason, lic. by Assoc. Ref. Pres. Philadelphia, 1815; New-York, 1816-58, d.

He was descended from a chain of pious ancestry—Scotch Presbyterians in their relations. From childhood, he evinced great conscientiousness, tenderness, and affection, and a strict regard to every duty assigned him. In college he was regarded by all with respect and affection, and the associations then formed, whether with professors or students, were only terminated by death. In the Associate Reformed Seminary, among his fellow-students, there arose an attachment which bound them as with clasps of steel, and which became stronger with time. In 1816, he and his classmate, Paschal N. Strong, were called and settled, at the same time, over the church of New-York, and both continued in that single charge till death. For twenty-five years, Dr. Knox was the senior pastor in the Collegiate Church. His character presented a beautiful harmony and symmetry. There was no peculiar prominence in any trait, so as to obscure and depress others. He was the model of a Christian gentleman. No hurried impulses or warping prejudices, no sharp dogmatism, no selfish indifference, prevented him from exhibiting, at all times and on all occasions, the calm, equable, humble, and dignified temper of a man who respects himself enough to respect others. Kind without an air of condescension, truthful without an ostentation of frankness, warm-hearted without credulity, scrupulously honorable, and punctiliously exact in the use of words and in the performance of his promises, he won the friendship of those who knew him, and kept that friendship until the last.

As a preacher, he lacked what is commonly styled eloquence in delivery, but his manner had the best element of eloquence—persuasiveness. Never boisterous, never resorting to tricks of art, or follies of pantomime, he presented the truth in a clear, bold, convincing, and winning form, so that his success in the high purpose of a Christian minister was far greater than that of more showy and fussy men. The matter of his sermons was always evangelical, and this was the chief secret of his long continuance in one charge, and of his undiminished influence throughout his pastorate. He was a man of disciplined, earnest, and uniform piety, not swayed by fitful impulses, and fluctuating in its nature, but it was a vital element in which he lived and moved. It breathed in his spirit, it spoke in his words, and acted in his life. Conscientiousness, simplicity, and integrity marked his character. He noted times and circumstances, in order to regulate his judgment and course of conduct, but guile was never found in his heart or on his lips. His judgment was sound, carefully trained, and of great practical wisdom. He was not a theorizer. He was much resorted to as a

wise counsellor in matters of difficulty and in cases of conscience. In his principles of faith and duty, he was fixed and unwavering. Of a prayerful spirit, no temptation could swerve him from the faith, or from the path of uprightness. His courtesy, kindness, and urbanity were also great. He was social in his spirit and in his habits. He could mix in the highest ranks of society without embarrassment, while no one knew better how to condescend to men of low estate. Tenderness of feeling appeared to those intimate with him as a striking feature. He was a true son of consolation. In all his multiplied and various duties he was systematic and industrious, and a catholic spirit crowned his character. For more than forty years he dwelt by the side of his ministerial brethren of other denominations in uninterrupted mutual respect and friendship. In his preaching, he was sound in sentiment, lucid in discussion, bearing the subject practically home to the consciences and hearts of his hearers. His preparation for the pulpit was careful. His manner was serious and bore the conviction of his cordial sincerity. Every reflecting mind and upright heart could not fail to be profited by his ministrations. As a pastor he was eminently attentive and useful. Few have surpassed him in this respect. His visits to the chamber of sickness and in seasons of affliction were ever most grateful and highly prized. He occupied many prominent places of trust in the religious and educational institutions of the day, spending much time and performing much labor in their behalf. There was a tendency to pulmonary disease, yet voyages and care preserved his health, and during his last years he was unusually robust and vigorous. Having been engaged in pastoral visitation on a certain day, he returned home and passing on the back piazza, by some misstep he lost his balance, and fell on the pavement below, fracturing his skull. After lingering a few days in an unconscious state, he died. His was the greatness of goodness.

"I would express him, simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly, that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well became
A messenger of grace to guilty man."

See Dr. De Witt's Memorial Sermon.

Knox, John H. Mason, N.B.S. 1845, l. Cl. N.Y. 1845; Easton, Pa. 1851-3, Presbyt.

Knox, John P. R.C. 1830, N.B.S. 1837, l. Cl. N.B. 1837; Nassau, 1838-41, Utica, 1841-4, St. Thomas, W.I. 1847-54, (Presbyt. Newtown, L.I.)

Koopman, H. R. Low Prairie, 1865-8.

KRIEKAARD, ADRIAN, R.C. 1863, N.B.S. 1866, l. Cl. Holland, 1866; Rochester, 1866-8, Kalamazoo, 1868—

Krum, Josephus D. R.C. 1858, N.B.S. 1861; Florida, 1861-5, (Seneca Falls Presbyt. 1865—)

Kuss, . . . Sandusky City, 1855-6.

Kuyper, A. C. Ebenezer, 1867—

Kuypers, Gerardus Arense, b. 1766, in Curaçoa, (son of War. Kuypers,) studied under D. Romeyn and H. Meyer, lic. by Synod of D.R. Chs. 1787; Paramus, 1788-9, New-York, 1789-1833, d. (Also appointed Teacher of Heb. 1799.)

His father removed to this country, when Gerardus was but two years old. He was licensed to preach at the early age of nineteen. He was called from Paramus, to preach in Dutch, in the Garden St. church, and he continued to officiate in that language till 1803. He was a modest, retiring man, never seeking popularity. His great desire, in his several duties, was to please his Master. He was a man of the greatest uprightness and sincerity. In his character there was a beautiful symmetry and harmony. Meekness and humility were his prominent traits. The jealousy of superior talent and reputation was a sentiment to which he was a stranger. He was peculiarly useful and happy in the chamber of sickness, being a "son of consolation," rather than a "son of thunder."

His pastoral gifts and qualifications were excellent—social, affable, courteous, kind, bringing comfort into every family which he entered. He was a man of sound judgment, and of taste; of mildness, yet of firmness, when principle was involved. He possessed a delicate and almost unerring, instinctive sense of propriety—a man of peace and prudence, to a proverb. He was generally silent as a member of the church courts, but his opinion when given, was always judicious. For many years he had been regarded by his coadjutors as a living chronicle of past events, and his decision on usages and precedents was final. He was not superior in learning, but an excellent divine and systematic theologian of the Old School. He was also no friend to innovations, in doctrine or usages, and hence by many was considered too cautious and formal. He believed that all true religion must be based on knowledge, and hence he was the enemy of all wild enthusiasm, but he prized highly Christian experience. He considered true piety to consist of communion of the soul with God. In early life, he had been a close student, and read extensively and with profit. But the Bible was his great book of study, and no one was more familiar with its contents. His was the ornament of a meek and quiet spirit, as he held on the even tenor of a blameless and consistent life.

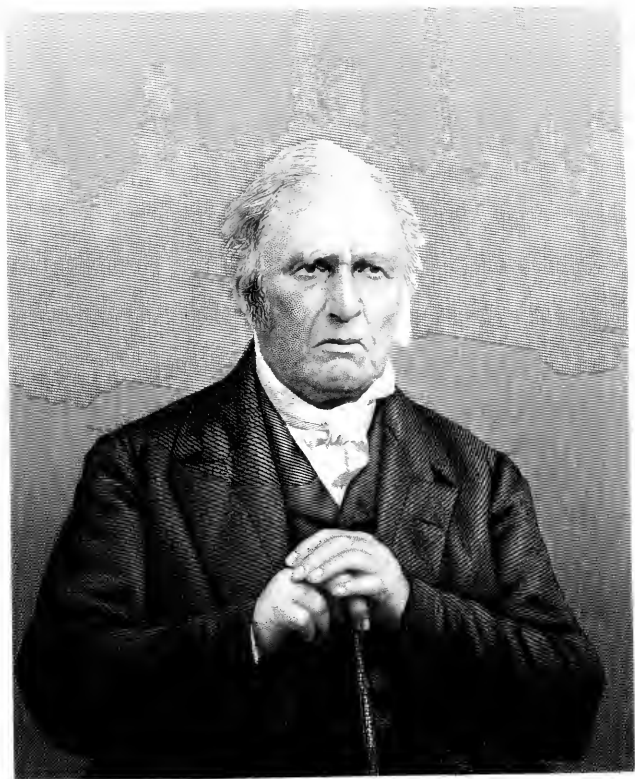
Kuypers, Warmoldus, b. in Holland, 1732, studied at University of Groningen, (in company with Westerlo, Rysdyck, and H. Meyer,) (Curaçoa, 17. .-68,) Rhinebeck Flats, and S.S. at Upper Red Hook and the Landing, 1769-71, Hackensack, (2d) and Schraalenburgh, (2d) 1771-97, d.

Mr. Kuypers was settled over that part of the church of Hackensack, which had belonged to the Conferentie party. They remained unrepresented in Classis, after the articles of union between the parties, for fifteen years. He was contemporary for three years with Goetschius, for nine years with

D. Romeyn, and for nine with Solomon Froeligh. The controversies of the day greatly marred the usefulness and comfort of those servants of God. Their trials were neither few nor small. They also stood aloof from the other section of the community in Hackensack, because of a certain charter which that party had obtained, covering, it is supposed, the church property, in an offensive way. (FROELIGH, GOETSCHUS, CURTENIUS.) Yet Mr. Kuypers himself seems to have been a peaceful and quietly-disposed man. He was in his old age, while Mr. Froeligh was in his prime, which was greatly to the disadvantage of his people. He had been separated from his people for five days, with an ample provision on their part to pay him an annuity for life, when he died. Says one concerning him, "As long as I have known him, has he given conspicuous example for imitation, without being interrupted by a single transaction over which it is necessary to cast a veil. In short, this is the portrait of the man I love and esteem. Grace without austerity—friendly without dissimulation, and religious without hypocrisy. This cannot be deemed flattery, for my soul abhors it. Frequently has he regretted the state of the church, and trusted that Providence would still the waves of contention, and say, 'Hitherto shalt thou come, and no further.' I have more than once desired him to meet with the Consistory during the dispute, and his general answer was, 'Trouble I hate. I have great cause to be thankful to Providence for the number of years of my life already past; but my glass is nearly run, and the bright prospect of a blessed hereafter, fast opening to my view,' The concerns of the temporalities of the church I wish to leave to others!"—*John Van Buren, M.D.*

Kuypers, William Provost, (s. of Warmoldus Kuypers,) b. at Hackensack, 1773, studied under Livingston, lic. by Synod of D.R. Chs. 1792; Miss. on Delaware, 1792-3, Paramus, 1793-6, susp. 1797, deposed, 1797, restored, 1798. Boonton, 1801-5, (Hempstead, Presbyt. 1805-13,) Miss. in South-West, especially in Texas, and Red River district, 1813-21, w. c. d. 1851.

Laboring under a misconception, he accused Rev. Solomon Froeligh of defrauding a man on Long Island of a watch, which was explained by his hasty flight when the British entered the Island, allowing no opportunity for him to pay for it. This circumstance led to language in a Classical meeting in 1796, which resulted in discipline. Mr. K., with the spirit of a Christian, subsequently acknowledged his error, and was fully restored. Declining health compelled him to abate his labors on Long Island, when he undertook a useful mission to the South-West. His ministry was varied, peaceful, and happy, and the close of his life tranquil and blessed. Devoid of ambition, he lived to do good in his generation. Though an octogenarian, his mental vigor, sight, and hearing remained unimpaired to the last. His sickness was short, serene, and peaceful, cheered by a steadfast faith, and illuminated by a glorious hope. By them who knew him best was he esteemed the most.



yours affectionately.

Peter Labaree

Kuypers, Zechariah H. (s. of Warmoldus Kuypers,) b. at Rhinebeck, 1771, studied under Livingston, l. Cl. of Hackensack, 1793; Jamaica, Newtown, Success, Oyster Bay, and Lakeville, 1794-1802, Jamaica, Success, Oyster Bay, and Lakeville, 1802-18, Success, Oyster Bay, and Lakeville, 1818-24, Ponds, Wyckoff, and Preakness, 1825-41, w. c. 1841-8, emeritus, d. 1850, Oct.—*See Prime's L. I.* 295.

In his extended field on Long Island, living at Jamaica, he set out from home with his sulky on Friday or Saturday, returning on Monday or Tuesday. He availed himself of the hospitality of his people, and made pastoral visits. He was fond of his pipe, and told long stories which were eagerly listened to by the children. He was of a mild temper, unsuspicious, and lacked worldly wisdom. In the pulpit he gave very good sermons from memory, but his mind, absorbed in recalling the words, was not enough at leisure to give emphasis to them also, so that his delivery became monotonous and mechanical. In politics he was a Federalist.—*II. Onderdonk.*

Kyle, Thomas, Salt River, Kentucky, 1804-16, became a Methodist.

Labagh Ab. I. N.B.S. 1826, l. Cl. N.Y. 1826; Evangelist at Rhinebeck, 1826., St. Thomas, W. I., 1827-42, Gravesend, 1842-59, w. c. 1865, d.

Labagh, Isaac, studied theol. under Livingston, lic. by the Synod of D.R. Chs. 1788; Kinderhook, 1789-1800, Canajoharie, Stone Arabia, and Sharon, 1800-3, New-Rhinebeck, and Sharon, 1803-14, Ger. Ch. N.Y.C. 1815-22, New-Rhinebeck, 1823-7, Miss. to Utica, 1827-37, d.

Labagh, Isaac P. (s. of Peter Labagh,) N.B.S. 1826, l. Cl. Philadelphia, 1826; Waterford, 1827-30? supplied Orchard St., N.Y. 1831-2, Gravesend, 1832-42, w. c. 1842-5, suspended for heresies concerning Second Advent and the Christian Sabbath. Episcopalian.

Labagh, Peter, b. in New-York, 1773, studied under Froeligh and Livingston, l. Cl. Hackensack, 1796; Miss. to Salt River, Kentucky, 1796-7, Catskill and Oakhill, 1798-1809, Harlingen and Ne-Shanie, 1809-21, Harlingen, 1821-44, w. c. 1844-58, d.

His ancestors mingled the pious blood of France and Holland. Early in life he removed to Hackensack, and united with the church of Dr. Froeligh. He undertook the tedious journey of nine hundred miles on horseback, to respond to the call for Gospel service in Kentucky. He there organized the church of Salt River, in Mercer County. At Harlingen, in 1831, he was blessed with a powerful revival.

He was a man of much more than ordinary powers of mind. He was remarkably rapid in apprehension, sound in his judgment, and correct and delicate in his taste; his faculties were well balanced, and he had a large measure of what is ordinarily called common sense. Without any thing in appearance, manner, or voice to recommend him, he was nevertheless a very profitable preacher, especially when he prepared his discourses with some care. He was an earnest speaker, and had much of the practical and experi-

mental in his discourses, while, at the same time, his doctrinal statements were sound and scriptural. He was very much at home in deliberative ecclesiastical assemblies, large and small, and exercised great influence in them. He was very much attached to his own denomination, while he felt a deep interest in the welfare of every part of the church of Jesus Christ. He was eminently social and genial in his disposition and habits, far beyond what his expression and manner would seem to indicate. He had a power of sarcasm and satire about him that was rather formidable, and a talent for retort and repartee which it was not easy to cope with. He was widely known in our church, and was greatly instrumental in promoting her interests. He had a large share in the confidence of his brethren in the ministry. He might have made much more of himself than he did, considering his natural powers and advantages, yet he was a very valuable and useful man and his memory will always be cherished.—*G. L.*

Dr. Bethune writes concerning him :

“Of Father Labagh’s early or even riper years, I know little, and that little only by hearsay—the grateful unanimous testimony of all who had the privilege of association with him, to his devotional spirit, fidelity, sagacity, and consistent virtues as a man, a Christian, and a minister.

“I call him *Father* Labagh, for by that affectionate name all the members of our Classis, much younger than he, were accustomed to greet and address him. He was our *father*, to whom we gladly yielded the place of superior authority, whose counsel was at once sought and very seldom if ever, overborne, in every question of disputed doctrine, method of business, or ecclesiastical policy. His prayers, occasional exhortations, and informal talks, had for us the unction and pleasant authority of the aged disciple among his little children. He resembled, in our minds, the apostle of love, not only in the kindness of his speech, but also in the searching casuistry which he had acquired from a long experience of a Christian and ministerial life. Never arrogant or severe, but ever direct and faithful ; never assuming, but ever thankful for our ready deference, he could not avoid being conscious of the rank we assigned in our fellowship, yet he ever treated the youngest and meekest of us with the respect and sympathy of true Christian friendship.

“It was this character that drew me to him, with a love and veneration which increased with every opportunity I had of enjoying his society. Perhaps this very manifest regard for him inclined him to think kindly of me ; for he always treated me so as to make the hours I passed in his company very pleasant and profitable then, and the recollection of them will be cherished while my memory lasts.

“He had a keen sense of the ludicrous, and often showed it in pointed, epigrammatic sayings, and even in sarcasm, the sharpness of which was relieved by his good humor. He never shrank from the duty of rebuke, which none who received it had a right to be otherwise than thankful for. He read characters with instinctive skill, and was shrewd enough to avail himself of every advantage in an honorable strife ; nor was he disingenuous enough to conceal his pleasure in a plain victory.

"The special grace of his disposition was its unfading youthfulness. Wherever he grew old, it was not in his heart. The generosity which moved him to forget himself or his personal power in the advancement of the church, was not lessened but increased by age. He was always on the side of true progress, never fearful of enterprise or enlargement ; but on the contrary ready, even eager, to give his aid and advocacy to whatever promised increase of usefulness. He grew neither dull, morose, nor pragmatical, but was cheerful as morning, loving the sunshine rather than the shade, and sympathetic with the happiness of others, fully appreciating the wisdom of the inspired maxim, that 'a merry heart doeth 'good like a medicine.' Frugal, temperate, and self-regulated, he was as free from asceticism as he was from world-worship. Young people never felt his presence an unwelcome restraint, and conversation was enlivened by his sprightly reminiscences and witty pleasantries."—*See Todd's Memoir of him.*

Laidlie, Archibald, b. at Kelso, Scotland, 1727, University of Edinburgh (Flushing, Holland, 1759-63) New-York, 1763-79, d.

He kept a diary of his life, giving us his spiritual experiences. He cared not for outward appearances, for the display of much knowledge, for polemics, or for the polish of style and diction, but he was anxious to have his heart thoroughly imbued with the saving influences of the Gospel. He looked upon doctrines chiefly in reference to their heavenly and purifying efficacy. Theory was nothing without practice. Hence he sought to make every doctrine tell on the heart of his audience, by coming from his own heart warmed with the consciousness of the loveliness and worth of the truth. He believed that to be an able steward of the Gospel, one must have sat long at the feet of Jesus, and have drank deep of his spirit and grace. Hence he was one of the most spiritual, practical, and heart-searching preachers of his day. His tastes led him to no profound discussions. His amiability kept him separate from polemics. He presented the pure doctrine of Christ with evidences, brief yet clear, noticing extremes and errors, and then cautioning, reproving, advising, and comforting. He possessed a minute and extensive knowledge of human nature, and of the Christian's trials and joys, and he brought forth from his treasury things new and old. He was unusually successful in winning souls. A great revival attended his efforts. His manner was plain, easy, and affectionate. He was a faithful pastor. He was humble and grave, bold, persevering, patient of injuries and reproaches, indefatigable, full of charity and courteous feeling. On the back of a characteristic sermon, on Ps. 62 : 8, displaying great force and richness of Christian experience, a warmth of pious feeling, and a pathos and divine unction unusually instructive and touching, he has written, in his own hand, "Preached in the North Church, Feb. 25th, 1770. N.B.—The Lord was pleased to bless this to many of God's people. Thanks to his divine goodness ! He leaves us not without a witness." He was the first English preacher in America among the Reformed from Holland.

He came amid much opposition, on account of the prejudice of many against the English language. Dr. Livingston frequently adverted to the salutary influence which the ministry of Laidlie exerted, not only in his own denomination, but in the cause of religion in the city. *Mag. R.D.C.* ii. 33-37. His diary, or parts of it, will be found in *Mag. R.D.C.* iii. Domines Ritzema and De Ronde, with several laymen, were appointed a committee to procure from Holland a minister to preach in English. Their letter and Dr. Laidlie's reply may be seen in *Ch. Int.* Feb. 19th and 26th, 1857. De Ronde afterward, however, sided with the opponents of English preaching, in the lawsuit which grew out of it. Dr. Laidlie died of consumption, at Red Hook, while in exile from the city, on account of the Revolution.

Laing, J. Argyle, 1832-3.

LANE, GILBERT. R.C. 1851, N.B.S. 1854, l. Cl. Philadelphia, 1854; [North-Carolina, as Miss. of Ger. Ref. Ch. 1855-7,] Gallupville and Knox, 1857-60, [Schooley Mountain and Mansfield 2d; Presbyt. 1860-6;] also Chaplain in army, 1864-5, Florida, 1866—

[Lange, Charles, Frederick, Md. 1766-8.]

LANSING, AB. G. New-Salem and Clarksville, 1858-62, Saratoga, 1862-7, Saratoga and Fort Miller, 1867-8, Pella, 1868—

Lansing, Jacob A. b. at Watervliet, 1792, N.B.S. 1842, l. Cl. Schenectady. 1842; Wynantskill, 1842-8, w. c. 1856. d.

It was late in life when he entered the ministry. In his twentieth year, his constitution was shattered by a severe attack of typhus fever, and for twenty-two years he was an invalid. Upon regaining his health, he consecrated himself to the ministry. He was a plain, practical, pointed, experimental, earnest preacher, a man of much prayer, and of irreproachable consistency of conduct. The short term of his single pastorate was prosperous, and he was greatly beloved by his people. His mind, while not vigorous, was single in purpose.

LANSING, JOHN A. U.C. 1842, N.B.S. 1845, l. Cl. Schenectady, 1845; S.S. Day, 1845-8, Bethlehem 2d, 1848-60, Catskill, 1860-6, Sec. Bd. Publication, 1866—

Lansing, John V. S. Ham. C. 1821, P. S. 1824, lic. by seceders; Wynants' and Pooster's Kill, 1824-6, Tappan and Clarkstown, 1826, w. c. 1826-9, Associate Ref. Bloomingdale and White Lake, 1829-32, d.]

Lansing, Nicholas, b. at Albany, 1748, studied under Westerlo, lic. by General Meeting of ministers and elders, 1780; Ancram, Stissick, and Livingston Manor, (the latter representing Greenbush, Linlithgo, and Taghkanic,) 1781-4, Tappan and Clarkstown, 1784-1830, Tappan, 1830-5, d.

In early life he was master of an Albany and New-York sailing-vessel. While pursuing this calling, he was brought to the Saviour. He long clung

to his own righteousness; but being led in a prayer-meeting, under a severe assault of Satan, to feel the corruption of his nature, his pride gave way. Relating this experience, he said, "Then my proud sails came down, and I saw that I must be saved by free, sovereign, and unmerited grace." In this grace he was soon led firmly to trust. Almost immediately thereafter he felt himself powerfully drawn to the ministry. In despite of much opposition and very feeble health, he soon began his studies. His physician said he would not reach the pulpit; but he did reach it, and was spared for a ministerial career of more than a half-century. He preached regularly till the second Sabbath before his death. He was a faithful, laborious servant of Christ, earnest in regard to his own spiritual life, and deeply concerned for the salvation of his people. He passed much time day and night in his study, fasting much and being much in prayer. He usually spent much of the night, and sometimes the whole night, in praying. His clothing always gave way first upon the knees. In declaring the counsel of God, he never knew a fear of man. Throughout his entire ministry, he devoted his second Sabbath service for six months in each year to the exposition of the Heidelberg Catechism. He was cheerful and pleasant in company, and full of anecdote and life. Yet his conversation was deeply spiritual, free from levity, and of a deeply impressive character. His preaching was adapted to produce, and did produce, the deepest reverence and humility in the hearts of his hearers. It awakened deep conviction of sin, and earnest desire for salvation. It stripped off self-righteousness. It led to dependence on Christ alone. It taught believers to maintain good works, and to glorify God by a walk becoming the Gospel. Its fruits are still manifest in the families reared under his ministry. Many of his impressive words are even yet, and frequently, repeated by those who heard them more than thirty years ago. A few of his latest sermons were delivered mainly in a sitting posture, though sometimes in his earnestness he would rise for a short time to his feet. When he did so, his hearers always feared that he would fall, and felt greatly relieved when he resumed his chair. He sat at his last service, having reached the place of worship only with the help of his colleague and a member of his consistory. He preached as if conscious that he was uttering his last public words. He earnestly reminded his people of his past instructions. "I have never preached to you 'Do and live,' he said, but 'Live and do.'" Recalling how much he had always dwelt upon the nature, the necessity, and the evidences of the new birth, saving faith, true repentance, and a godly life, he repeated what he said was now necessary for them to know for salvation, and earnestly exhorted all present to attend to the one thing needful. All felt that he was preaching as a dying man to dying men. The next Friday he was seized with the disease which terminated his life. In his last illness he was constantly engaged in prayer, or in giving instruction and counsel to those around him. Waking from sleep a short time before he breathed his last, he exclaimed, "We can not know our depravity." Soon after, he fell asleep in Jesus.—*D. C.*

He was characterized by great earnestness of manner, and defence of the truth. He was very warm against the rising Hopkinsian doctrines of the day. He was a sound, plain, practical preacher. His illustrations were often quaint. Living at Tappan, on the west side of the Hudson, he said, about the inability of the sinner, "He could no more save himself, than he could take up this church and throw it over into Tarrytown." The church, moreover, was a solid stone structure. He was very hospitable, and warmly welcomed the younger ministry to his house. He preached sitting, when he could no longer stand, at the age of 87. In his last effort he said he had prayed for five times his usual strength, and he had it, for his farewell to his people, when he sank back exhausted. In his last hours he was incessantly engaged in prayer, or in singing, or recalling the promises of God.—*J. M.*

(Larimore, Jas. Wilson, N.Y.U. 1856, P.S. and U.S. 1859; (S.S.) Cold Spring, 1860 ?)

[Larose, John Jacob, b. 1755, lic. by Presbyt. of Philadelphia, (?) 1795; Guilford Co. N.C. 1795–1804, Montgomery Co. Ohio, 1804–12, organizing the Ger. Ref. Chs. of St. John's, 1805, Stettlers, 1806, and Germantown, 1809.]

Larzelere, Jacob, b. 1775, studied theol. under Livingston, l. Cl. N.Y. 1796; N. and S. Hampton, 1797–1828, d. 1834.

La Tourette, J. A. M. N.Y.U. 1848, P.S. 1851, l. Presbyt. N.Y.; Westfield, (now Huguenots,) S.I. 1852–4, Presbyt.

Lee, Robert P. b. 1803, at Yorktown, N.Y. Dick. Col. 1824, N.B.S. 1828, l. S. Cl. N.Y. 1828; Miss. in N.Y.C. 1828–9, Montgomery, 1829–58, d.

In the Seminary he was a close student. He possessed a clear and discriminating mind, and a very retentive memory. Familiar with sacred and profane history, he could state facts and dates accurately, and was of more than ordinary attainments. He was noted for his decision of character, and was a great lover and defender of the doctrines of grace. He had a number of fine qualities, which peculiarly distinguished him in the Classis. A man of almost unflinching prudence and practical wisdom, he was the counsellor of surrounding churches, and the arbiter whose advice settled a host of congregational and classical difficulties. His decisions were seldom disputed, and never charged with haste or passion. Hence, his influence as a minister was unusually great, while he was among the most modest of men. His prayers were often spoken of as the simple, earnest, and touching utterances of a child of God, and few excelled him in this grace. His sermons were designedly free from the ornaments of rhetoric, but were clear, full of Gospel truth and experience, carefully prepared, well delivered, and impressive—often truly eloquent.—*C. S.*

LE FEVRE, JAS. R.C. 1854, N.B.S. 1857, l. Cl. Kingston, 1857; Raritan 3d, 1857—

Lehlbach, Fred. A. From Grand Duchy of Baden, 1850; Newark 3d, 1850-61, suspended.

LENTE, JAS. R. R.C. 1842, N.B.S. 1850, I. N. Cl. L.I. 1850; Wawarsing, Jan. 1852-4, Rosendale and Bloomingdale, 1855-63, 1868, emeritus.

[Lentz, see Loritz.]

LEPELTAK, P. R.C. 1862, N.B.S. 1865, I. Cl. Holland, 1865; High Prairie, 1865—

LETSON, WM. W. R.C. 1851, N.B.S. 1854, I. Cl. N.B. 1854; Ghent 1st, 1856-64, Gilboa, 1864-8, Amity, 1868—

[Leydich, John P. b. 1715, c. to America, 1748; Faulkner Swamp and Providence, Pa. 1748-71, (?) itinerated, supplying Upper Milford and Salzburg, Pa. d. 1784.]

Leydt, Johannes, b. in Holland, 1718, studied under Frelinghuysen and Goetschius, lic. by Coetus, 1748; New-Brunswick and Six Mile Run, 1748-83, d.

He was a Hollander by birth, and, with an elder brother, emigrated to this country, settling at first in Dutchess county, near Fishkill, N. Y. His whole ministerial life was spent in one field of labor; and, while he does not seem to have left any distinct impressions of his pulpit talents, he is represented to have been a very laborious minister. In connection with the organization of new churches, the calling and installation of pastors, and the healing of difficulties in congregations, we shall find the name of Mr. Leydt. He took a warm interest in the great conflict which agitated the church, and, as a member of the liberal and progressive party, he commanded a wide influence. Several pamphlets are still preserved which he wrote during this period, evincing a thorough knowledge of the points in controversy, and showing him to be a man of broad and Christian views. These were answered by Ritzema. At the meeting of General Synod, at New-Paltz, in 1778, he was elected President. During the war of the Revolution, he was a firm patriot, preaching upon the topics of the day, so as to arouse the enthusiasm of the people, and counselling the young men to join the army of freedom. In the cause of education his efforts were early and devotedly enlisted. He was one of the prominent movers in the organization of Queens, now Rutgers College. Appointed one of the trustees by the charter, he warmly advocated its claims, and gave to this cause his best energies.

Mr. Leydt is described as a short, stout man, of dark features, very quick in his movements, and in his disposition kind and affable. As a pastor he is said to have been highly esteemed, and to have had a peculiar faculty of drawing around him the young people of his charge. His dress was the classical costume of the times, and in his manners he was a gentleman of the old school. During the early part of his ministry his preaching was in the Dutch language; in his latter years one half of the services were in English. His sermons were instructive, and always delivered with a full

voice and an earnestness of manner, that held the attention of his hearers. He was a good man, and much respected beyond his own denomination. His sudden death, at the age of sixty-five, was regarded as a public loss.—*R. H. S.*

Leydt, Matthew, (s. of J. Leydt,) b. 1754, Q.C. 1775, studied under Livingston, (?) lic. by Gen. Meeting of Mins. and Elders, 1778; Belleville and Gansevat, 1779–80, N. and S. Hampton, 1780–3, d.

Leydt, Peter, b. 1763, (s. of John Leydt,) Q.C. (acc. to Catalogue, 1775, probably, 1785,) studied theol. under Livingston, lic. by Synod of D.R. Chs. 1788; Ponds, Kakeat, and Ramapo, 1789–93, d. 1796.

Liddell, John A. b. in Scotland, 1806, Glasgow College and St. Andrew's College, 1826, (?) Greenbush, 1830–4, Totowa 2d, 1834–8, Lodi, N.Y. 1838–48, supplied Cicero, 1848–9, Stone House Plains, 1849–50, d. Also supplied Franklin.

A child of pious parents, and of many prayers, he passed into the kingdom, he knew not when. While pursuing his theological studies, he determined to accept the invitation of an uncle in the United States, to visit America. When he had been here six months, he determined to stay, and make it his home. At Greenbush he was blessed with a large revival, as well as at Totowa.

He had qualities, as a preacher, which invested his pulpit utterances with more than ordinary power. His sermons were clear, evangelical, pungent, forcible, and simple. He lacked the advantages of an attractive exterior and a graceful action. Yet no one could fail to be convinced that a devout and earnest heart prompted his solemn accents. He excelled in giving touching interest to those occasions when the heart's emotions are excited, and in bringing nigh to the wounded spirit the balm which it craved. In all respects he was a "son of consolation." The very tones of his voice fitted him for this. He was frank and unreserved in his intercourse, true, kind, and affable, finding delight in social converse. But his nature was sensitive, and he shrunk from conflict, preferring rather to retire, when he should have stood his ground.—*C. V. S.*

As a minister, he manifested much of the spirit of his Lord, and loved his work. He was wise to win souls, and possessed the faculty of attaching to himself the people of his charge in a peculiar degree. The lambs of the flock were the special objects of his attention. He won their hearts, and then drew them to Christ. It was clear to all who attended on his ministry, that his controlling motive was love to Christ and the souls of men. His appeals to the conscience and the heart were direct and faithful, and often awakening and impressive. There was a fervor and pathos in his manner that touched and melted the hearts of his hearers. His was the glowing ardor of one who stood between the living and the dead, and preached in view of the judgment. In life and death he bore ample testimony to the sustaining and consoling truths he preached.—*J. H. D.*

LIEBENEAF, M. F. N.Y.U. 1839, U.S. 1841, 1. 3d Presbyt. N.Y. 1841; (New-Paltz Landing, 1841-6, Paterson, 1846-9, New-Paltz Landing, 1850-67,) Dashville Falls, 1867—. Also supplies Rosendale.

Lillie, James, (Salem Assoc. Ref. 1836-44,) Clove, 1844-5.

Lillie, John, b. 1812, at Kelso, Scotland, Edinburgh University, 1831, studied privately, and at N.B.S. 1835, 1. Cl. N.Y. 1835; Kingston, 1836-41, President of Grammar School of University of N.Y. 1841-2, Broadway, afterward Stanton St. N.Y.C. 1843-8, also editor of *Jewish Chronicle*, 1844-8, engaged in Am. Bible Union, 1851-7, [Kingston, Presbyt.] 1858-67, d.

He early developed a strong inclination for books and study, making such progress that he entered the University of Edinburgh in his sixteenth year. His name stood first on a roll of two thousand students, in what was then the most flourishing institution of learning in Europe, and he went forth to his life-work with the testimony that he was the most accomplished scholar that had graduated from that institution in half a century. He carried off eleven prizes. He deliberated between the bar and the pulpit, choosing the latter. He entered a divinity school in his native land, where, having remained a couple of years, he travelled in England, and, in the summer of 1834, came to America, and spent a year in the New-Brunswick Seminary. He succeeded the venerable Dr. Gosman, at Kingston, unsurpassed in his day for eloquence, influence, and popularity. Yet he maintained his position, and established himself in the esteem and admiration of the community. But his principal labors were in the American Bible Union. His marked qualifications for scholarly work led to an invitation to him to occupy this important position. Here he made his crowning acquisitions in Biblical scholarship. His revisions and translations of the Thessalonian Epistles, the Second Epistle of Peter, those of John and Jude, and the Revelation, won him the highest encomiums from the most competent critics, for the elegant and masterly scholarship displayed. In 1858 he again settled, now over the Presbyterian Church of Kingston, and while there, delivered those lectures on the Epistles to the Thessalonians, (published here in 1860, and afterward in Scotland,) which stand as a monument to his ability and industry as a critic and a scholar, and which, with his other scholarly works, secured to him the doctorate from the University of Edinburgh. His last contribution to scriptural exposition was the translation, enlarged and enriched by his own learned and valuable additions, of the commentary on the Epistles to the Thessalonians, as part of the share assigned him in the American edition of Lange's great German Commentary, and with which he also closed his life. He was suddenly prostrated, in the very prime of his powers and usefulness, and, after four brief days of unconscious illness, he died.

He was of a truly catholic spirit. His preaching was clear, direct, instructive, using great plainness of speech, yet in a style marked by an exquisite and even fastidious taste, adorned and illustrated by the treasures of profane and sacred learning, and delivered with the solemn emphasis and energy of a conscious ambassador of Christ. He was of a strong native

modesty, almost approaching diffidence, which held him back from position and eminence in the public eye, which a more confident and self-asserting nature would have claimed and held as a right. But in the freedom of private relations, the native beauty of his character stood revealed. There was a noble frankness and manly truthfulness about him. Open and sincere, without deceit or subterfuge, he was a true and trusty man. He was a firm and outspoken opponent of Southern slavery a generation before its overthrow, and when it was universally and disastrously unpopular, and hardly safe to be an abolitionist. He was a millenarian in his views. This struck the key-note of his preaching, colored his conversation, and tinged his fervent and heavenly prayers.—*Memorial Sermon by Rev. W. Irving.*

Lindsay, D. South-Africa, 1840–2, independent.

Linn, John Blair, I. Cl. Albany, 1798; (Philadelphia Presb. 1799–18...)

Linn, Wm. b. in Pennsylvania, 1752, C.N.J. 1772, I. 1775; chaplain in Am. army, (Presbyt. Ch. in Pa. 17...–84, prin. of academy in Somerset Co. Md. 1784–5, Elizabethtown, 1785–7,) New-York, 1787–1805, (supplied Albany, occasionally, 1805–6,) d. 1808.

His eloquence was of a most ardent and impassioned kind. In his missionary and charity appeals he was eminently successful. His glowing imagination conceived his object vividly, and his language, of which he had an astonishing command, painted it to the minds and imaginations of his audience in such a manner that he often produced effects similar to what are said to have taken place under the preaching of Massillon and Bourdaloue. On special occasions, his performances were master-pieces. His eloquence would send a thrill of joy or a shivering of horror through his audience, at times, so that they would suddenly start up and look around them. In his *gleaning sermon*, as it was called, in behalf of the parochial school of the Collegiate Church, he *extracted* about eleven hundred dollars. This at the opening of the present century was wonderful. Yet it was more his manner, than what he said.

His natural talent was excellent; his acquired knowledge respectable; his disposition amiable. To a stranger he seemed reserved and austere. The subjects of his discourses were generally very practical. He loved to exalt the Saviour, and the burden of his discourses was to direct even the chief of sinners to the cross of Christ. He was always deeply impressed with the importance of his work, and dealt faithfully with the souls of his people. His exhortations were earnest, pathetic, persuasive, and alarming. He was a true and fast friend to his country. He took a warm interest in the politics of the day, which gave offence to those who would eliminate religion from politics. His complaints of disease were thought to be imaginary by his friends, but the sad event proved their reality.

LIPPINCOTT, BENJ. C. R.C. 1847, N.B.S. 1850, I. Cl. N.Y. 1850; Hurley 1850–66, also S.S. at Marbletown, 1851–66, Clarkstown, 1866—

[Lischy, Jacob, ordained 1743, by the members of the Union movement, as an evangelist. Eastern Pennsylvania, 1743-4, York, Kreutz' Creek, Conewago, and Bermudian, 1745-57, 1760 susp. d. 1781.]

He was converted in his fourteenth year, and soon fell in with the Moravians. He was greatly taken with their sweet teaching concerning reconciliation, and the lovely harmony which seemed to reign among them. In their company, he came to America, (1741.) By birth and education, he was one of the Reformed Church. His position in America was a long time doubtful. He was empowered by the Moravians as a Reformed preacher, and yet seemed to claim to be one of the Moravian brethren. He was at last compelled to declare his position—Reformed. He was, however, of a catholic spirit, believing that all the truly pious are one in Christ, and should be one in zeal and coöperation, for the general good of his kingdom. Hence he was earnest in the Union movement of the day. He held his *Reformed* predilections, subordinate to the *Union*, which, however, by the withdrawal of the Lutherans and Reformed, as Muhlenberg arrived in 1742, and Schlatter in 1746, to organize their distinct communions—became almost wholly Moravian. This placed Lischy at length in an apparent attitude of duplicity, which compelled him to withdraw and declare his principles.

Being a close, warm-hearted, gifted, and approved preacher, he received many calls to settle, but preferred for a long time the life of an evangelist. He came in conflict with Mr. Boehm, (БОЕМ,) who, under the Classis of Amsterdam, opposed the Union movement, on account of some of its tenets. He published a caustic pamphlet, and used the papers vigorously against Lischy. The latter found it very difficult to keep on good terms with both the Reformed and the Union movement, now under Moravian control. After an interview with Schlatter, 1747, he permanently left the Union, and declared himself Reformed. Twice he resigned at York, but was each time re-called, until in 1756, after the death of his wife, he became guilty of a scandal with his maid-servant, whom he also married, for which he was driven away, and ultimately suspended. He continued, irregularly, to preach till his death.

Little, Elbridge Gerry, C.N.J. 1845; Manayunk, 1848-50.

Little, Jas. A. . . . Canastota, 1861-2.

LIVINGSTON, EDWARD P. R.C. 1852, N.E.S. 1855, I. Cl. Monmouth, 1855; Griggstown, 1855-8, Bushnell, 1858—

Livingston, Gilbert R. b. at Stamford, Ct., 1786, U.C. 1805, studied under Perkins, of Ct., and Livingston, lic. by Hartford Assoc. 1811; Cocksackie, 1811-26, Philadelphia, 1826-34, d.

He was of the celebrated family of Scotch Livingstons, of which Prof. J. H. Livingston also came. His field at Cocksackie was very laborious and extensive, and required a most vigorous constitution to bear the labor incident to it. But his labors abounded. He enjoyed while there three re-

vivals, the last especially extensive, bringing three hundred and seventy-three into fellowship with the church, (1821.) About six hundred were added to this church under his ministry; in Philadelphia, about three hundred. His life was strictly devoted to the glory of God. He pursued this object with diligence and zeal, and it was manifest that his heart was in it, so that he produced an unusual impression on the public. Yet his piety was never obtrusive, but modest, humble, and retiring.

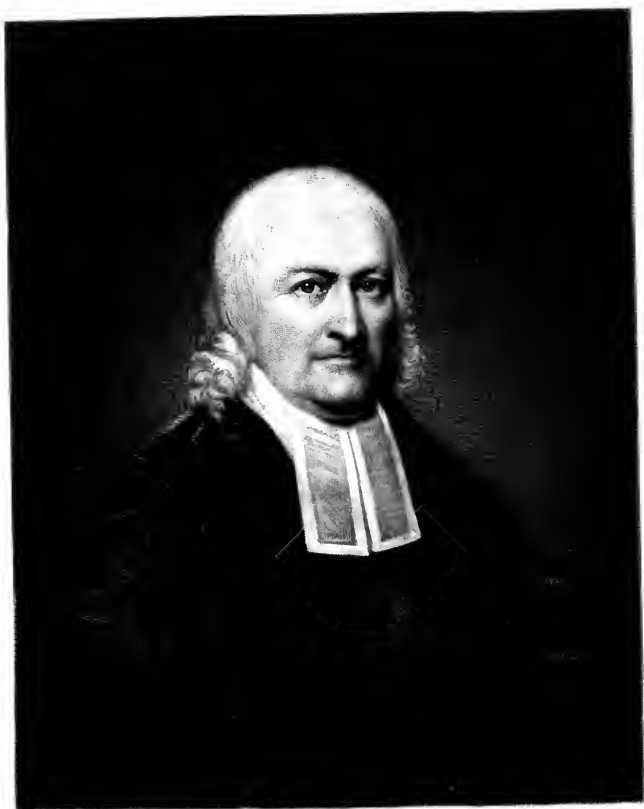
He was never a rigid student, nor what might be called a ripe scholar. He was always actively engaged in distributing at once what he could gather, as food to hungry souls. The character of his preaching was rather pungent and forcible, than eloquent and persuasive. The object at which he most habitually aimed was to make Christians active, and to make sinners bow to the Lord's sceptre, under the conviction that they had rebelled against him. Perhaps he was not sufficiently aware of the importance of enlarged Christian knowledge to right and efficient action, and that some who cannot be driven to submission by the force of conviction may yet be drawn by the power of affectionate persuasion; still he was among the most efficient and successful preachers of the Gospel.

His religion was benevolent and expansive. His heart was engaged in every thing which had for its object the dissemination of divine truth, the glory of God, and the salvation of men. Hence he was the active friend of every great enterprise of Christian benevolence and practical Christianity. After he lost the power of speech, from cancer in the mouth, he wrote to the teachers of his Sabbath-school, entreating them to be faithful in their trust of the little ones, impressing anew their responsibility on their minds. In a similar manner he wrote to those who sustained the prayer-meetings, and the monthly concert, and to individuals.—*Funeral Discourse by Rev. C. C. Cuyler.*

Livingston, Henry G. (s. of G. R. Livingston,) b. 1821 at Coxsackie; Philadelphia 3d, 1849-55, d.

Livingston, John H. b. at Poughkeepsie, 1746, Y.C. 1762, University of Utrecht, 1769, l. Cl. Amsterdam, 1769; New-York, 1770-1810; (during Revolution, at Kingston, 1776, Albany, Nov. 1776-9, Livingston Manor, 1779-81, Poughkeepsie, 1781-3;) also Prof. Theology, 1784-1810, in New-York and at Flatbush; Prof. Theology and Pres. Queen's Coll. in New-Brunswick, 1810-25, d.

He was ambitious to enter the legal profession, and pursued the study of the law for two years, but his health failing, he relinquished it. This gave him opportunity for reflection, and he was brought to Christ. After a time he resolved to devote himself to the ministry, and he chose to prepare for the Dutch Church in preference to the Presbyterian or Episcopal, chiefly because of the sad dissensions then existing among the Dutch, which he felt it his duty to try to heal. He even felt in his heart that Providence would make him the instrument to accomplish these results. (HISTORICAL INTRODUCTION.)



your friend and servant
J. H. Livingston

He spent the winter of 1765-6 in New-York, and greatly enjoyed the society of Domine Laidlie. He sailed May 12th, 1766, for Holland, to prepare for the ministry. He was the last of the American youth who went to Holland for this purpose. In Holland he made many warm friends and was himself greatly respected. While there he was called to become the second English preacher in the Church of New-York. He now presented himself before the faculty of the University of Utrecht for the degree of Doctor of Divinity. He passed through the severe ordeal, conducted in the Latin language, and subsequently wrote and published a dissertation on the Sinaitic Covenant in the Latin language, and defended it.

When he arrived in this country, he was preëminently the peacemaker between the parties. He at once took a high stand as a minister, and was honored of all. He had few superiors. In the Revolution he was a warm patriot, praying fervently for his country's cause. Upon his return to the city, after the triumph of freedom, he found himself the only pastor of that large church organization. Elected also at the same time as Professor of Theology, he had more than double duties to perform. The church in which he officiated generally had three or four ministers as colleagues. For three years he remained the sole pastor. Yet during this period he received more than four hundred on profession of their faith. But his extensive labors almost broke down his health. In 1786, he received a colleague in Dr. Linn, and three years later another in Rev. G. A. Kuypers. He spent his summers, after 1786, for several years on Long Island, whither his students followed him, returning to the city in the winter. He, in connection with Drs. D. Romeyn and Westerlo, were the moulding minds of the denomination. They prepared the Constitution from the articles of Dort and the articles of Union. Dr. L. also prepared the first hymn-book for the churches. In 1794, Synod recommended him to remove his Divinity School to Flatbush, on account of too high board for the students in the city. This he did in 1796, but it lasted for only one year, when the Synod, to the wounding of the Doctor's feelings, ceased all efforts in behalf of the Professorship.* (THEOLOGICAL SEMINARY.) He still, however, continued to teach. In 1810, after forty years' service in the ministry and twenty-six in the Professorship, (the latter without compensation,) he broke all the ties he had formed in New-York and removed to New-Brunswick, because the Synod requested it, to open his seminary in connection with Queen's College, the Presidency of which he also took. This move was only made from a stern sense of duty, and was, as he himself declared, almost like martyrdom. Here for fifteen years he continued his labors. Nearly two hundred students were trained under his instructions during the fifty-four years of his ministry. He was making sacrifices all his life for the prosperity of the Church. He lived to see her firmly established and her Professorships nearly endowed. Without any human appoint-

* The cause of this is not apparent. It may have been owing to the French Revolution and pecuniary difficulties therefrom resulting.

ment, he was the acknowledged and cheerfully accorded Bishop of the denomination. (See Gunn's *Life of Livingston*.) The following is an original characterization :

From the beginning of his course he was a distinguished man and an honor to the denomination to which he more particularly belonged. His presence was always and in all places impressive, commanding, and dignified, and his dignity had nothing affected about it. It was not any thing extraneous, but an essential part of the man, of his mental and bodily structure. He must have been dignified as a child, as a boy, as a young man, as well as in his maturer years. He was tall and erect—erect to the last day of his life. His step was deliberate yet elastic. He wore the antiquated costume of which an ample wig, of almost snowy whiteness, was a very conspicuous part. He carried a staff, but it did not seem necessary to his support, for his step was firm, steady, but was carried simply because such an appendage was suitable and becoming to one of his years and position. His expression of countenance was serene, benevolent, with a slight dash of the aristocratic about it—a dash not assumed, but natural and not disagreeable, for every one that knew him seemed to admit that he at least had a right to it. As a preacher, he stood very high, and it was regarded as a great privilege to have an opportunity to hear him. His preaching was in every respect peculiar to himself, and such as became him and no one else. He loved to descant on a very comprehensive passage of Scripture, and sometimes an unusually extended one. He dealt much, in exposition, in what is called the textuary mode of handling a Scripture passage and subject. But the abundance of material did not seem at all to embarrass or encumber him. He had great skill in selecting what was best suited to his purpose and then in arranging it, and there was a surprising unity in his discourses, however many parts they might embrace. That which would in discourses formed by some men be a number of dissertations but slightly connected, was by him so skillfully managed as to form one whole, making one impression on the mind—a distinct, full, and ineffaceable one. His style was a model of clearness, plainness, liveliness, directness. He practised the colloquial—the dignified colloquial, not the affected and puerile—and advised his students to cultivate it. His manner in the pulpit was his own especially. He had great variety in posture, tone, expression of countenance, and gesture. He seemed to loathe any thing like monotony. His gesticulation would have been deemed extravagant in any one but himself. It partook very much of the pantomimic ; but no one objected to it in him, because in him it seemed to be becoming. In the professorial chair he had great excellence. The measure of theological lore which he secured and brought away from the halls of old Utrecht in her palmy days was very large. His excellence as a theological teacher did not lie in the vigorous treatment which he gave to a few prominent, important, favorite topics of theology, but in the comprehensive, clear, systematic view he gave of the whole and of every part of that science. The whole of it was mapped out in its various compart-

ments, and the relation of every part was shown to every other part distinctly. Thus every part threw light upon every other part—a light which could not have been thrown upon any part if viewed and treated separately from any other. And if to this you add that a full, clear, precise definition was given to every doctrine and fact embraced in the system, and that the student was required to make himself at home upon all this, any thinking, unprejudiced man can appreciate the advantages attending such a course of instruction and the high ability of the man that carried it out into effect. The pupils of Dr. Livingston were not required merely to furnish their memories with theological truth, but to exercise their judgments and reasoning powers upon what they had gathered from their wise, good, and faithful instructor. His pupils, when they issued from the seminary, were not finished, acute, profound theologians; it was not expected by their instructor or any reasonable man that they should be such. He, however, laid a foundation large and firm, and it was left to them in their after life to build upon it a proportional superstructure. If they did not, it was owing to their indolence and negligence, not to any defects in their previous course of instruction. All honor to one who did so much for the church and her ministry. Let him be held in grateful, affectionate, everlasting remembrance. (*See his Memoir, by Gunn.*)—*G. L.*

LLOYD, AARON. R. C. 1842, N.B.S. 1845, l. Cl. Bergen, 1845; Gorham, 1846-7, (Phelps, Presbyt., 1848-50,) Livingston Ch. N.Y.C. 1851-3, Miss. at Hudson, N.J. 1853-5, White House, 1855-6, Pekin, 1857-60, w. c.—

[Lobitz . . . 17..]

Lockhead, Wm. Cohoes and Waterford, 1838-9, New-Rhinebeck and Cobleskill, 1839-43, Cobleskill, 1843-4.

Lockwood, L. R. Princetown, 1833-4.

LOCKWOOD, SAMUEL. N.Y.U. 1847, N.B.S. 1850, l. Cl. N.Y. 1850; Cortlandtown, 1850-2, Gilboa, 1852-4, Keyport, 1854—

[Loppius, . . . Canajoharie, (1770-17..) ? probably the same as Ludwig Lupp, who died in 1798, aged 65, Tercent. Monument, p. . . .]

Lord, Daniel, N.B.S. 1847, l. Cl. Bergen, 1847; Piermont, 1847-50, Jersey City 1st, 1850-51, Warren (or Henderson,) 1851-6, Nyack, 1856-60, Henderson, 1860-4, Petrie, (S.S.) 1867.

LORD, JER. S. N.Y.U. 1836, U. S. 1839, l. 1st Presbyt. N.Y. 1839; Montville, 1840-3, Griggstown, 1843-7, Harlem, 1848—1869, d.

[Loritz or Lentz, came to America 1784. Tulpehoeken, Swatara, and Heidelberg, 1784-6, returned to Europe.]

Loritz, . . . (same as above ?) N. & S. Carolina, 1789-1812, d.

LOTT, HENRY RAY, N.B.S. 1859, l. Cl. N.B. 1859.

LOTT, JOHN S. R.C. 1855, N.B.S. 1858, l. Cl. Bergen, 1858; Franklin, 1859-65, Middleburgh, 1865—

LOWE, JOHN C. R.C. 1855, N.B.S. 1858, l. Cl. N.B. 1858; Oyster Bay, 1859-63, Rotterdam 1st, 1863—

LowE, Peter, b. at Kingston, 1764, studied under Livingston, l. by the Christian Synod of R.D. Chs. 1787(?) Brooklyn, Flatlands, Flatbush, Bushwyck, and New-Utrecht, 1787-1818, d.

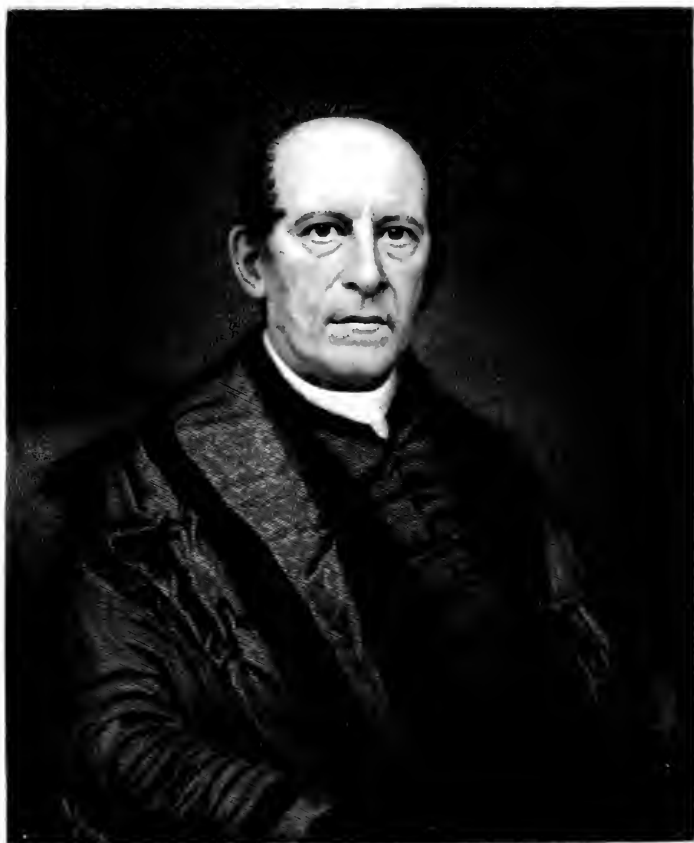
He was born of humble but respectable parents, and at the age of twelve was deeply impressed with religion. In early youth he was very fond of reading, and acquired knowledge easily. He possessed a generous and affectionate heart, his piety being blended with civilities and benevolent attentions to his fellow-men. Religion in him was neither loose and heartless, nor tied down to forms and show. He was social in his disposition, pleasant and friendly in his looks, agreeable and interesting in conversation, having the happy faculty of mingling gracefully pious reflections therewith. He was meek and peaceful in his temper, modest and unassuming, ever seeking to be more entirely alienated from the world, and more fully conformed to Jesus. Hence by those unacquainted with him, his real powers were not at first appreciated. He was also of industrious habits, of a candid and liberal spirit. He labored with fidelity and zeal, speaking to the heart and conscience, firmly reproving the obstinate, tenderly consoling the afflicted, and teaching from house to house. He died of cancer. The last Sabbath of his life he spoke during the whole day to the multitudes who visited him. So solemn were his words, so impressive, persuasive, powerful, and even eloquent, that he seemed like one inspired. In reply to his friends, who asked him of his feelings, he said, "I am comfortable, my soul rejoices. Jesus is kind to me. I enjoy much of his divine presence; I hope soon to see him." He was a pattern of humility and Christian affection, in honor preferring others to himself.—*Van Pelt's Sermon.*

LUDLOW, GABRIEL, U.C. 1817, N.B.S. 1820, l. Cl. N.B. 1820; Ne-Shanic, 1821—

Ludlow, James M. New-York, 1868—

Ludlow, John, b. at Aquackanonek, 1793, U.C. 1814, studied theology with Rev. Andrew Yates and at N.B.S. 1817, l. Cl. N.B. 1817; New-Brunswick, 1817-19, Prof. of Heb., Ecc. Hist., Ch. Gov., and Past. Theology, in N.B.S. 1817-23, Albany 1st, 1823-34, Provost of the University of Pa., 1834-52, Prof. of Ecc. Hist. and Ch. Gov. in N.B.S. 1852-7, also Prof. Ment. Phil. in Rutgers Col. 1852-7, d.

His most striking characteristic was *strength*. His person was strong. His frame, large, firmly knit, and commanding, rose before you like a column on which no ordinary weight of public burden might be safely laid. His countenance was strong. The lines of thought and decision were deeply traced, his eye clear and almost stern, and the whole expression so settled and firm, even in his fresh years, that



Johann Friedrich Schlegel.



many were surprised when his age was announced at his death, because they could not remember him ever but as a dignified, ripe man.

His voice was strong. With difficulty he restrained it from what in another would have been vociferousness; but when his earnest soul burst through such caution, its tones thundered through the largest edifice, commanding the most distant hearer, and often overpowering those who sat nearer to the pulpit. No one who looked upon him and heard his Boanergic eloquence doubted his strength.

His intellect was strong. Culture and convictions of taste smoothed some of its ruggedness, and his living heart pleaded through his massive sentences, yet neither fancy nor grace was largely found in his qualities. But his grasp was vigorous, his logic direct and determined, crushing the superficial semblance of sophistry or art; and his analysis was more like a sledge hammer wielded by an arm such as his own, dashing the material apart, than the keen dissection of a subtle wit. He was impatient of all between him and the truth, but the truth when he reached it, as he did quickly, he held fast to with a muscle no human hand could take it from.

His will was strong. The prompt energy of his convictions and the humility with which he obeyed well-ascertained principles made him determined, because he was sure. He rarely undertook a measure in which he consented to fail; and if he did fail, it was not until he had exhausted all his forces.

His affections were strong. If those who looked on his muscular frame and hard features, or heard his stentorian voice, or were beaten down by his unadorned argument, or strove in vain against his inflexible purpose, thought him to be in temper harsh and in spirit unkindly, they knew him not. To his friends, to all who approached him in social life or sought his counsel and sympathy, he was gentle, and kind, and considerate. The people to whom he ministered in his several charges, or in occasional services, found a well of sympathy in his heart for all their troubles and anxieties. The young students never left him after a personal interview for advice, or even rebuke, without a sentiment of filial gratitude and esteem; while in his family, as a host, as a father, as a husband, his memory is one of un-mixed love and tenderness, and most watchful delicacy.

When such a man came under genuine religious influences, it is not surprising that he should be strong in faith. He owned no authority in doctrine or morals, but the word of God, and to that he bowed with unhesitating reverence and a child-like simplicity. No man could shrink more than he did from mingling his own prejudices or speculations with the pure wisdom from on high; but that which he received on the Divine testimony, he frankly professed, earnestly taught, and fearlessly adhered to. His doctrinal views on the atonement were very clear and decided; his practical apprehension as firm and cheerful. He spoke rarely of his inner experience, and then with unfeigned humility and thankfulness for the grace which was given him. His theology was very grave, resembling nearly that of the most Evangelical Reformers and the fathers of our Reformed Churches.

So also was he strong in the virtue which is the fruit of faith. He loved

his Master, his Master's cross, his Master's example, and his Master's will. Therefore for his Master's sake did he love all men, especially the household of faith. His truthfulness was remarkable. He was honest as the day, and as generous as he was honest. He chose ever the most liberal policy, and inclined to the most charitable judgment. Hence fidelity in his duties and friendship was a distinguishing trait of his life in all his relations. Practically wise, and of unusual foresight in calculating contingencies, he was one of the best of counsellors, though sometimes failing through his unwillingness to think evil of men. His life was pure, grave, calm, consistent, industrious, and kind. He was vigorous when controversy was demanded, and resolute in urging sound policy, despite of opposing minds; and he could not therefore avoid some rude shocks and sharp assaults.—*From Memorial Sermon by G. W. B.*

Lupardus, Wilhelmus, Flatbush, New-Utrecht, Brooklyn, Flatlands, Bushwick, and Gravesend, 1695-1702, d. *Doc. Hist.* iii. 94.

[Lupp, Ludwig, (see Loppius,) b. 1733, lic. about 1770-5 (?); Lebanon and Lancaster Co. Pa. 1786-98, d.]

At first he was a schoolmaster, and after a while read sermons to the people, conducted prayer-meetings, and gave exhortations. He was thus engaged as early as 1772, in Cumberland Co., Pa. He was considerably advanced in age when he received regular ordination. The exact date of licensure can not be ascertained, owing to loss of early Coetal minutes. Though not of regular education, he was a well-read man, and acquainted thoroughly with the Bible. He was untiring in his pastoral labors to promote piety among his people.

Lupton, Brandt Schuyler, C.C. 1788, studied theol. under Livingston, lic. by Synod of R.D. Churches, 1788; Lansingburgh and Waterford, 1788-9, d.

LUSK, MATTHIAS, R.C. 1830, N.B.S. 1833; Jersey City, 1833-48, w. c.—

[Luther, Western North-Carolina, 1780-..]

Lyall, Wm. b. in Scotland, 1798, c. to America about 1835, (Miss. in Canada, 1835-.., in Newark, —, in Riverhead, 18..-43,) Kiskatom, 1843-7, (Presbyt. 1847-51,) Taghkanic, 1851-65, Miss. to the freedmen in Charleston, S.C. 1865-6, d. 1868.

He had been an attendant on the lectures of the late Dr. Chalmers, while in his native land, of whom he was an enthusiastic admirer. He was learned in theology, critical as a Biblical expositor, familiar with the original languages, conversant with books, and possessed of a retentive and ready memory. His Christian experience was deep, rich, and joyous.

Lydekker, Garret, b. in America, 1729, C.N.J. 1755, studied under Ritzenma, Kalls, and Goetschius, lic. by Conferentie, 1763; supplied North-Branch occasionally, 1767, English Neighborhood, 1770-6—a tory, fled

to New-York, and finally to England. He died at his son's house, at Pentonville, Eng. 1794.

Lydius, Johannes, Schenectady and Albany, 1700-9, also Miss. to Indians, d. 1710. *See Doc. Hist.* iii. 538-541, iv. 734.

Lyell, James, N.B.S. 1863, d.

Mabon, John S. b. 1784, in Scotland, U.C. 1806, taught in Erasmus Hall, 1806-7, in Brooklyn, 1810-11, N.B.S. 1812, l. Cl. N.B. 1812; tutor in Union Col. 1814-15, Rector of Grammar School, in New-Brunswick, 1815-25, teacher in Morristown, 1826-8, of a select school, in Brooklyn, 1828-30, temporary Prof. of Hebrew, 1818-19, d. 1849.

His parents belonged to the Secession Church in Scotland, and he was reared amid associations and influences favorable to an early acquaintance with divine truth. At the age of nine, he became the subject of deep and abiding religious impressions, which, diligently cherished, gave a prominent and consistent religious complexion to his character, and a steadiness and uniformity, in his Christian course, which afterward ripened into the maturity of grace. While a boy, his parents emigrated to America, and settled at Florida, N. Y.

He was a most diligent student, especially in the languages, searching the original Scriptures. His habits were evidently and eminently devoted, and the truths he investigated and embraced were brought by him in the application of their experimental virtue. Ardently as his soul had desired the ministry of the Gospel, and gratified as he would have been in the prosecution of it, he was induced to devote himself to the instruction of youth, from the consideration that, with a slender constitution and feeble voice, his usefulness might be impeded or shortened, and also hoping that his training fitted him for instructing. As a teacher, he was industrious and devoted, active and thorough. His constitution was naturally frail, and he was, more or less, a sufferer during a great part of his life. For his last fifteen years, he was the victim of a bronchial consumption. But he was a man of faith and of patience. He possessed great simplicity and integrity of character, was most conscientious, firmly adhering to his convictions of duty. He was an Israelite in whom there was no guile. His yea was yea, and his nay was nay. He was a devout man, meditating on the word of God with constant study, and continuing instant in prayer. His many trials contributed to the culture of his spiritual life.

MABON, WM. V. V. (s. of J. S. Mabon,) U.C. 1840, N.B.S. 1844, l. Cl. Bergen, 1844; Miss. to Buffalo, 1844-6, New-Durham, 1846—

MACAULEY, JOHN M. U.Pa. 1834, P.S. 1837; South Dutch, N.Y.C. 1837-61, w. c.

Madoulet, J. B. Burlington, Ill. 1853-5.

Mair, Hugh. From Presbyterian Ch. of Scotland, Miss. to Argyle and Fort Miller, Jan. 1829, Northumberland, 1829-1831, Johnstown, 1831.

Major, John W. U.C. 1850, P.S. 1853, (Caledonia, N.Y.) Boght, 1860-4.

Mancius, Geo. Wilhelmus, Schraalenburgh and Paramus, 1730-2, Kingston, 1732-56, or 59, died Sept. 6th, 1762.

He was strongly opposed to the efforts for the independence of the American Reformed Churches, and was unwilling to recognize the acts of Coetus as valid. When the student Leydt, by authority of Coetus, wished to exercise his gifts in the neighborhood of Kingston, he was denied permission by Mancius. Yet he himself, on another occasion, had ordained Frynmoet to the ministry. Indeed, he never became reconciled to Coetus, although he once sent in charges to that body against Domine J. H. Goetschius; but they were not entertained. He also took sides with Arondeus in the Long Island dispute, and when the Coetus split, at the proposition to form a Classis, in 1753, he attached himself to the Conferentie party. He was the immediate predecessor of Domine Meyer, of Kingston, and it has generally been represented that Meyer's practical and evangelical preaching, in contrast with what they had been accustomed to, was one cause of Meyer's troubles in Kingston. But it is claimed by the friends of Mancius that his MS. sermons, left behind him, show this to be untrue; that these prove him to have been a faithful, learned, industrious, and zealous preacher of the Gospel—one who did not fear to declare the whole counsel of God; that it was, on the other hand, his opposition to an illiterate ministry and to heresy, his independence in reproving vice, and his general zeal and fidelity, which induced certain of his enemies to misrepresent him. Between him and Meyer there was, of course, never any dispute, as Meyer did not arrive in America till the year after Mancius died, and a daughter of the latter united with the church under his successor. Domine Mancius left 420 members in full communion in his church, which argues great success.

Mandeville, Garret, b. 177., studied under Froeligh, l. Cl. N.Y. 1796; Rochester, Wawarsing, and Clove, 1798-1802, Caroline, 1802-4, (Ithaca, Presbyt. 18.-15,) Beach Woods, 1824-6, Berkshire Valley, 1826-8, Six Mile Creek, 1828-31, w. c. 1831-50, emeritus, d. 1853.

Mandeville, Giles H. R.C. 1848, N.B.S. 1851, l. Cl. N.Y. 1851; Flushing, 1851-9, Newburgh, 1859—

Mandeville, Henry, b. at Kinderhook, 1804, U.C. 1826, N.B.S. 1829, l. Cl. Albany, 1829; Shawangunk, 1829-31, Geneva, 1831-4, Utica, 1834-41, (Mobile, President of Hamilton Col. Mobile, 1841-9, also Prof. of Moral Phil. and Rhetoric, in Hamilton Col. 1841-9, Albany, Presbyt. 1850-4,) d. 1858.

He was one of the most able and successful ministers of the church. In his first charge, he at once gained a hold on the affections of the people by his zeal, eloquence, and piety, and a revival followed the labors of his first year. Indeed, he left no charge where his departure was not deeply re-

gretted, and from which he did not go with the sincere love of those to whom he had ministered.

As a teacher of elocution, he won a brilliant reputation for himself, and for Hamilton College. The system he introduced formed the basis of a style of oratory so natural, graceful, and effective, that it became an attractive feature in the course of that institution.

As a preacher he had few superiors. He invested every theme he touched with new and striking charms. He delighted to linger about the cross; he loved to lean on his Saviour's bosom; Christ and the cross were ever held up to the contemplation of his hearers. As a pastor he was most attentive and faithful. He labored and prayed for his people, and his efforts were crowned with the divine blessing.

He was a man of universal vigor of intellect, indomitable perseverance, and great tenacity of purpose. His work on elocution, embracing a complete and elaborate analysis of English sentences, and, indeed, of language in general, is a witness and monument of these qualities.—*C. S.*

MANLEY, JOHN, R.C. 1828, N.B.S. 1831, l. Cl. N.B. 1831; Manheim, 1831-3, Saddle River and Pascaek, 1834-54, Saddle River, 1854-66, w. c.

Manley, Wm. l. Cl. N.Y. 1798; Miss. to Susquehannah River Region, 17..-1800, supplied Cortlandtown and Peekskill, 1800-6, d.

MANN, ALEX. M. R.C. 1827, N.B.S. 1830, l. Cl. N.B. 1830; Ithaca, 1831-7, West-Troy, (S.S.) 1837, Poughkeepsie, 1838-57, Hoboken, 1858-61, (Trumansburgh, Presbyt.) 1862-5, w. c.—

MANNING, JOHN H. R.C. 1844, N.B.S. 1847, l. Cl. N.B. 1847; Spotswood, 1847-54, South-Brooklyn, 1854—

Marcellus, Aaron A. b. at Amsterdam, N.Y. 1799, U.C. 1826, N.B.S. 1830, l. Cl. N.Y. 1830; Lysander, 1830-1, Schaghticoke, 1831-4, N.Y.C. Manhattan, 1834-6, Prin. of Lancaster Academy, Pa. 1836-9, Freehold, 1839-51, teaching in N.Y.C. and Williamsburgh, 1851-6, Greenville, 1856-9, teaching in Bergen, 1859-60, d.

He made no pretensions to superior abilities, but his discourses were full of Christ, ever abounding in the great doctrines of the faith, while his public prayers had the unction of the Holy One. His bodily infirmities were many, frequently interrupting his ministry. Yet he had not a few seals of his ministry, and some encouraging revivals. He was a cheerful and happy man, under all his trials maintaining consistency of life, and aiming at fidelity to his trust.

Marinus, David, studied in Pennsylvania, lic. by Coetus, 1752; Aquackanonek and Pompton Plains, 1752-6, Aquackanonek, Totowa, and Pompton Plains, 1756-73, Kakiat, 1773-78, suspended; 1780, deposed. Also supplied Fairfield, 1756-73.

MARKLE, JOSIAH, R.C. 1853, N.B.S. 1857, l. Cl. Albany, 1857; (Chester,

Presbyt.) 1857-8, Samsonville, 1858-61, Dashville Falls, 1862-4, Gansevoort and Northumberland, 1864-5, Gansevoort, 1865-8, w. c.

MARSELUS, NICHOLAS J. U.C. 1810, N.B.S. 1815, l. Cl. N.B. 1815; Greenbush and Blooming Grove, 1815-22, Greenwich, (N.Y.C.) 1822-58, w. c.—

[Martin, . . . , Western North-Carolina, 1759.]

MARVIN, URIAH, U.C. 1835, P.S. 1847, lic. by Presbytery of Troy, 1846; Union Village, 1848-55, Greenwich, 1855-8, Nyack, 1860—

Mason, Ebenezer, (s. of John M. Mason,) b. in N.Y.C. 1800, C.N.J., P.S. 1825, l. 1825; Brooklyn, 1826-7, (Sixth Av. N.Y.C. 1827-8, Blooming Grove,) 1848-9, d.

He early displayed a docile temper, and a quick and susceptible mind, whose powers were subjected to the careful training which so eminent a father as Dr. J. M. Mason would seek to secure for a son. He accompanied his father to Europe in 1816, while still a lad. When settled in Brooklyn, conscientious scruples concerning the subject of baptism, according to the usage of that church, led him to resign his charge. In his new enterprise, in Sixth Avenue, N.Y.C., he exerted a powerful influence for good, though his pastorate was short. He remained many years after this without a pastoral charge, making two journeys to Europe, and, on his last trip, seeking to establish an American chapel in Paris. (McCLURE.)

Mild and retiring, he interfered with the self-love or advancement of none. He was one of the most amiable of men, quick to sympathize, and prompt to aid; so that, while many warmly loved him, none could be his enemy. His mind was of a highly reflective cast. Fond of investigation and discussion, without reckless speculation, he often suggested thoughts and presented views, especially on theological subjects, which were rare, and worthy of careful examination. As a sermonizer, his style was somewhat on the beaten track, and, without affectation or obscurity, certainly had the merit of considerable originality. Yet his fancy had hardly been cultivated with that degree of attention which its vast importance, as an aid in the elucidation and enforcement of truth, demands; and hence, his preaching, though greatly interesting and instructive to the thoughtful Christian, failed in a measure to produce that glow and excitement in which mingled audiences delight. His natural modesty, moreover, unwillingness to seem obtrusive, diffidence of his own powers, and a slight indistinctness of articulation, interfered with his advancement to prominent positions which his temper, his endowments, and his acquisitions abundantly fitted him to adorn.

(Mason, John, S.S. Hurley, 1834-6.)

[Mason, John M. b. in New-York, 1770, C.C. 1789, studied under his father, lic. Assoc. Ref. Ch., N.Y.C. Cedar st. 1793-1810, Murray st. 1811-21, Provost of Columbia Col. 1811-16, Prof. of Assoc. Ref. Sem. 1801-21, Prin. of Dickinson Col. Pa. 1821-4, d. 1829.]

He was the son of Rev. John Mason, pastor of the Cedar street Presby-

terian church in New-York, from 1761-92. He had come over from Scotland, belonging to the Anti-burghers there. His son (the subject of this sketch) succeeded his father in his pastoral charge. Many of the ministers of the Reformed Church were educated under him. Hence these few lines.

In his early days he was a sprightly youth, full of vivacity, but never vicious, fond of study and foremost among his associates. He was the child of many prayers, and at the early age of ten, his religious impressions were deep. He obtained an accurate knowledge of the Greek and Hebrew tongues. In 1791 he went to Scotland, to attend lectures in the University of Edinburgh. Here his mind and manner began to assume that peculiar mould which they afterward took; and here the foundation was laid for that easy and manly eloquence, for which he afterward became famous. He took charge of the Cedar street church after the death of his father, and in a few years issued a series of letters on "frequent communion," urging the churches, which had generally been in the habit of celebrating the Lord's Supper only twice a year, to celebrate it every two or three months. He also urged greater simplicity in the celebration of the ordinance, and argued against the expediency of days of fasting and thanksgiving. In 1801, he opened his Theological Seminary, having digested and matured its plan, and having been appointed by the Associate Reformed Synod their Professor. For its prosperity he labored and sacrificed much, and persevered in his successful endeavors to uphold and extend it as long as his health and the vigor of his mind enabled him to continue the work. He spent a year in Europe in procuring a library for it. During five days in each week he attended to his classes in college, from twelve till half-past one; then he met his theological students at two, and remained with them till half-past three; and also employed a part of Saturday in hearing and correcting their discourses. All this labor he performed in addition to his extensive pastoral duties. But even his peculiar vigor of body and energy of mind could not sustain such severe mental exertion long. In 1816 his health began to fail, and he took a voyage to Europe, spending a year. He then resumed his duties, but in 1819 had a slight paralytic stroke, whose effects seemed to pass away. But in a few months it was repeated. After a vacation of six weeks he was again found at his post, and continued till the memorable Sunday of Feb. 27th, 1820. He had labored under mental depression for a week before. He began the services and was engaged in his exposition. But he found himself unable to proceed, and raising his hand to his head, he burst into tears, and informed his congregation that the disorder under which he had been laboring had so impaired his mental powers that he could not continue. But eight months after he again began to officiate, and continued for a year. A change of scene was then sought by taking charge of Dickinson College, but in three years he found himself compelled to resign on account of the state of his health. He spent the last five years of his life among his friends in New-York, when another paralytic stroke hastened his death. He reached the age of sixty.

Power was his attribute; power of intellect, power of feeling. He was capable alike of the sublimest thought and the deepest pathos. There was majesty in his personal appearance. His figure was erect, his countenance beaming with intelligence. He was a master of his theme, and master of language. He illustrated and adorned his position with the most rich and glowing imagery. He possessed the power of doing what he pleased with his audience. He never spent his strength on unimportant topics. He wanted first to get rid of the vices in the world, and to this end Christ crucified was the means. He had studied man as well as the Bible, and knew the avenues to the heart. He possessed great tenderness of feeling, exquisite sensibility. Yet he was often obliged to defend himself from the attacks of envy or malignity. He was generous to a fault, possessed great intrepidity of character, was liberal in his views toward others, though strongly attached to his own confession of faith. He was unsurpassed as a Biblical critic, and expounder, and instructor of youth. Gradually was he reduced in health, until for the last five years, retired from the busy scenes of life, he spent his time in communings with his Saviour. Nearly one hundred young men were trained by him for the ministry.

Mathews, John R. N.Y.U. 1859, N.B.S. 1862. *Episcopalian*.

Mathews, James M. b. in Salem, N.Y. 1785, U.C. 1803, Assoc. Ref. Sem., 1807, l. Assoc. Ref. Presbyt. N.Y. 1807; Assistant Prof. in Dr. Mason's Sem. 1809-18, supplied South Dutch, Garden St. N.Y.C. 1811-12, pastor of South Dutch, 1812-40, Chancellor of University, 1831-9, w. c.

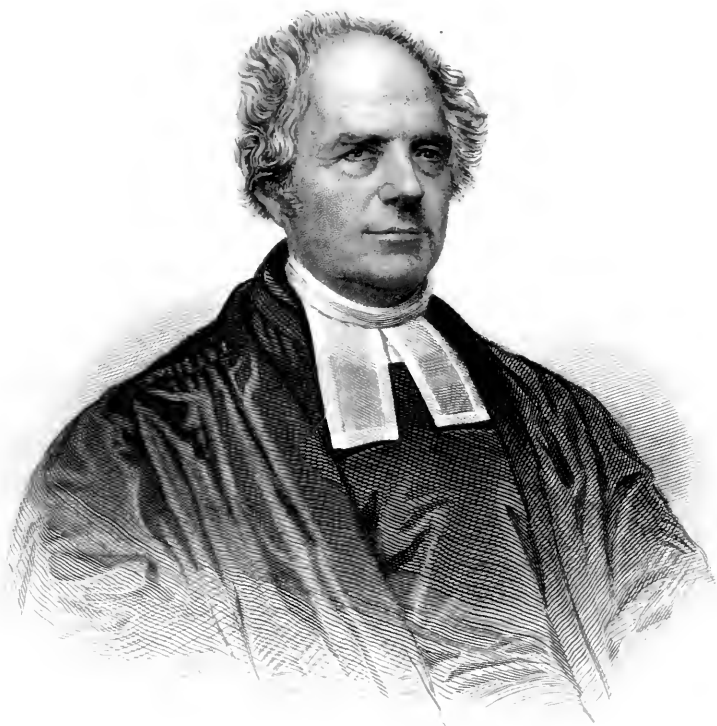
MATTICE, AB. R.C. 1858, N.B.S. 1862, l. Cl. Schoharie, 1862; Miss. to Kewasum, Wis. 1862-4, Eden, 1864-6, Prof. of Ancient Langs. and Mathematics, in Riverside Seminary, Germantown, N.Y. 1867—

May, Edward H. b. 1795, Hoxton Coll. and Sem. London, Eng. 1815, [Bary Lane, 1815-..., Rochford, Essex, Corydon, Surrey,] Northumberland, 1835-6, Northumberland and Schuylerville, 1836-9, Twenty-first street, N.Y.C. 1839-48, Sec. Col. Soc. 1848-9, Sec. Seamen's Friend's Soc. 1849-57, d. 1858. *See Presbyt. Hist. Almanac*, 1860, 204.

MAYOU, JOSEPH, R.C. 1855, N.B.S. 1858, l. Cl. . . . 1858; voyage to India, Dec. 1858-Apr. 1859, Arnee, 1859-62, Gingee Station, 1862-3, Sattanbady and Arnee, 1863-5, Arnee, Vellambi, Aliendal, and out-stations, 1865—

McCartney, Geo. Rensselaer, 1849-57, Northumberland and Gansevoort, 1857-63, d. 1864.

McClelland, Alex. b. at Schenectady, 1796, U.C. 1809, studied under Mason, lic. by Assoc. Ref. Presbyt. 1815 (N.Y.C. Rutgers St. Presbyt. 1815-22, Prof. of Logic, Metaphysics and *Bel. Let.* in Dickinson Col. 1822-9, Prof. of Langs. in Rutgers Col. 1829-32, Prof. of Evidences of



Christianity in Rutgers Col. 1840-51, Prof. of Oriental Langs. and Lit. in New-Brunswick Sem. 1832-51, d. 1864.

He was remarkable for the keenness, breadth, and force of his mind. He had the faculty of concentrating all his powers on a given subject. Whatever he undertook, he was *totus in illis*. His robust intellect abhorred vagueness, guesswork, and skimming over the surface of a subject. He spared no pains, and was rewarded with corresponding success.

Few men in the pulpit were so widely popular, among all classes, as he was. He preached the old Gospel, but it was with ever new freshness and force, and with an individuality of statement and application peculiar to himself. Much was due to the brilliancy of his flashing eye, the manifold resources of his sonorous and musical voice, the naturalness and energy of his whole action in the pulpit, all of which were greatly enhanced by his habit in early years of speaking *memoriter*. The whole discourse was so thoroughly mastered that he obtained the *ars eclare artem*, and uttered his words with as much freedom as if they were born of the moment. Voice and manner were wholly unconstrained, yet they were perfectly adapted to the occasion. But these alone would never have produced the effect always wrought by his efforts. He was clear, connected, and thorough in his treatment of a subject. He was powerful in statement, having the instructive gift of putting the right word in the right place. Often his utterances were as pregnant as those of Bacon in the Essays. For example, to set forth the impossibility of our Maker's being ever under inducement to depart from the truth, he said, "Power never lies."

His extensive reading furnished him with a range of illustration not often equaled in breadth and appropriateness, and his fine imagination gave him a singular power of reproducing the past or the distant, for the present impression of his hearers. His topics covered the whole range of homiletics; but whatever the theme, the arrangement was lucid, the argument logical, the style clear as crystal, the main point held steadily in view, and at times, when the occasion prompted, a burst of eloquence carried the whole audience captive.

His prayers were noted for simplicity, humility, reverence, and the apt and abundant use of Scripture phraseology. His reading of the word of God was an intellectual treat. What distinctness of utterance, what power of expression, what variety of tone, what profound reverence of manner! "Come, boys, let us go up to prayers this evening, and hear Dr. Mac read Job," used to say a theological student to his comrades.

But his fame as a preacher was far outstripped by his success as a professor. Every student felt and showed the influence of a teacher whose own enthusiasm enkindled that of the class, and made the abstrusest and dryest of themes attractive. He gave young men the mastery over their own minds, imparted the secrets of mental discipline, and instead of storing them with acquisitions, put them in the way of making acquisitions for themselves, while life should last. He was an unequalled teacher of Hebrew. Hardly a young man could graduate from the New-Brunswick

Seminary without being well grounded in that language. He also taught them how to read, study, and think. Even the dullest minds he roused as with the blast of a trumpet.

In exegesis he was masterly. The ordinary canons of interpretation he explained and enforced with power, but the varied capacities of his mind were best exhibited in commenting upon the great apostle, or on Isaiah. His logical acumen was grandly developed while dealing with the former, while in the case of the latter, the sympathy of his own soaring genius with the eloquent seer, enabled him to enter into, and display the full force of those lofty oracles. He had infirmities of temper, which were greatly aggravated by the inroads of disease. Dullness in his pupils was most annoying to him. He read the English Bible for devotion, lest this use of it should be absorbed in the current of his critical investigations. He talked instructively and suggestively on every topic, and at times with deepest feeling on matters of experimental religion. He was the author of a volume entitled, "Canon and Interpretation of Scripture," a pamphlet on "The Marriage Question," and two discourses, the one on a "Standing Ministry, the other, "A Vindication of the Religious Spirit of the Age." A volume of his sermons has been published since his death.

McClure, Alex. Wilson, b. in Boston, 1808, Y.C. and A.C. 1827, A.S. 1830; (Malden, Mass. 1830-41, St. Augustine, Florida, 1841-4, Ed. of *Christian Observatory*, 1844-7, Malden, 1848-52,) Jersey City 1st, 1852-5, Cor. Sec. Am. and For. Ch. Union, 1855-8, Chaplain at Rome, Italy, 1856, d. 1865.

He was great-grandson, on his mother's side, of Rev. John Morehead, first Presbyterian minister at Boston. His fondness for reading was remarkable from his youth. During the last term of his senior year in college he was a very marked subject of a powerful revival, and he at once devoted himself to the ministry. His labors in his first charge were largely blessed and the church greatly strengthened. In Florida, he also labored among the military then stationed there with great assiduity, and also in a general way in the cause of temperance, until the guard-house became nearly useless. A number of the soldiers who afterward fell in the Mexican war were the happy subjects of converting grace through his labors. He was chosen to succeed Dr. Baird in the American and Foreign Christian Union. At the great anniversaries in London and Paris he represented this Society. He secured, after great labor, the erection of the chapel in Paris for Protestant worship. (Mason, E.) In March, 1859, while at Rutland, Vt., he was suddenly attacked by asthma and disabled from active labors.

He was a frequent writer for the press. *The Life-Boat: an Allegory, Four Lectures on Ultra Universalism, Lives of the Chief Fathers of New-England*, in two volumes, *The Translators Revived*, are some of his publications. Very much of the matter in the *Observatory* was from his pen, and half a dozen of the articles in the *New-Brunswick Review*. The article

on "Native Depravity" in the *Literary and Theological Review* was also from his pen.

He was a man of great and varied learning, a true scholar. He knew something valuable in every department of knowledge, while in many things he went deep. Bacon's *Novum Organon* was familiar to him, and works of that class were comprehended by him with wonderful facility. No man ever had a greater range of illustrative incidents in history and in literature generally, and they fitted so aptly for his purpose that they seemed created for his use. He had a superabounding wit. His conversation sparkled with brilliant remarks, keen satire, playful imagery, quotations from almost every source, especially the sayings of great and good men among the ancients, and a vivid perception of the false and wrong, with an unsparing delineation of it, together with a brimming admiration of what was excellent; all this made him a most agreeable and profitable companion. His friendships and personal attachments were very ardent; he was a faithful, disinterested friend; he never shirked duty; and when his presence and influence were needed in adversity, he was as bold as a lion in defending those who were unjustly assailed, while he could in a masterly way and by a few words expose the pretentious, and lay bare a sophism.

He was also truly a devotional man. Listening to his facetiousness, which would keep a company excited with mirth, one would be greatly struck, on hearing him pray, with the deep reverence and awe, and the earnest supplicatory tone of his prayer. He was a godly man, a sound divine, a trenchant controversialist, (as witness his unparalleled *Lectures on Universalism*, a theological classic, unanswered and unanswerable, solemn, mirth-provoking, severe, good-natured, argumentative, and full of incident;) and withal he was truly a Christian gentleman. Marvellous were his sufferings during many years; but God had chosen him in the furnace, and there are few who have been better prepared to appreciate and enjoy the holiness and bliss of heaven.—*Dr. N. Adams, in Boston Recorder.*

McClure, John, N.B.S. 1822, l. Cl. N.B. 1822; Spottswood, 1822-5, d.

McDowell, Robt., lic. 1790; Bay of Cante, Canada, 1798-1800, Adolphustown, Earnest-town, and Fredericksburgh, Canada, 1800-20. He was general Miss. of Classis of Albany in the north.

McEckron, Geo. M. Poughkeepsie, 1858-66, N.Y.C. Presbyt. 1868—

McFarlane, Jas. Bloomingdale and Rosendale, 1843-5, Canajoharie, 1845-8, English Neighborhood, 1849-55, Esopus, 1855-61.

McGregor, Ed. R. N.Y.U. 1843, from 2d Presbyt. N.Y. 1854; Livingston Ch. N.Y.C. 1855, Presbyt.

McKee, Jos. West. Ch. Sixth Av. N.Y.C. 1852-8, d. 1863.

McKELVEY, ALEX. R.C. 1855, N.B.S. 1858, l. Cl. N.B. 1858; Irvington, 1858-60, Totowa 1st, 1860-5, Coxsackie Landing, 1865-6, Rector of Grammar School, New-Brunswick, 1866-7, Greenpoint, 1867—

McKelvey, John, N.B.S. 1827; Miss. to Argyle, Fort Miller, and Wilton, 1827, Niskayuna and Amity, 1827-30, deposed, 1831; at Port Hope, Canada.

McLaren, Malcolm N. U.C. 1824; Brooklyn Central, 1847-50, Newburgh, 1850-9.

McLean, Chs. G. From Presbyt. Newcastle, 1844; Fort Plain, 1844-51.

McLean, Robt. From England, 1822; Miss. in the neighborhood of Broadway and Canal St. 1824, Broome St. N.Y.C. 1824-6, returned to Great Britain and preached in Liverpool, d. 1850.

McMurray, Wm. b. in Salem, 1784, U.C. 1804, tutor in U.C. 1806-7, 1. Assoc. Ref. 1808; (Lansingburgh, 1808-11,) Rhinebeck Flats, 1812-20, N.Y.C. Market St. 1820-35, d.

Few have evinced a greater purity, loveliness of character, consistency, and fidelity in every part of Christian and ministerial duty, and few have displayed a more instructive, peaceful death-bed. An affectionate confidence and respect from the whole community centred on him, and he died lamented and honored by all.

His parents were eminent for their piety and wished him to preach the Gospel, and much of his superior ripeness in piety was derived from that unction which pervaded the walk and conversation of his parents. Discretion, soundness of judgment, a sweet and soothing influence in his manners and conduct peculiarly his own, were prominent characteristics. His power was often felt, not only in calming the troubled mind, but in scenes of debate; where warmth of argument was rising too high, his voice would fall like oil to calm the rising tempest. He was kind toward all, affectionate to those he loved, and thus qualified peculiarly for usefulness among the young of his flock whose hearts were allured to religion by his friendly smile. Of his death, says Dr. Matthews: "I never saw a death-bed scene of such varied joys, such wonderfully enlarged views of divine truth and of the promises which reveal it, such an entire superiority to every earthly tie and feeling. His spirit often seemed to have soared away so far toward heaven as to have lost all view of earthly cares, and to be waiting with its eyes fixed upward, and upward only, for the signal that would call it to its heavenly home."

McNAIR, JOHN L. R.C. 1850, N.B.S. 1853, 1. S.C. L.I. 1853; Oyster Bay, 1853-5, Marbletown, 1855-9, Acting Sec. Bd. Ed. 1859-60, Marbletown, 1860-7, Miss. pastor at Fulton St. Ch. N.Y.C. 1867—

McNeil, Archibald, united with Seceders, 1823, Owasco, 1823-3., Ovid, 183..—

McNeish, David, b. in Scotland, 1820, R.C. 1841, N.B.S. 1844, 1. Cl. N.Y. 1844; Centreville, Mich. 1844-6, Centreville and Constantine, 1846, Constantine, 1846-9, South-Bend, 1849-52, Constantine, 1852-4, d.

Educated by the beneficence of the church, he determined to go and labor just where the church might send him. He was sent to the Western field, where he spent his life, sometimes engaged in building up new

churches and sometimes infusing new life into old. His record is written in alternate trials and triumphs, discouragements and successes. He endured hardness as a good soldier of Jesus Christ. He was emphatically a sustainer of his brethren. When some were disposed to give up the Western field, his zeal burned the more intensely for it. His mental abilities were of a high order. He was a close and acute observer, quick in his perceptions, and clear and discriminating in his views. His mind was comprehensive and versatile, and his temperament ardent, impulsive, and decided. His qualities were of that positive order which always give prominence both to a man's virtues and failings. He was no cold speculator in morals or theology, but a practical, common-sense, warm-hearted man. His views of the great system of Gospel truth were broad and deep. His preaching was solid and practical, argumentative and persuasive. His early natural eloquence, developed into a genuine and soul-moving oratory, was wielded in the pulpit with great power. It was perfectly characteristic of the man, now moving on with stormy energy, and again subsiding into sweet-toned strains of touching eloquence. In the pulpit, there was a pervading, awful solemnity, which made the hearers feel that it was no light thing to appear before a holy God. He delighted in those truths of the system of grace which are the strong meat of the ripe believer. His preaching was full of Christ, uncompromising toward error, faithful to the cross, tender to the sinner, comforting to the believer, and the earnest utterance of his own warm heart.

McWILLIAM, ALEX. U.C. 1850, Assoc. Ref. Sem. now United Presbyt. at Newburgh, 1854, l. by Presbyt. of Caledonia, 1854; [Graham Ch. Assoc. Ref. 1855-61,] Walpeck, 1861—

MEAD, CORN. S. U.C. 1841, Aub. S. 1844, l. Presbyt. of Cayuga, 1844; Rotterdam 1st, 1844-9, Herkimer Village, 1849-59, Chatham, 1859—

Mead, Elias, R.C. 1867, student in N.B.S.

MEEKER, STEPHEN H. C.C. 1821, N.B.S. 1824, l. Cl. N.B. 1824; Bushwick, 1825-30, Jersey City, April-Oct. 1830, Bushwick, 1830—

MEERWEIN, OTTO, Frederick William's College, Berlin, Germany; U.S. 1868, l. by 2d Presbyt. N.Y. 1868; Philadelphia 5th, (at Kensington,) 1868—

Megapolensis, Joannes, b. 1603; (Wieringerwaard, 1634-..., Schoorel and Berge, 16...-42;) Rensselaerwyck, 1642-9, New-Amsterdam, 1649-69, d.

He was the son of a minister in Koedyk, Holland, of the same name. He came over under the patronage of the Patroon of Rensselaerwyck, engaging himself for six years. His expenses over were to be paid, and he was to receive a salary of one thousand guilders. It was also stipulated that he should befriend the Patroon in every possible way. The call was approved by the Classis of Amsterdam, and he arrived, with a number of emigrants, in August, 1642. He soon exerted a visible influence in restraining the immoralities of frontier life. He was instrumental in saving

Father Jaques, a Jesuit missionary, from the extremity of torture and probable death at the hands of the Mohawk Indians. Father Jaques had been captured while ascending the St. Lawrence. The Dutch at once sought to ransom him, but were refused. At first the Indians despised his zeal; but after some months they began to listen to his teachings, and some were baptized. They took him with them to Fort Orange. While there, a report was received that the French had defeated the Mohawks, and the Dutch commander advised the missionary not to risk their vengeance by returning, but now to effect his escape. He remained in close concealment for six weeks. Domine Megapolensis was his constant friend, and saw him safely embarked for New-Amsterdam, whence he proceeded to Europe. He subsequently returned to Canada and visited the Mohawks, by whom he was now put to death.

Megapolensis also learned the heavy language of the Mohawks, so as to be able to preach to them fluently. A number of them united with his church in Albany. He was the first Protestant missionary to the Indians, preceding by several years John Eliot, in New-England. In 1644, he wrote a tract on the Mohawk Indians, which was published in Holland in 1651. It is now to be found in *N. Y. Hist. Col.* iii. Stopping at New-Amsterdam on his way back to Europe, he was prevailed on by Governor Stuyvesant to remain there, that that colony might not be left destitute of ministerial service, Backerus having just left. While here he exhibited an intolerant spirit toward the Lutherans and Independents. The West-India Company enjoined him not to be too precise on indifferent matters, which rather tended to create schism than to edify the flock. In 1658, he was visited by Father Le Moyne, a Jesuit, who spent the winter in New-Netherlands. A warm friendship grew up between them. He afterward carried on a correspondence with him, when he returned to Canada, on controversial topics. To prevent effusion of blood, as they had no adequate means of defence, he strongly advised Stuyvesant to surrender when the English demanded it, in 1664. He was a man of thorough scholarship, energetic character, and devoted piety. He saw the infancy of the Dutch province, watched its growth, and saw its surrender. The original form of the family name was Van Mekelenburg, which was Hellenized into Megapolensis when his father came into Holland, becoming minister at Egmont on the sea, and afterward at Koedyck and Pancras, in North-Holland.

The following epitaph was written by Domine Selyns :

GRAAFSCHRIFT.

Nieuw-Nederlander schreyt,
 En spaert geen tranen, want
 Megapolensis leyt
 (Zuyt van Nieuw-Nederlandt)
 Hier uyt syn volle leden.
 Syn onvermocyde werck
 Was bidden dag en nacht,
 En yv'ren in Godts kereck.
 Nu rust hy, en belacht
 Des weerelts ydelheden.

New-Netherlander, weep,
 Check not the gushing tear.
 In perfect shape doth sleep
 Megapolensis here—
 New-Netherland's great treasure,
 His never-tiring work
 Was, day and night, to pray,
 And zeal in th' Church exert.
 Now let him rest, where may
 He scorn all worldly pleasure.

Megapolensis, Samuel, (s. of John Megapolensis,) b. 1634, Utrecht University, 1659, I. Cl. Amsterdam, 1659; New-York and Brooklyn, 1664-8, returned to Holland, (Wieringerwoord, 1670-7, Flushing, (Scotch Ch.) 1677-85, Dordrecht, (Scotch,) 1685-1700, emeritus.)

He was sent to Harvard College, in 1655, to study the classics and English branches, and in September, 1658, was sent to Holland to enjoy the advantages of the University at Utrecht. His father, in a letter, expresses the desire that he may return commissioned by the Classis of Amsterdam, and qualified, (even at that early day,) to preach both in Dutch and English. He remained six years, studying medicine also, in the University of Leyden, and on his return to New-Amsterdam, Selyns was allowed to return to Holland, (July, 1664.)

But the time of the surrender was at hand. In August, he and his father, with many others, were sent to meet Nicholls, whose fleet lay menacing the city. He was one of the commissioners also appointed to prepare the terms of surrender. Probably it was through his influence that the rights of the Reformed Church were so carefully guarded. Afterward, in Holland, he labored in the same church for a time, (Flushing,) from which, a century later, Laidie was called to preach in English in New-York.

Meinema, Benj. lic. 1727; Poughkeepsie and Fishkill, 1745-55, d. 1761.

Merrill, Franklin, b. 1819, P.S. 1848; (Hempstead, L.I. 1848-53, Stillwater, N.Y. 1853-8,) Saratoga, 1858-61, d.

He was an earnest and instructive preacher, without being a brilliant and fascinating one; yet even if he had been the latter, he would have merged and sunk his own brilliancy in the surpassing effulgence of the cross. Without rhetorical grace and flourish, he had the higher art of impressing the message of God with a point and pungency, which made the careless solemn, and those at ease in Zion, anxious and troubled. He besought his hearers with tears to become reconciled to God. He felt that the responsibility of watching for souls was high and awful. There was an honest-dealing directness, an evangelical ardor and tenderness about his utterances, that suffered few who heard him to remain unmoved. With a body never robust and health greatly impaired, so as to make preaching in the latter part of his life laborious, his appeals were invested with peculiar pensiveness, which heightened their effect. He was blessed with several revivals and large accessions to the church.

MERRITT, WM. B. R.C. 1862, N.B.S. 1865, I. Cl. N.Y. 1865; Flatbush, (Ulster,) 1865—

MESICK, JOHN F. R.C. 1834, N.B.S. 1837, I. Cl. Green, 1837; Rochester, 1838-40, [Harrisburgh, Ger. Ref.] 1840-55, Raritan 2d, 1855—

MESSLER, AB. U.C. 1821, N.B.S. 1824, I. Cl. N.B. 1824; Miss. to Montville, Aug.-Nov. 1824, Miss. to Ovid, 1824, Ovid, 1825-8, Miss. in North St. New-York City, 1828-9, Pompton Plains and Montville, 1829-32, Raritan 1st, 1832—

Meuri, John, Melrose, 1867—

Meyer, Hermanus, b. in Germany, 17... , studied in one of the Holland Universities; Kingston, 1763-72, Totowa, Fairfield, and Pompton Plains, 1772-85, Totowa and Pompton Plains, 1785-91, d. Oct. 27th. Also Prof. of Hebrew, 1784-91, and Lector in Theology, 1786-91.

He was as much distinguished for the warmth of his piety and the ardor of his evangelical preaching, as for his deep reading and learning. But a few months' exercise of his faithful preaching, made it manifest that there was a wide difference between his sentiments and zeal, and those to which the people of his first charge had been accustomed. Mancius, his predecessor, had much learning and ability for discussion, and could triumphantly defend the doctrines; but, alas! consciences slumbered. Meyer, on the other hand, was very practical and pointed. His preaching excited disgust, opposition, and enmity. Such was the disposition in many of the early churches toward doctrines which they now love.

So practical was his preaching, that many of his people declared that, while they respected the man, it was impossible to sit under his ministry. After preaching once pointedly on the necessity of regeneration, one of his officers met him and said, "Flesh and blood cannot endure such preaching." He quickly answered, "Flesh and blood cannot inherit the kingdom of God." They could find no just ground of accusation against him.

In 1764, he was compelled by the civil authorities to take the oath of allegiance to Great Britain, renouncing, as the oath required, all allegiance, civil or ecclesiastical, to any other power. This made him feel that he had abjured the authority of the Classis of Amsterdam, though he desired to keep up brotherly correspondence. The matter was so important that it became the subject of official correspondence by the civil power, as it was feared that independent charters of non-conforming churches might become detrimental to the Established Church of England. Yet the terms of surrender in 1664, expressly guaranteed to the Dutch, freedom in all religious matters. But the Coetus party now took advantage of this matter of the oath to help their cause. Dr. Meyer at first indeed refused to take it, and only on the advice of Hon. Wm. Livingston, an eminent jurist of New-Jersey, did he finally consent. This gave great offence to his consistory, who were of the Conferentie party.

At length his marriage with one of the families of the Coetus party* formed division lines. The flames of discord began to spread. The Church was convulsed. Certain Conferentie ministers (Rysdyck, Fryenmoet, and Cock) were invited by his enemies to come and judge their affairs, and, though themselves fighting against independent judicatories in America, audaciously took it upon themselves to hear charges and to suspend Mr. Meyer from the ministry, discharging his congregation from their obligations to him. Party lines were formed, approving or condemning this strange procedure. Thus this excellent and exceedingly useful man by a faction was shut out of his church. But he continued to preach for seven years in private houses to such as loved the Gospel. The Classis of Amsterdam never lost confidence in his integrity, and at the convention to effect a union of the parties, in 1771, he was admitted to an equal seat and voice without hesitation. But about this time he received a call from New-Jersey which he accepted, and his ministerial success there was signally great. His trials and afflictions all wrought for his good. He became more earnest, and practical, and evangelical, than ever. He was subsequently honored by being chosen to two professorships by the Synod. But his old enemies at Kingston never became reconciled to him. Yet the consistory there, in 1806, virtually allowing the former bad treatment, attempted to call his son-in-law, Rev. Jeremiah Romeyn, though without success. They also hoped in this way to cover their pecuniary obligations to Dr. Meyer, they having not paid his salary to him for several years before he removed away. Mr. Romeyn, however, went and preached for them on the angels' song at the birth of Christ. Dr. M. was the intimate friend of Westerlo of Albany. The happiness of his dying bed is described in *Mag. R. D. C.*, ii. 300. He possessed full assurance. He was a man of great erudition, of a mild and humble temper, polite and unaffected in his manners, and eminently pious. His great humility prevented him from being as generally useful as he deserved, but those who were acquainted with his worth esteemed him as one of the best of men.

Meyer, John H. C.C. 1795, studied theol. under Livingston, l. Cl. N.Y. 1798; New-Paltz and New-Hurley, 1799-1803, Schenectady, 1803-6.

He was an accomplished scholar, speaking with great fluency and elegance both in Dutch and English. As a preacher, he was gifted and popular, and was possessed of a peculiar unction in his delivery. He was a son of Hermanus Meyer.—*Stitt's Hist. Ch. New-Paltz.*

Meyer, Karl, from Hesse, Ger. 1863; S.S. New-Brunswick 3d, 1863-4, Miss. in Jersey City, 1864-6, S.S. New-Brunswick, 1867—

MEYERS, AB. H. U.C. 1827, N.B.S. 1830, l. Cl. N.B. 1830; St. Johnsville, 1830-1, Beaverdam and Berne, 1831-5, Belleville, 1835-7, St. Johnsville, 1837-44, S.S. Berne and Schaghticoke, 1844-8, Manheim, 1848-52, Glen-

* He married the sister of Dr. Hardenbergh.

ville 1st, 1852-4, North-Esopus, 1855-6, Germantown, 1856-62, S.S. at Esopus, 1862-5, Saddle River, 1866—

Michael, Daniel, R.C. 1833, N.B.S. 1836, l. Cl. Montgomery, 1836; Domestic Miss. at Redford, Mich, 1836-47, d. 1865.

MICHAELIUS, JONAS, b. 1577, educated at University of Leyden, lic. 16...; [Niewbokswonde, 1612-14, Hem, 1614-16..., St. Salvador, 1624-5, Guinea, 1626-7,] New-Amsterdam, 1628-33, returned to Holland.

Jonas Michaelius was the first minister, of the Reformed Church, in America. He has taken this honor from Rev. E. Bogardus, to whom it was long conceded. Through the researches of J. J. Bodel Nijenhuis, a letter was discovered in the archives at the Hague, bringing these facts to light, and which was transmitted in 1858, by Mr. Henry C. Murphy, the American minister stationed there, and is found in Colonial History of New-York, vol. ii., pp. 759-770. The letter is dated New-Amsterdam, August 11th, 1628, and is directed to Rev. Adrian Smoutius, Amsterdam. It is not known exactly how long he remained in New-Amsterdam, but in 1637-8, he is styled "late minister to Virginia," (or America.) Since we have no proof that he was colleague with Bogardus, who came in 1633, we may safely suppose that he continued not more than four or five years, leaving New-Amsterdam before Bogardus' arrival. The Classis of Amsterdam wished to send him back in 1637, but he did not return. He was married in 1612, his wife dying in May, 1628, seven weeks after their arrival, leaving three children. He arrived at New-Amsterdam April 7th, 1628. He had a tempestuous voyage, having embarked on Jan. 24th preceding. At his first communion here, he had fifty communicants. He paints a sad picture of the low condition of the natives, and proposes to let the parents go, and try and educate the children. His letter breathes a spirit of deep piety, and submission to the Divine will in all his bereavements.—*For letter and fuller particulars, see Col. Hist. N. Y., vol. ii. 759-770.*

Middlemas, Jasper, Blooming Grove, 1840-3, S. S. Salem and Berne 2d, 1848-54, Salem, 1854-5, died 18...

Miles, John B., received from the Presbyt. Ch. of Ireland, as a candidate, by the Classis of Ulster, 1799-1801, dismissed.

Milledoler, Philip, b. at Rhinebeck, 1775, C.C. 1793, studied under Gros, ordained by G. R. Synod, 1794; (N. Y. C. Nassau St. Ger. Ref. 1795-1800, Philadelphia, Pine St. Presbyt. 1800-5, N. Y. C. Rutgers St. Presbyt. 1805-13,) New-York, 1813-25, Prof. Theol. and Pres. Rutgers College, at New-Brunswick, and Prof. Moral Phil. 1825-41, d. 1852.

His parents were Swiss Germans, coming from the Canton of Berne, and settling in New-York in early life. During the occupation of the city by the British, they took up their abode in Rhinebeck. They were members of the Nassau Street German Reformed church, and piously sought to bring

up their children in the fear of the Lord. They were gladdened by the early development of lovely piety in their son Philip. He united with the church in very early youth, and at once chose the ministry, and was licensed in his nineteenth year. He soon became pastor of the church in which he had been reared, preaching both in German and in English. These early labors met with great acceptance, being already characterized by the rich spiritual unction which afterward pervaded his prayers and discourses, while his development of character and conduct attracted interest and respect. When he preached in English many of other denominations attended. His reputation became such, that on the removal of Dr. Blair from the Third Presbyterian Church of Philadelphia, he received a unanimous call, which he accepted. Here he labored with great diligence and success. A gentle, yet powerful and extended religious influence spread among the people of his charge, so that large additions were made to the church. When the Rutgers Street Presbyterian Church of New-York was started, he was chosen as the man eminently adapted for the enterprise, and here, too, he was greatly prospered. The reviving influence of the Spirit of God diffused itself, and penetrated like the dew from heaven. There was no sudden and transient excitement like a passing shower, but rather like the spring, unfolding itself, and spreading its streams onward, broader and deeper. But few ministries have been more blessed than his in this church.

While in New-York he was sought after by the German Reformed church to take charge of their projected Seminary at Frederick, Maryland, but, difficulties springing up respecting the introduction of the English language, Dr. M. was led to decline. (*Tercent. Monument*, 548.) He succeeded Dr. Livingston, however, as Professor of Theology, and President of Rutgers College, in New-Brunswick. His duties in this double office were discharged with signal industry and fidelity. He was cordially catholic in his spirit, a lover of good men. He took an active part in the organization and development of some of the leading benevolent institutions of the day. He was especially noted for his peculiar unction in prayer. He seemed to carry his hearers, as it were, to the very portals of heaven. This gift in him was marvellous. When Henry Clay was received by the Historical Society of New-York, shortly after the death of a son, Dr. M. made the prayer. Clay was so much impressed that he sought an introduction and expressed his thanks. The great Dr. Mason once said there were three men who prayed as if they were immediately inspired from heaven. One was Rowland Hill, the other was a certain layman, and the third was Dr. M. This gift led him to give a prominence in his sermons to Christian experience, in the delineation and dissection of which, he was rarely excelled. He was of a commanding form, a pleasant mien, and attractive manners. He was a preacher of superior gifts. His piety was ardent, confiding, and laborious. His success in the ministry was marked; many and powerful revivals attended it. His sick chamber was quite on the verge of heaven. His wife died one day after him, and their funerals were held together.

Miller, Edward, R.C. 1857, N.B.S. 1860, l. Cl. Hudson, 1860; Berne and Beaverdam, 1860—

Miller, Isaac L. Kip, R.C. 1840, student in N.B.S., d. 1846.

[Miller, John Peter, b. 1715, studied at Heidelberg, (Ger.,) came to America 1730, as a licentiate, with 260 Palatine emigrants; was ordained in 1730 by the Presbyt. Synod of Philadelphia; Tulpehocken, 1731-5, became a hermit; died 1796.]

Miller, John E. b. in Albany, 1792, U.C. 1812, l. 1817; (Miss. in the South and West, 1817-18, Chester, N.J. 1818-23,) Tompkinsville, 1823-47, d. Also Chaplain in Marine Hospital, and at Seaman's Retreat.

In his chaplaincy, he was undaunted by all the forms of disease with which the hospital was acquainted. Whatever might be the danger to himself, and it was often appalling, or from whatever land the suffering patient might have come, he was always by his side when necessity required. He preached the Gospel with a simplicity that every one could understand, and with an earnestness which every one felt. Did collision or irritation arise among brethren, he poured a healing oil on the chafed spirit, soothing it to peace and kindness. Was bold and unblushing iniquity to be rebuked, he threw the fear of man behind him, and looked only at fidelity to God and duty. He walked with calm spirit and unwavering step through rooms charged with poisonous contagion, and fetid disease, bearing the message of salvation to the guilty and lost. He was an Israelite indeed, in whom was no guile. His bosom was transparent as the purest fountain—an utter stranger to deceit. He said only what he thought, and what he said he did. The transient character of the community prevented him, in general, from seeing the fruits of his labors. This was a trial to him. But a short time before his death, the Master gladdened him with a precious revival, especially among the young.

Miller, Wm. A., b. 1824, U.C. 1842, N.B.S. 1845, l. Cl. Albany, 1845; Glenham, 1846-9, Prof. Langs. Albany Acad. 1849-56, Rhinebeck, 1856-9; d. 1863.

In every position which he occupied he discharged his duties with fidelity, energy, and success. Gifted with a mind well balanced, and thoroughly cultivated, he was qualified for wide-spread usefulness. He was an accurate, well-read scholar, and fully equal to the standard of modern criticism. He was a thorough, analytical, and instructive teacher. As a preacher, he clearly presented the truth, was logical in his reasonings, practical in his expositions, and forcible in his appeals. As a Christian, he was meek in spirit, ardent in piety, and earnest in his endeavors to secure the salvation of souls.

MILLER, Wm. H. N.B.S. 1861, l. N. Cl. L. I. 1861; Albany 3d, 1861-2, Mt. Pleasant, 50th st., N.Y.C. 1862-3, w. c.

Mills, Geo. Ger. Ref. Ch. N.Y.C. 1823-33.

MILLS, GEO. A. R.C. 1863, N.B.S. 1866, I. S.Cl. L.I. 1866; Taghkanic, 1866—

MILLS, SAMUEL W. R.C. 1838, N.B.S. 1842, I. Cl. N.B. 1842; Bloomingburgh, 1843-58, Deerpark, 1858—

MILLSPAUGH, ALEX. C. R.C. 1838, N.B.S. 1841, I. Cl. Orange, 1841; Middletown Village, 1841-66, Jerusalem and Onisquethaw, 1866—

MINOR, JOHN, R.C. 1842, N.B.S. 1845, I. Cl. N.B. 1845; Miss. to Ridgeway, 1845-8, to Centreville, 1848-50, to Keyport, 1850-4, Leeds, 1851-6, Cor. Sec. Bd. of Publication, 1857-9, Flatbush, (Ulster Co.,) 1859-64, Glenville 1st, 1864—

MOERDYK, PETER, H.C. 1866, student of Theology at Holland, Mich. 1869.

MOERDYK, WM. H.C. 1866, student of Theology at Holland, Mich. 1869.

MOHN, LEOPOLD, from Evan. Miss. Assoc., Berlin, 1854; North-Bergen, 1854-7, Hoboken, (Ger.) 1857—

Monteith, Walter, b. at Broadalbin, N.Y. 178. ., U.C. 1811, Tutor in U.C. 1812-15, N.B.S. 1818; Flatlands and Flatbush, 1819-20, (Schenectady Presbyt. 1820-., N.Y.C. Pearl st. 18..-29,) d. 1834.

His talents were of a superior order, and he cultivated them with diligence and success. His piety was deep and energetic. His preaching was instructive and edifying, giving profound and comprehensive views of truth. He was somewhat reserved in his manner, yet an interesting companion, and a great supporter of the rising benevolent institutions. In 1828, he was taken with an affection of the throat which baffled human skill. He resigned his charge in 1829, and sought the benefit of a southern climate, but without avail. He died at Mobile. His letters show perfect Christian hope.

Moore, Jas. G. La Fayette Col. 1842, P.S. 1845; (Beaver Meadow;) supplied Minisink, 1848-9; teacher at Blairstown, N. J....(West-Farms, N.Y.) d. 1858.

Moore, Wm. S. N.B.S. 1839, I. Cl. N.B. 1839; Unionville, 1839-50, New Prospect, 1850-6, Unionville and Greenburgh, 1859-64, Minisink, 1864—

Morgan, Joseph, b. 1674, ordained 1697, in Connecticut. (Bedford and East-Chester, N.Y., 1699-1704, Greenwich, Ct., 1794-8,) Freehold and Middletown, N.J. 1709-31, (Hopewell and Maidenhead, N.J. 1732-7, susp. ;) d. 1740.

His father came to New-London about 1647, under the lead of the younger John Winthrop. He is said to have been of Welsh origin. Joseph was subjected to persecutions in his ministry, on account of the manner of his ordination. His use of notes in preaching was much opposed by the neighboring ministers, so that he was obliged to desist. In 1708 he removed to Freehold, to take charge of the Scotch church there. The Dutch

sought a part of his services, and he was also installed as their pastor, Oct. 19th, 1709, although a member of the Presbytery of Philadelphia. He gave the Dutch three fourths of his services. About 1721 a revival was enjoyed. The next year he went to Connecticut to seek additional ministerial help, but in vain. He was the author of a number of printed sermons, on various subjects, and was in correspondence with Cotton Mather. A Latin letter of Morgan to Mather, dated 1721, is preserved at Worcester, Mass. He complains that he had very few books. He published treatises on Baptism, on Deism, on Original Sin, and on Sin its own Punishment. Also, a Reply to an anonymous railer against election. He says, in one of his publications, that as congregations keep their ministers free from worldly avocations, by liberal support, does the work of Christ flourish. Various charges were at length brought against him, such as "practising astrology, countenancing promiscuous dancing, and transgressing in drink," (1728.) They were not sustained. In 1736, intemperance was proved against him, but in 1738 he was restored.—*See Webster's History of the Presbyt. Ch.* 335.

Morris, Henry, Ham. C. 1823, N.B.S. and P.S. 1. Presbyt. Troy, 1829; (Miss. at Wapping, Ct. 1829-32, Granville, 1832-4, Orwell, Vt. 1834-41, Miss. at Burlington, Ct. 1841-3.) Union Village, 1843-8, Easton, N.Y. (S.S.) 1851-4, Coddebackville, 1855-62, supplying Presbyt. Ch. near Binghamton, 1868—

MORRIS, J. FORD, N.B.S. 1824, 1. Cl. N.B. 1824; Miss. successively to Ovid, Fayette, Pultneyville, and Wynantskill, 1824-5, to Montville, 1825-7, to Amsterdam, (or Albany Bush,) Glen, Charleston, Ephratah, Stone Arabia, Herkimer, Ford's Bush, Asquach, 1827-9, Nassau, 1829-32, w. c. —

Morse, A.G. Cato, S.S. 1857-9.

[Morse, B. Y. Miss. to Rochester, and Clove, 1828.]

Moule, John G. R.C. 1834, P.S. 1837; Unionville, 1837-9, Sand Beach, 1839-41 (Orwell; Damascus, Pa.; Colchester, N.Y.; Colicoon, N.Y.)

[Müller, Fred. C. Long Swamp, Pa. 1748-5..]

MÜLLER, JOHN, R.C. 1851, N.B.S. 1854, 1. Cl. N.Y. 1854; Wolcott, 1854-7, S.S. Burlington, Iowa, 1858-61, Silver Creek, 1861.

Mulligan, John, teacher in N.Y.C. 1829-61, d.; also Prof. Latin and Greek in N.Y. University, 1832-3.

He was a man of exceeding modesty, and, partly from this fact, never regularly settled over a charge. He was an Irish gentleman, remarkably well educated, endowed by nature with a very acute and comprehensive mind, which was well stored with the acquisitions of years of study, and careful and extensive experience and observation. He was almost too learned for a common teacher, being better adapted to the professorial

chair, but he was a man of great faithfulness, diligence, courtesy, and kindness. He had few of the graces of elocution, and little action, but his sermons were well prepared, learned, well written, and full of thought.

MUNN, ANSON F. R.C. 1852, N.B.S. 1856, l. Cl. N.B. 1856; East New-York, 1856-68, Cossackie Landing, 1868—

MURDEN, BENJ. F. R.C. 1843, N.B.S. 1846, l. Cl. N.Y. 1846; Taghkanic, 1847-50, Union, 1850-4. [Plymouth, Mich. Presbyt. 18—.]

MURDOCK, DAVID, Catskill, 1842-51, d. 1861.

MURPHY, JAS. b. near Rhinebeck, 1788, N.B.S. 1814, l. Cl. N.B. 1814; Rochester, Wawarsing, and Clove, 1814-25, Glenville, 2d, 1826-34; (also Miss. at Rexfordville, 1830,) St. Johnsville and Manheim, 1834-6, Herkimer and German Flats, 1836-9, Herkimer and Frankfort, 1839-40, Herkimer and Mohawk, 1840-1, Coeymans, 1841-2, Herkimer, 1843-49, S.S. Columbia, 1850-4, Frankfort, 1854-7, d. 1857.

He enjoyed in a high degree the respect and esteem of his fellow-citizens, on account of his learning, his meekness, and his assiduity as a Christian teacher. He was fond of study, had a special relish for the classics, and some of the natural sciences. He published a book entitled "Geology consistent with the Bible." He was a preacher of superior abilities, and a pastor of approved fidelity. He was strongly urged to accept a call to the Ger. Ref. Ch. of Harrisburgh, in 1837, but declined.—*C.S.*

MURRAY, CHAUNCEY D. Market street, N.Y.C. 1861-3.

MUTZELIUS, FREDERICK, b. in Germany, 1711; Tappan, 1726-49, d. 1780.

He began as a conservative member of the Coetus party, but soon became doubtful, if not positively antagonistic to them. He had considerable difficulty with the church of Tappan, and in 1749 was obliged to desist preaching.

MYER, GILBERT MCP. b. at Cossackie, 1815, R.C. 1838, N.B.S. 1841, l. Cl. Greene, 1841; Cohoes, 1841-6, d.

He possessed a bright, inquiring, and ingenious mind. He had a mechanical talent and taste, was a good student, and devoted Christian. His ministry in the new field of his new charge was successful and encouraging, and in a year or two after his settlement he was blessed with a precious revival. He was highly beloved and esteemed for the suavity of his manners and the fidelity of his ministrations. His sermons were more argumentative than hortatory, and his address, though not powerfully earnest, was pleasant and attractive.—*C.S.*

MYERS, HENRY V. S. W.C. 1865, N.B.S. 1868, l. Cl. L.I. 1858; travelling in Europe.

NEAL, AVA, C.C. 1810, N.B.S. 1816, l. Cl. N.B. 1816; Pompton Plains and Fairfield, 1817-22, Pompton Plains, 1822-28, suspended in 1829, restored, 1833, d. 1839.

Neander, J. Miss. to Jews, 1846-8.

NEEF, JACOB F. Stuttgardt Coll. Germany, 18—, N.B.S. 1858, l. Cl. N.Y. 1858; Plainfield and Warren, 1858-64, Albany 4th, 1865—

NEVIUS, ELBERT, R.C. 1830, N.B.S. 1834, l. by Cl. Cayuga, 1834; Miss. at Lyons, 1835, Arcadia, 1835-6, voyage to Java, June-Sept. 1836, Batavia, 1836-9, Pontianak, 1839-44, (voyage to Singapore, 1842,) returned to America; Stuyvesant, 1846—

[Nevelling, John Wesley Gilbert, b. in Westphalia, Ger. 1750, studied under Weyberg and Gros, lic. by German Coetus, 1771; Amwell, N.J. 1770-83, also Chaplain in the Revolution; Reading, 1783, d. 1844.]

He came to America in company with Mrs. Weyberg, whose nephew he was, her husband having preceded her hither. During the Revolution, so ardent was he in the cause of liberty, that in order to afford relief to the embarrassed Continental Congress, he converted all his property into cash, and loaned it to Congress (amounting to \$25,000), taking only their certificate in return. He preached to the troops, and was held in high esteem by Washington. The British government offered a large sum for his apprehension, and Washington once placed a troop of horse at his disposal for his protection. His certificate from Congress by some means passed into other hands, and he was defrauded of the whole of it.

In 1783, while riding on horseback, with a long pipe in his mouth, his horse fell, and his pipe inflicted a severe wound in his throat, which permanently affected his speech. With a large family, and without ability, stern poverty stared him in the face. But Providence raised him up friends continually, who assisted him.

He was a man of noble personal presence, of commanding pulpit talents, and was a popular preacher for the times. His active ministry was crowded into thirteen years, and for the last sixty years of his life he was a paralytic. For forty years of this time he was entirely helpless. But he bore all his afflictions with lamb-like patience. His Bible was his constant companion till his eye-sight failed him, and even then he lay quietly in his chamber, always happy, never fretting, submitting to all his privations cheerfully.—*Harbaugh's Lives*.

Newton, E. Easton, N.Y. (S.S.) 1844.

Niewenhyt. See Van Nieuwenhuysen. See *Gunn's Livingston*, 49, and *Rogers's Discourse*, 63.

Noble, Geo. P. Myrtle avenue Miss., Brooklyn, 1868—

Noe, D.D. S.S. Columbia and Warren, 1835.

Nott, Chs. D. U.C. 1854, N.B.S. 1859, l. Cl. Albany, 1859; Mohawk, 1859-64, *Presbyt*.

Nott, John, w. c. 1838-41, Rotterdam 2d, 1841-54, also partly supplied Princetown.

Nucella, Johannes Petrus, Kingston, 1695-8, (*Col. Hist.* iv. 582,) Albany and Kingston, 1698-1704, went to London.

NYKERK, G. J. Overijssel, 1858—

Oakey, Peter D. R.C. 1841, N.B.S. 1844, l. Cl. N.Y. 1844, Oyster Bay, 1844-7, Brooklyn, Middle, 1847-9, [Jamaica, Presbyt.] 1850.

Oehl. See Ehle and Eal.

OERTER, JOHN HENRY, N.B.S. 1856, l. Cl. N.Y. 1856; Warren, 1856-8, German 4th, N.Y.C. 1858—

OGGEL, E. CHRISTIAN, R.C. 1863, N.B.S. 1866, l. Cl. Holland, 1866; North-Holland, 1866—

OGGEL, PIETER J. Grand Haven, 1856-9, Pella, 1860-63, Prof. in Hope College, 1863.

Ogilvie, James Glaen, b. 1794, lic. 1826; Montville, 1826-7, Miss. at Little Falls and Fairfield, 1827-9, Fairfield, 1829-32, d. Aug. 5, from injuries received by being thrown from his horse.

(Olevianus, Casper, b. 1536.)

He shared with Ursinus the honor of preparing the Heidelberg Catechism. He had been a disciple of Calvin, while Ursinus was a disciple of Melancthon. He was the favorite court preacher of the pious Frederick III. He was a native of the town of Olevig, near Treves. He was educated in the science of the law, having studied at Orleans, Bourges, and Paris. He then united himself with the "secret churches of God," the persecuted Huguenots, yet it appears that it was not till 1556 that he unreservedly dedicated himself to the service of the Saviour. This was occasioned by the imminent peril of his life in which he was placed, by the upsetting of a boat on the Loire, and in his endeavors to save the son of Frederick III., though not successful. He now began the diligent study of the Scriptures, and sought the acquaintance of the Reformers. In 1559 he became a teacher, near his native place, in Treves. He quietly instilled evangelical truth into the minds of his pupils. He at length delivered an earnest, evangelical sermon, (though as yet a layman,) on justification by faith, in which he indulged in severe strictures on saint worship, the mass, and processions. While many approved, many condemned. Though forbidden to preach, he continued. The power of the Gospel was felt. The town was divided. Its principal burgomaster declared in favor of the Reformation. Frederick III. and other princes endeavored to help on the work. But Treves was not a free town, and the Reformation could not be introduced there, without the consent of the Archbishop. Olevianus was cast into prison, and was kept there ten weeks, till, through the exertions of Frederick III., he was released. All the evangelicals, many hundreds in number, were driven from the town, and Jesuit teachers were received. But the exiles went everywhere preaching the word, and lighting the fires of the Reformation.

mation. Frederick III. and Olevianus were now under mutual obligations. The elector had procured his release from prison, and Olevianus had imperilled his life, though unsuccessfully, in endeavoring to save the life of Frederick's son. He was made court preacher in Heidelberg, and Professor of Theology in 1561. Thus were Olevianus and Ursinus brought together, and became the authors, in the following year, of the Heidelberg Catechism.

He had been struck with the presbyterial form of government, seen in Geneva, and he introduced this in the Palatinate churches, extending the system so as to include the government of the church by synods. This was the first step toward the separation of church and state. This required courage in Olevianus to ask, and piety in Frederick to grant. With the death of Frederick III., (1576,) Olevianus was suspended from his offices by the bigoted Prince Louis, who succeeded, and Count Ludwig, a zealous friend of the Reformed doctrine, was also dismissed from court. The latter called Olevianus to instruct his sons, and to preach in Westphalia. This was the means of introducing the presbyterial form of church government there. He died at the age of fifty, in 1584. He was eminent as a preacher.—See *Harbaugh's Lives, Von Alpen on the Catechism, transl. by Berg, and the Tercentenary edition of Cat.*

Osborn, Michael. P.S. 1822; (Metuchen, 1822-.., Newbern, N.C. Cub Creek, Va. all Presbyt.;) Schraalenburgh, 1838-41, (Briery, Va. 1841-.., Farmville, Va.)

OSTRANDER, HENRY, b. at Plattekill, 1781, U.C. 1799, studied under Froeligh, I. Cl. Paramus, 1800; Coxsackie, 1801-10, Catskill and Coxsackie, 1810-12, Caatsbaan, 1812-62; also pastor at Saugerties village, 1839-40, and S.S. at Hurley, 1811-14, w. c.—

Ostrander, Stephen, b. at Poughkeepsie, 1769, studied under Meyer and Livingston, (Meyer's last student,) I. Synod of R.D. Chs. 1792; Miss. along the Mohawk, 1792-3, Miss. to Western parts of Green, Ulster, and Sullivan Cos. and to Delaware Co. N.Y. 1793, (M.G.S. I. 264,) Pompton Plains and Parsippany, 1793-1809, Parsippany, 1809-10, Schaghticoke and Tyashoke, 1810-21, Argyle, (S.S.) every third Sab. 1810-.., Miss. in N.Y.C., Hoboken, Powle's Hook, and Harsimus, 1822-3, Oakhill and Durham, 1824-31, Blooming Grove, 1831-9, Emeritus, d. 1845.

Descended from a pious stock, he was one of a large family of children, and was early selected by his parents, (and which also accorded with his own desires,) for the ministry. His early education was received at the Kingston Academy, and in theology he was the last pupil of Professor Meyer. Synod sent him, soon after his settlement, on a mission to Western New-York, (1794.) The whole journey was necessarily performed on horseback, at that early day the country being a wilderness. There were a few detached settlements and solitary churches to be looked after. His ministry was attended with considerable success at Pompton; but difficulties of a local and political origin crept in, disturbing the peace of the

church, and which induced him to resign in 1809, in the expectation that another church would be erected at Pompton. In 1810, a permanent mission to the Seneca Indians was offered him by the N.Y. Missionary Society, but declined. His charges in the North were very laborious, riding a dozen miles to supply Tyashoke, every second Sabbath, and for two years riding twenty-five miles every third Sabbath, to preach at Argyle. While in this section, he was blessed with a revival. While a missionary in N. Y. City, he was the means of gathering and organizing a church in Green st.

At Oakhill he also labored for seven years, at a great sacrifice of ease and comfort, but in his advancing age became more pleasantly situated, and was the means of healing, to a great extent, the unhappy secession in Blooming Grove. Here, at length, pulmonary disease compelled him to resign, and he removed to a property of his own, in the vicinity of Spotswood, N.J.

He was distinguished for solid judgment and persevering industry; unsophisticated himself, to an irreproachable life, he united a guileless simplicity, with an honest unwavering decision of purpose. His practice was seldom inconsistent with his high calling. He was conscientious and exact in the performance of his duties, unweariedly directing his efforts with a view to usefulness. Well read in theology, he was a sound, practical divine; his ministry was characterized by a plain exhibition of gospel-truth, and an urgent enforcement of duty. His disposition was frank and benevolent. Unobtrusive and unassuming in his deportment, he pursued the even tenor of his way, neither seeking nor valuing the distinctions and honors of life.

OSTROM, ALVIN, R.C. 1855, N.B.S. 1858, 1. Cl. . . ., 1858; voyage to China, Oct. 1858-March, '59, Amoy, 1859-64, voyage to America, Jan.-March, 1864, S.S. Franklin, 1866-8, Franklin, 1868—

Otis, John D. Supplying chapel at Fishkill-on-Hudson, 1867—

[Otterbein, Philip Wm. b. in Nassau Dillenburg, Ger. 1726, studied at Herborn, c. to America, 1752; Lancaster, 1752-8, Tulpehocken, 1758-60, Frederick, Md. 1760-5, York, Pa. 1765-70, visited Germany, 1770-1, York, 1771-4, Baltimore, 1774-1813, d.]

He was of a missionary spirit even in his youth. His mother had dedicated him to this service, for Jesus' sake. Schlatter's visit to Europe found him ready, and he returned with him, to preach to the destitute in America. He met with discouragements in his ministry, owing to looseness and irregularities in his church, yet had success. In his last charge, the United Brethren claimed him as a father to their sect. He was entirely free from bigotry, and willing to help any friends of Christ, though he continued a regular minister of the Reformed Church down to the time of his death. In proof of his catholicity, in 1802 he enrolled his name on a Methodist Class Book, in order to help promote discipline in that branch of the church. He was a man of ardent piety and burning zeal; had extraordinary preaching powers, and left deep impressions. His gifts and zeal led him on extensive itinerations. He often officiated at camp-meetings, and,

when obliged to leave, he encouraged sensible and gifted laymen to exhort and pray. Many of these at length became preachers. Differences of opinion soon arose among them. At first, Otterbein's word was acknowledged by all as final. But, at length, they grew unwilling to submit. He wished that all should continue in their several church connections to which they belonged, and submit to their discipline. But these new preachers became censorious toward the old churches, on account of their deadness. Hence grew a separate organization. Otterbein's disciples developed his zeal for a revival in the church, into a new organization. He tried to prevent this, and when he could not, he withdrew. He consented to ordain a chief preacher, (Newcomer,) of the United Brethren, a few weeks before his death, and thus give validity to their irregular ministry. Dr. Kurtz, of the Lutheran Church, was with him at his death. He responded to his friend's prayer, "Amen, amen! It is finished." Soon after, he quoted the words of the aged Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." After an interval, he again spoke: "Jesus, Jesus, I die; but thou livest, and soon I will live with thee. The conflict is over. I begin to feel an unspeakable fullness of divine love and peace. Lay my head on my pillow, and be still."

"There was a charm in his preaching which chained the listener. Dignified in his deportment, in the pulpit he spoke calmly, solemnly, tenderly. His enunciation was distinct, and his thoughts ran in a clear, logical order; while his exhortations moved, with great power, the emotions of his audience."—*Harbaugh's Lives*.

Otterson, Jas. b. in N.Y.C. 1791, C.C. 1806, studied with Mason, lic. by Assoc. Ref. 1821; (Broadalbin, Assoc. Ref. 1821-7,) Oyster Bay and North-Hempstead, 1827-34, Freehold, 1835-8, Rockaway, 1840-5, (Presbyt. Johnstown, N.Y. 1845-., Wilmington, Del. 18..-63, d. 1867.

He was born of Scottish ancestry, and succeeded Dr. Proudfit in the Assoc. Ref. Ch. of Broadalbin. He possessed a clear, analytical mind, which showed the effect of early culture. He was a good scholar, a sound and able theologian, and a very instructive and edifying preacher. His style was clear and forcible. His speech flowed smoothly from his lips, as he touched the heart and reached the conscience. He was an able expounder of the word. In the ecclesiastical assemblies of the church, he had few superiors. It was not merely as a parliamentarian, as one skillful in debate, that he excelled, but as possessing a strong, practical mind, that could lead the way through difficult and perplexing questions—that could see the end to be reached, and how to reach it.—*W. R.*

Overbagh, Peter A. b. 1779, studied theol. under Livingston, lic. 1803; Bethlehem and Coeymans, 1805-6, Woodstock, 1806-9, Woodstock and Flatbush, (Ulster,) 1809-17, Flatbush, (Ulster,) 1817-41, d. 1842. After 1834, preached also at Plattekill station.

He was a useful and faithful man. Through his influence, the character

of the community in which he spent his ministry, was greatly changed. He organized a church in Flatbush, with a dozen members, and left it with three hundred, and a new organization also near by. His labors, while almost unknown to the world, were persevered in, in obscurity and retirement, and resulted in the conversion of many souls. His sudden summons to depart was received by him with calm composure, as might have been expected from his life.

Paige, Winslow, from the Congregational Church, 1792; Schaghticoke and Stillwater, (or Sinthoik,) 1793-1807, Florida, 1808-14, Florida and Windham, 1814-22, Broome, Blenheim, (Breakabin,) and Windham, 1822-7, also Miss. at Beavertdam, 1822, Windham and Broome, 1827-30, Broome, 1830-36, Gilboa, 1836-7, died.

Palmer, Sylvanus, b. 1770, studied under Bassett, l. Cl. Albany, 1802; employed by Northern Miss. Soc. at Union and Chenango, 1802-8, Union, (Tioga Co.) and Chenango, 1808-18, Middletown and Fonda's Bush, 1818-20, suspended, 1822, seceded. [Union, 1822-25, Union and Flats, 1825-9, declared independent; Tribe's Hill and Mayfield; d. 1846.]

Parker, Chs. from 3d Presbyt. N.Y. 1855; Hoboken, 1855-7, Bergen Point, 1857-60, w. c.

Parker, David, from England; Philadelphia, 2d, 1817-20, Rhinebeck Flats, 1820-6, returned to Eng. d. 1828 (?)

Parry, Joseph, Fort Miller, 1833-7, w. c. 1837-60.

Paton, Thomas, U.S. 1868, l. Cl. N.Y. 1868.

Paulison, Christian Z. b. near Hackensack, 1805, C.N.J. 1822, N.B.S. 1826, l. Cl. N.B. 1826; Marbletown, 1826-29, Aquackanonck, 1829-31, seceded, [Hackensack and Paterson, 1832, suspended by seceders, Hackensack, independent, 1832-40, Glen, 1840-18.., d. 1851.]

PEARSE, JACOB LANSING, U.C. 1849, P.S. 1856, l. Cl. Schenectady, 1856; Hagaman's Mills, 1856-9, East-Williamsburg, 1859-60, Bethlehem, 2d, 1860—

Peck, (or Pick,) Diederich Christian A. Canajoharie and Stone Arabia 1788-96, Stone Arabia, 1796-1800, suspended, d. 1802.

A portly man, an amateur equestrian, and who has left behind him the reputation of an unsurpassed orator. Great congregations thronged him everywhere.

PECK, THOS. R. G. Y.C. 1848, P.S. and U.S. 1852, l. Presbyt. N.Y. 1852; travelled in the East, 1852-3, Ass. Ed. *N.Y. Observer*, 1853-4, Richmond, S.I. 1854-60, independent Huguenot Ch. Charleston, S.C. 1860-65, Hlastings, 1865—

PEEKE, ALONZO P. R.C. 1859, N.B.S. 1862; Shokan and Shandaken, 1862-5, Owasco, 1865—

PEEKE, GEO. H. R.C. 1857, N.B.S. 1860, I. Cl. Schenectady, 1860; Miss. at South-Bend, Ind. 1860-61, Glenville, 1st, 1861-3, Greenpoint, 1863-5, Jersey City, 1st, 1865—

PELTZ, PHILIP, U.Pa. 1845, N.B.S. 1848, I. Cl. Philadelphia, 1848; Cocymans and New-Baltimore, 1848-51, Coxsackie, 1851-7, Totowa, 1st, 1857-60, Cor. Sec. Bd. For. Miss. 1860-5, New-Paltz, 1865—

PEPPER, JOHN P. Fort Plain, 1837-40, Warren, N.Y. 1840-5, w. c.—

[Pernisius, Paul Peter, c. to America, 1784, Allen, Lecha, and Moor townships, over the Lehigh, Pa. 1784-91, susp.]

(Pieret, Pierre, French Ref. New-York. 1690-6, and perhaps longer.)

PETRIE, JEREMIAH, Ilion, 1863-4, S.S. Ilion and Herkimer, 1864-8.

Pettingill I. H. w. c. 1855-6.

Pfister, J. P. w. c. 1854-6, Ellenville, 2d, 1856-62.

PHELPS, PHILIP, U.C. 1844, N.B.S. 1849; Greenburgh and Hastings-on-the-Hudson, 1850-51, Hastings-on-the-Hudson, 1851-9, Prin. of Holland Academy, 1859-66, Prin. of Hope College, 1866—

Philips, Wm. W. U.C. 1813, N.B.S. 1817, I. Cl. N.B. 1817; (N.Y.C. Pearl St. afterward Fifth Av. and Eleventh St. 1817-65, d.)

PHRAXER, WM. H. N.Y.U. 1860, N.B.S. 1863, I. N. Cl. L.I. 1863; Cold Spring, 1863-6, East-Millstone, 1866—

PIERCE, NEHEMIAH P. A.C. 1842, U.S. 1846; (Whippany, N.J. Presbyt. 1846-51,) North-Gowanus, 1851—

Pohlman, Wm. J. b. in Albany, 1812, R.C. 1834, N.B.S. 1837, I. Cl. Albany, 1837; voyage to Singapore, May-Sept., 1838, Borneo, 1838-44. Amoy, June, 1844-9, d. Jan. 5th.

Up to the age of twelve he lived under the paternal roof, and was trained up under pious influences. Engaging in business, his religious impressions began to waver, not without occasional pungent convictions. At the death-bed of a beloved sister, dying in the triumphs of the faith, and appealing earnestly unto him, an impression was made which was never obliterated. He became a devoted Christian at sixteen years of age. "Suddenly," he says, "the most rapturous feelings of joy took possession of my mind. For a few moments I was in ecstasy. I could now say with an appropriating faith, Abba, Father. O the splendor of that morning, the unutterable joys of that precious moment! But it would require the tongue of an angel, the eloquence of a seraph, to describe all my feelings. Praise him, praise him for the wonders of his redeeming mercy!"

In his Junior year in the Seminary, he resolved to go far hence to the Gentiles. He writes to the American Board, "time has only served to strengthen the decision which was calmly and dispassionately made. After repeated reviews of the same, I am confirmed and settled. I cannot now

doubt for a moment ; mine was not a rash or hasty conclusion. If there are no contrary indications, I must go, I cannot stay. Here then am I, take me. Receive me under your care as a candidate for the missionary service ; I wish to enlist for life. If in your view, I can be of any service, I lay my all at your feet. Silver and gold have I none, but such as I have, give I thee. Send me abroad to publish glad tidings to the idol-serving nations. Send me to the most desert part of all the howling wildernesses of heathenism, to the most barbarous climes, or to more civilized regions. Send me to the millions of Pagans, to the followers of the false prophet, to the Jews or the Gentiles, to Catholics or Protestants. Send me, in fine, wherever God opens an effectual door. Send me, for necessity is laid upon me ; yea, woe is unto me, if I preach not the Gospel to the perishing heathen."

He was ordained in April, 1838, in the North Reformed Church of Albany, with which he had united ten years before. On the 20th of May, he was solemnly set apart for the missionary service. He went forth strong in the consciousness of duty, and was followed by the prayers of multitudes. He married a sister of Dr. Scudder.

A friend thus writes concerning him and his colleague, Brother Thompson who sailed with him : "Both began their professional studies later than the average time, under change of life-aims. In conscientious diligence and prayerful committal of their way and work to God, they were worthy yoke-fellows in the culture of the field. He had bidden them to enter. In temperament and social bearings they differed widely. Thompson knowing little of the cheerfulness and snap of early manhood, while the spirits of Pohlman were exuberant. The one might have been grieved and paralyzed by persistent and shrewd assault from captious heathen or errorists, while the moral cuticle of the other was impervious to ridicule.

Had both studied Chinese and addressed the same assemblage, the abler man might have been disconcerted by a malicious witticism or a clever parody that burlesqued his reasoning or appeal—whereas the other would tide over the adverse laugh, as though it were *with*, not at him, and go forward unabashed. And here let it be said, a kind Providence threw Thompson among those who listened respectfully *or* stated their infidel cavil in a covert artfulness that he was thoroughly competent to conquer.

Neither was eminently gifted for the utterance of a foreign language in every nicety, nor for ready mastery of its idiom ; but time and patience were their servants in the name of Him who had covenanted to be with them always, and for usefulness they panted as the hart for the water-brook.

If four or five gambling-tables were occupied by noisy Chinese and a vacant one stood near, Pohlman could mount it and fulminate against their flagrant wrong-doing ; such an endeavor was not in Thompson's way.

The one communicated largely with friends at home by letter and journal : the other received but few letters because he sent yet fewer.

The laugh of the one was an hourly practice, and reached the lungs ; when some imperious absurdity moved the other's risibles, the orgasm was frightful, and resulted in a larynx-mirth.

A decade of years covered the missionary life of both, during which much of toil, in preaching, teaching, translating, and travel, was gone through. Pohlman met an ocean burial, on the coast of the empire he had so yearned to reach. Thompson, essaying to place with her grandparents the infant child of his second marriage, fell on sleep in Switzerland, and his grave is in the shadow of the Alps."—*W. H. S.*

He had taken his sister, for the benefit of her health, to Hong Kong. The vessel in which he was returning to Amoy was shipwrecked, and he was among the lost, the first instance of death by shipwreck of any of the missionaries of the American Board. His piety was a deep, controlling principle. His prominent feature was perseverance. He was frank, open-hearted, wise in council, amiable in disposition, and cordial and firm in his friendships.

PIETERS, ROELOFF, N.B.S. 1861, Graftschap and Drenthe, 1861-5, Alto, Wis., 1865—

PITCHER, JOHN H. U.C. 1827, N.B.S. 1830. I. Cl. Poughkeepsie, 1830. Herkimer and German Flats, 1831-3, Tyashoke and Easton, 1833-38, Tyashoke, 1838-43, Jackson, 1844-52, Claverack 2d, 1852-61, Greenville, 1861—

PITCHER, WM. W. C. 1833, R.S. 1836, lic. by Consociation of Litchfield, 1836; Jackson, 1836-9, Boght, 1840-54, Branchville, 1854—

[PITHAN, Easton, Dryland, Blenfield, and Grinitsch,^s 1769-71, suspended.]

PITTS, ROBERT, R.C. 1837, N.B.S. 1840; S.S. Walpeck, 1840-59. w. c. 1859—

POHLE, K.A.J. [Ger. Evang. Lutheran Church of St. Peter's,] 18 . . -53, now Brooklyn, E.D. 1853-68.

Polhemus, Abraham, b. at Astoria, 1812, R.C. 1831, N.B.S. 1835, I. Cl., N.Y. 1835; Hopewell, 1835-57, Newark, North, May-Oct. 1857, d.

He was a lineal descendant of Rev. J. T. Polhemus who settled on Long Island in 1654. In college he was noted for his joyous temperament and his companionable qualities, and was a decided favorite. His ministry was spent in a single field, with the exception of a brief period in Newark. Mutual affection, to an unusual degree, existed between him and his flock. Several attempts to call him to other fields were in vain. At length he yielded to the pressing call of the new North Church of Newark. He was regarded as specially qualified to build up this church, but he had hardly entered on his duties when God called him to his reward. Seeking a little relaxation from his labors, he was taken ill at Newburgh, and after several weeks, there died. His spiritual exercises on his bed of sickness were delightful, and even peculiar. A few hours before he died, when the hand of death was evidently upon him, he exclaimed, "I see



*You very truly
A. P. Chambers*

Jesus. Now that I have seen him, I never can come back again. I see Jesus. Did I not tell you that I should see Jesus? My soul is ravished with the sight." After a while he added, "I have perfect assurance; not a doubt, nor a fear." His last sermon was on the death of Stephen, and the subject had made a deep impression on his own heart. From the beginning of his sickness he felt that he would never recover, though with occasional encouragements to the contrary, and he prayed that he might, like Stephen, see Jesus.

He was a man whose unpretending dignity and genial manners could not fail to make a favorable impression on all who were brought in contact with him. The casual acquaintance would have discovered no reason to modify his first estimate of his character, however intimate with him he might subsequently have become. The traits that first struck the stranger, winning his regard, were true characteristics of the man. Hence the strong personal attachment which he won for himself, not only from his own people, but from the whole community. It would be almost impossible to overestimate the extent of the attachment felt for him. His death was like a household affliction to all who intimately knew him. Each family of his first charge had some precious reminiscence of "the Domine." His urbanity of manners exerted a most remarkable power, winning the affection and esteem of all classes of persons. Those in humble life spoke with pride of his affability to them, and his interest in their affairs.

While neither bashful nor timid, he was a man of unaffected modesty. He esteemed others better than himself; yet when called to the performance of a public duty, he did not hesitate to go forward, when his ability appeared. His sound judgment, his energetic zeal, combined as they were with perfect frankness and cordial manners, eminently fitted him to take a large share in the business of the church.

His sermons were marked by solid sense and sound divinity; they were clear and concise in style, and scriptural in substance and in form, showing him to be a well-furnished workman. His acceptance of the call to Newark gave an unanticipated zest to that enterprise. Every thing flourished. There was no lack of means to build a magnificent church. The hall in which they worshipped was crowded. All loved him. He had found his way to the garret and to the cellar, and had spoken many an earnest word of Christ whose fruits appeared after his death. His people doted on him. But three short months terminated his labors among them. They heard of his sickness. They felt their weakness. But their prayers were not answered, at least in the way they desired.—*Memorial*.

Polhemus, Henry, b. at Harlingen, 1772, C.N.J., 1794, studied theology under Romeyn, l. Cl. N.Y. 1798; Harlingen and New-Shanic, 1798-1809, English Neighborhood, 1809-13, Shawangunk, 1813-16, d.

Polhemus, Johannes T. Brooklyn, Midwont, Amersfort, 1654-60, Midwont and Amersfort, 1660-76, d.

Up to 1654, the Dutch on Long Island had been without a church or

minister, and were obliged to cross the East River to attend divine service. At length the evil became so great that Domine Megapolensis and a committee were sent over to Midwont, (Flatbush,) to organize a church. This was done Feb. 9th, 1654. The Classis of Amsterdam was requested to select a qualified preacher. But before one was found, John T. Polhemus arrived, who had been for some time stationed at Itamarca, Brazil, having stopped on his way and organized a Reformed Church at New-Amstel, Del.—*Doc. Hist. N. Y. (III.)* 70, *Col. Hist. N. Y. (II.)* 72.

[Pomp, Nicholas, b. 1734, studied at University of Halle, came to America, 1765, Falkner Swamp, 1765–83, Baltimore, 1783–9, Gosenhoppen, 1789–90; Indianfield, Bœhm's Ch. 1790–1800, died 1819.]

Mr. Pomp was small in stature. His natural abilities were good, and well disciplined by education. His sermons evinced a high order of talent, were evangelical and catholic. He had a slight impediment in his speech, yet he was always acceptable. For the last twenty years of his life, his infirmities not allowing him to take a charge, he lived with his son, Rev. Thomas Pomp, pastor at Easton, Pa. He still occasionally preached, and when, by a fall from his horse, he was incapacitated from riding either on horseback or in a carriage, so fond were the people of hearing him, that he was several times carried on a litter a dozen miles, that they might hear the Gospel from his lips.

POOLE, CHAS. H. U.C. 1863, N.B.S. 1866, I. S. Cl. L.I. 1866; Bedminster, 1866—

PORTER, ELBERT STOTHOFF, (son-in-law of P. S. Wynkoop,) C.N.J. 1839, N.B.S. 1842, I. Cl. N.B. 1842, Miss. to Chatham, 1842–3, Chatham, 1843–9, Williamsburgh, 1849—; also Editor of *Christian Intelligencer*, 1852–1868.

Porter, Reuben, w. c. 1840–55.

Proudfit, Alex. R.C. 1858, N.B.S. and P.S. 1861.

Proudfit, Robt. R. R.C. 1854, N.B.S. and P.S. 1862, Chaplain U. S. A.

Proudfit, John U.C. 1823, P.S. 1826; (Newburyport, Mass. 18.—. . .) Prof. in N. Y. University, 1833–8, Prof. of Latin and Greek Lit. in Rutgers College, 1841–54, Prof. of Greek Lit. 1854–61, *Presbyt.* 1864.

QUACKENBUSH, DANIEL McL. C.C. 1836, N.B.S. 1839, I. Assoc. Presbyt. N.Y. 1839; (Hebron, Assoc. Presb. 1841–7,) Wawarsing, 1849–51, Fish-kill Landing, 1851–5, missionary pastor in Chapel of the Ch. of Brooklyn Heights, 1855–9, Hastings, 1859–60, Prospect Hill, N.Y.C. 1860—

Quaw, Jas. E. N.B.S. 1828, miss. at Tyashoke, 1828–9, at Lysander, 1829–30, Dashville Falls, 1831–4, Breakabin, Cobleskill, and Schoharie Mt. 1834–6, w. c. 1836–45, lost on Lake Erie.

QUICK, AB. MESSLER, R.C. 1861, N.B.S. 1864, l. Cl. N.B. 1864; Port Jackson, 1865—

QUICK, JOHN J. N.B.S. 1839, l. Cl. Philadelphia, 1839; Jackson, 1840-3, Fairfield, 1845-9, Wynantskill, 1849-54, Currytown, 1855-6, Mapletown and Currytown, 1856-61, Mapletown, 1861-2, w. c. 1862-7, S.S. Fort Herkimer, 1867-8, w. c.—

QUICK, PETER J. R.C. 1833, N.B.S. 1836, l. Cl. Philadelphia, 1836; Clarks-town, 1837-66, w. c.—

QUINN, ROBT. A. b. 1803, N.B.S. 1833, l. Cl. N.B. 1833; Caughnawaga, 1833-5, Oyster Bay, 1835-41, Manayunk, 1842-7, Stone House Plains, 1847-9, Chaplain at Sailors' Snug Harbor, 1852-3, d.

After performing his duties as chaplain, on Jan. 31st, at Sailors' Snug Harbor, he was deliberately shot through the heart by Herman Ingalls, an old sailor, who, it is said, had revealed his past life crimes to his chaplain, and now feared exposure. Ingalls then immediately shot himself. He was much given to muttering and solitary walking, and his companions thought he had been a pirate, and was troubled with remorse. Mr. Quinn had been chaplain of the institution for eleven years.

Rand, W. W. from Waldo Asso. Vt. 1841; Canastota, 1841-4.

Randall, Peter G. R.C. 1838, N.B.S. 1841, l. Cl. N.Y. 1841.

RAPALJE, DANIEL, R.C. 1855, N.B.S. 1858, l. S. Cl. L.I. 1858; voyage to China, Oct. 1858-March, 1859, Amoy, 1859-66, in America, 1866-9, sailed for China, Jan. 9th, 1869.

[Rauch, Christian Henry, miss. to Indians on the Borders of New-York and Connecticut;—at Shekomeko, an Indian village in the Stissick Mountain, 1740-5, miss. among the Germans in Lancaster, Berks, and Lebanon Cos. 1745-9, Litiz, (Warwick,) Pa. 1749-53, became a Moravian, Salem, N.C.]

Came to America before 1740, and was commissioned by the brethren in Nazareth, in that year, to visit the Indians. Heckwelder's narrative says, "With these instructions," (not to interfere with any other laborers, but if any were prepared to receive the grace of God, to preach the Gospel to such,) "the missionary Christain Henry Rauch, a very amiable and pious man, set out, otherwise knowing nothing of the people to whom he was to preach the Gospel, nor even where to find them, being an utter stranger in the land; but being assured of his call, he placed full confidence in God that he would assist him and lead him to those brethren to whom he was sent."

Discouragements were thrown in his way in New-York, by representations of the debaucheries of the Indians, yet meeting with some of them when sober, from the locality to which he was going, he found them tractable, and secured an invitation from them to visit their tribe. In the course of a year or a little more he had about thirty converts. But the whites, who were accustomed to make gain from the ignorance and love of drink of the Indians, bitterly opposed the missionary. All sorts of slanders were

invented, until in 1745, he was compelled to leave the field! He belonged to the union movement of the day, and became a laborious missionary in Pennsylvania, among the scattered Germans.—*Harbaugh's Lives*.

Rawls, John, N.B.S. 1819, l. Cl. N.B. 1819; Columbia, 1820-23, w. c. 1823-6, suspended.

RAYMOND, HENRY A. Y.C. 1825, N.B.S. 1828, l. Cl. of Poughkeepsie, 1828; Sharon, Lawyerville, and Cobleskill, 1829-32, Fairfield, 1833-5, Niskayuna, 1836-50, Owasco, 1851-3, Amity, 1853-6, Lawyerville and Sharon, 1856-64, Boght and Rensselaer, 1864—

Reed, Hollis, from Cong. Ch. 1853; w. c. 1853-5.

[Reid, Samuel H. Race St. G.R. Philadelphia, 175.]

Reidenbach, J. A. Ger. Evang. Brooklyn, E. D. 1865-6.

[Reiger, John Bartholomaus, b. 1707, on the Rhine, studied in Basle and Heidelberg, came to America, 1731; supplied Lancaster, Pa. 1736-46, supplied Shaefferstown and Zeltenrich, (now New-Holland,) 1746-. . d. 1769.]

REILY, D. T. R.C. 1857, l. Cl. N.B. 1866; Prof. of Latin in Rutgers Coll. 1860-68, Prof. of Latin in R.C. and Rector of Grammar School, 1868—

REILEY, WM. R.C. 1833, N.B.S. 1836, l. Cl. . . . 1836; Hurley, 1836-9, Middletown, N. J. 1839—

RENSKERS, GERRIT JAN, from Presbyt. of Michigan; Clymer, 1868—

Renslaer, see Van Rensselaer.

RHINEHART, J. KELLY, R.C. 1859, N.B.S. 1862, l. Cl. Orange, 1862; Roxbury, 1862—

RICE, C. D. Y.C. l. by Hampden Asso. Mass. 1839; (Granby, Ct. 1839-42, East-Douglass, Mass. 1842-52, Poughkeepsie, 1854-60, all Cong.) 1860, in Ref. Ch.; Prin. of Colleg. Instit. for young ladies, Poughkeepsie, 1860—

Rice, Henry L. P.S. 1821, Spottswood, 1825-33, [Chambersburgh (G.R.) 1834-7, d.]

Ricketts, J. H. S. S. Princetown, 1863-5, w. c. 1867.

Riddle, David H. J. C. 1823, P. S. 1828, l. Presbt. of Winchester, 1828, [Winchester, 1829-33, Pittsburgh 3d, 1833-57,] Jersey City, 1st, 1857-62, [Pres. of Jefferson Coll. 1863-6, Prof. of Moral Philosophy in Washington and Jefferson Coll. 1866-8, Martinsburgh, Va. 1868—]

RIDDLE, MATTHEW B. (s. of David H. Riddle,) J. C. 1852, Alleghany S. and N. B. S. 1859, l. Cl. Bergen, 1859; Heidelberg University, (Europe,) 1860-1, Chaplain in the army, 1861, Hoboken, 1861-5, Newark 2d, 1865—

Riedel, F. W. A. N. B. S. 1858, l. Cl. N.Y. 1858; S. S. Jeffersonville, 1858-61, also at Thumansville, 1860-1, became a Roman Catholic; returned 1867.

[Riess, Jacob, New-Gosenhoppen, 1762—.]

Riley, Isaac, Thirty-fourth st. N.Y.C. 1868—

Ritzema, Johannes, b. 1710, New-York, 1744-84, (absent from city, during Revolution.) Kinderhook, 1778-88. Also frequently officiated at Harlem, Philipsburgh, Fordham, and Cortlandt.

He was a conservative member of the Coetus until the disruption, when he left that body, and he and De Ronde were most active spirits in the organization and support of the Conferentie. Yet he sustained a most estimable personal character in the church and in the community. His sermons were of a high order. He wrote several pamphlets in answer to those of Leydt, who favored independence.

Robb, John, North-Hempstead, 1835-7, w. c. 1837-45, S. S. at Unionville, 1839.

Robbins, S. died 1830.

Robertson, Noel. C.C. 1823, P.S. 1826; Wilmington, N.C. 1826-8, miss. to Manayunk, 1828, d.

This amiable young minister was suddenly stricken down, while in the employ of the Missionary Society of the R. D. Church. He would shortly have been installed at Manayunk. He was descended from a family of eminent piety. His discourses were more plain than energetic and showy, yet well furnished. There was a soft and touching tenderness and deep affection in them, rather than force and eloquence or power. He was noted for his systematic habits; modesty, affection, frankness, and unaffected piety were some of the elements of his character. He was stricken down by the epidemic fever then prevailing, and which quickly ended his life. *Mag. R.D.C.* iii. 321.

Robertson, Samuel, W. C. 1812, P. S. 1815, (Huntington, N. J.—Dryden, N. Y.—Stillwater, N. Y.—) Canajoharie, 1837-8, Scholharie, 1839-43, Westerlo, 1843-8, *Presbyt. in Wisconsin*.

Rockwell, Charles, Y. C. 1826, A.S. 1834, l. by Andover Assoc. 1834; (Chatham, Mass., 1839-45, Pelham, N. H. 1854-5,) Kiskatom, 1860-6, *Assoc. Ref.*

ROCKWELL, GEO. N.B.S. 1851, l. Cl. Westchester, 1851; Waterloo, 1851-4, Thousand Isles, 1854—

Roe, Sanford W. U.N.Y. 1847, U.S. 1851, l. 4th Presbyt. N. Y. 1851; [Cairo, 1852-60, Jamestown, 1860-5.] Germantown, N. Y. 1866-8, w. c.

ROGERS, EBENEZER P. Y.C. 1837, P.S. 1840, l. S. Assoc. Litchfield, Conn. 1840; [Chicópee Falls, Mass. Cong. 1840-3, Northampton, 1843-7, Au-

gusta, Ga. Presbyt. 1847-53, Philadelphia, 1853-6] Albany, 1856-62, South, New-York, 1862—

Rogers, Leonard. N.B.S. 1832 l. Cl. N.B. 1832; Catlin, 1832-3, Sand Beach, 1833-4, w.c. 1838.

Rogers, L. C. N.B.S. 1860.

ROGERS, SAMUEL J. R.C. 1859, N.B.S. 1862, l. Cl. N. Y. 1862; Battle Creek, 1862-5, Geneva, 1865—

ROMAINE, BENJ. F. R.C. 1842, l. Assoc. N. Y. and Brooklyn, 1850; Editor of the *American Spectator* at Albany, 1842-57, S.S. Canajoharie, 1857-9, Canajoharie, 1859-62, Bound Brook, 1862-8, Sec. Coloniz. Soc. Ohio, 1868—

Romeyn, Benjamin, (s. of Thos. Romeyn,) b. 1774, and died just as he finished his theological studies.

Romeyn, Dirck, (or Theodoric,) (brother of Thos. Romeyn, Sr., b. at Hackensack, 1744, C.N.J. 1765, studied theol. under J. H. Goetschius; licensed by the American Classis, 1766; Marletown, Rochester, and Wawarsing, 1766-75, also occasionally supplied Upper Red Hook and Red Hook Landing, 1773-4, Hackensack (1st,) and Schraalenberg (1st,) 1775-84, Schenectady, 1784-1804, d. Also Lector in Theology, 1792-7, Prof. in Theology, 1797-1804.

He possessed a mind strong and energetic, more than ordinarily comprehensive, and capable of viewing things in their natures, their connections, their dependencies and ends. His apprehension was quick and his understanding clear and informed. His judgment was sound and mature, and his memory remarkably retentive. In the application of these powers of mind, he was chiefly bent upon his professional studies. In these he most delighted, and labored most of all to excel. He was versed in the circles of general science, well read in history, and had made no mean attainments in the philosophy of the human mind.

In the discharge of his ministerial functions he proved himself an able minister of the New Testament, a watchman that needed not to be ashamed. As he had loved the doctrines of grace, and had experienced their power and influence on his own heart, so also he insisted on them in his public ministrations. His theme uniformly was Christ and him crucified. His manner was bold, intrepid, and daring. In the execution of his duties, he was neither daunted nor moved. He was the Boanerges of the day. When he pronounced Ebal's curses against the wicked, it was like the thunders of Sinai. He, however, was not incapable of the pathetic. He could at times move the heart and melt the audience to tears. His discourses were solid and interesting, oftentimes enlivened by historical anecdotes. In the introduction of these he was peculiarly happy. He always entered deeply into his subject. His delivery was animated and unaffected, without ostentation,

and becoming his subject. He aimed at nothing but what was perfectly natural.

In his intercourse with the world he supported a becoming dignity. Independence of sentiment marked its path through its busy rounds. He knew not how to dissemble. He was polite to all, familiar with few. This rendered the circle of his intimates contracted, and the number of his confidential friends small. In his conversation he was interesting, and always instructive. He was a pillar and an ornament to society. Says one of him, "He was unquestionably the first man in our church, among the first in the whole American church."

He and Dr. Livingston were constant correspondents; they discussed by letter all the important affairs of the denomination, during its formative period. He was the counsellor of senators, the adviser and compeer of the warriors of the Revolution, and an efficient co-worker with the patriot. He took the lead in his State, in giving an impetus to the support and patronage of classical learning; he was greatly instrumental in the founding of Union College at Schenectady.

Romeyn, James, (s. of J. V. C. Romeyn,) b. at Greenbush, 1797, C.C. 1816, N.B.S. 1819, I. Cl. N.B. 1819; Nassau, 1820-7, Six Mile Run, 1827-33, Hackensack, 1833-6, Catskill, 1836-40, Leeds, 1842-4, Bergen Neck, 1844-50, Geneva, 1850-1, emeritus, d. 1859.

No one attempts an easy task who would depict adequately and yet briefly, the character of James Romeyn. We do not expect entire success. Mr. Romeyn was of an exceedingly sensitive temperament. This peculiarity measurably unfitted him for contact with a rough world, but gave extreme ardor to the pursuit of studies he loved, and rendered him, with his strong mental endowments, perhaps the most eloquent of our preachers—a flame of fire in the pulpit. His utterance was rapid in the extreme, yet in all his best days distinct, his posture a little stooped, his eye following his notes closely, his action not ungraceful, but vivacious and impressive. His style was sententious, full of Scripture, of which a leading word or two gave you the passage and its use in the argument. His quotations and allusions of all kinds, and his abundant, and to any but himself almost redundant, comparisons and figures, so characterized his sermons as to render them altogether peculiar. Sometimes a closing sentence gave finish and power to a paragraph or argument. Thus after showing how science fails in religion, he says: "To attempt thus to back revelation, is like holding a lamp beside the sun, or gilding gold, or propping the Alps." On the assumptions and progress of popery, "There is a sword whose edge and point are penetrating the vitals of this land, whose handle is at Rome." Discussing religious form without religious power, he concludes: "We may be stable as a pillar and conservative as salt, and prove notwithstanding, like Lot's wife, (whom we are commanded to remember,) a living body transformed into a dead mass, and be nothing but a monument of folly and disobedience after all." In preaching, an irrepressible fire seemed to burn within him, ever seeking

to flash upon others its light and heat in every form of rapid and intense expression. "Divine Redeemer, set me as a seal upon thy heart!" "My soul shall make her boast in the Lord!" "The humble shall hear thereof and be glad!" "For me to live is Christ!" "This God is our God forever and ever, he shall be our guide even unto death!" "Remember thee! If I forget thee, my bleeding, dying Lord, let my right hand forget her cunning!"

"Did ever pity stoop so low,
Dressed in divinity and blood?
Was ever rebel courted so
In groans of an expiring God?"

With such impetuous burning words, his face and whole system in a glow, would he preach for more than an hour commonly, and then, while at Catskill, would often cease, to find himself completely exhausted, and to be helped through the window beside the pulpit and to his bed in the parsonage in rear of the church.

Mr. Romeyn has left only three sermons in print. General Synod, 1842; the American Tract Society, 1842; and "A parting Memorial," 1857. Besides these we have his extended "Report," General Synod, 1848, which cost him great labor; and though criticised unmercifully, its suggestions have been abundantly proved wise and judicious. It is to be regretted that his manuscripts are so written as to be now wholly illegible. He refused the D.D. In person, Mr. Romeyn was tall, face large, forehead large and retreating, features prominent, eyes grayish blue, hair light brown, parted from the right side, short, neat and smooth. He was a man to impress you, voice full, manners ministerial, but modest and unstudied, conversation turning constantly to the church and religious themes. He was gifted in prayer, and his asking a blessing at table worth a journey to hear. He very seldom indeed spoke anywhere without the paper. He was disabled by paralysis, at Geneva, 1850, and this attack acting on an extremely nervous constitution, gradually destroyed both body and mind, until after some years of suffering he was admitted to his rest.—*A. D. B.*

In the Seminary, it is said of him, he was never tardy in time, nor loose in preparation. In his intercourse with his fellow-students, he was blithe and joyous, with an unfailing smile of good-fellowship. He was never angry, though his nature was impulsive. His early efforts at sermonizing showed the budding of that rich and exuberant imagination which so eminently distinguished his more mature efforts. He would pursue a principal thought into its successive inferences, associations, corollaries, and suggestions, until it made almost a complete circle of Christian doctrine. When he had made one of these successful efforts which showed him to be a head and shoulders taller than many of his seniors, he did not seem to be aware of the fact.

As a preacher he never occupied as conspicuous a position as his abilities merited, partly on account of shattered health, and partly because he shunned publicity. His rapid and impetuous delivery impaired the effect of his sermons, but his mind was engine-like in its workings.

His discourses exhibited great intellectual power, being always well prepared, full of the marrow of the Gospel, glowing imagery, and brilliant thought; yet his wonderful rapidity of utterance seemed at first to confound the mind, as it required the closest attention to follow him. He always came to the sanctuary with beaten oil, feeling deeply that the responsibility of souls was upon him. His conscientiousness on this subject prevented him from accepting of several responsible fields which were freely offered him. His illustrations were gathered from every class of objects in the natural world, as well as from history and science. Any thing forcible or beautiful, found by him, was marked, and found a place in his reference book, and hence he was always ready with a store of apt and brilliant imagery. His clerical brethren were happy to receive from him the messages of salvation. He was ever instructive and encouraging to them, and his labors were highly prized for their elevating and ennobling character. On one occasion, rising from a sick-bed to fulfill an engagement, he poured forth a tide of eloquence for more than an hour, and sinking exhausted on his seat called on the venerable Dr. Porter, sitting in a pew near the pulpit, to conclude with prayer. Overwhelmed with the big thoughts and burning words of the preacher, he commenced his prayer with an earnest thanksgiving for the feast of fat things which they had received, and then added, "But, O Lord, thou hast given our dear brother a mighty mind and big heart, but thou knowest thou hast put them in a poor, weak body. O Lord, bless his body, oh! bless his body, to keep that mind and heart for future service."

With his tall form strung up to the highest nervous tension, and his tongue pouring forth a lava-tide of burning eloquence, he was one of the most powerful of preachers, not noted so much for literary polish, or for originality in fancy, or for erudition, or pathos, but almost unequalled in the grander sublimities of eloquence. He was a Boanerges.

He saw the great system of revealed truth in all its grandeur, and he bent his mighty energies to set it forth in its most impressive manner, from the time he entered the ministry till his Master's hand was laid upon him. He made as much preparation to address a little gathering in a country-school-house, as for the great congregation on the Sabbath. At funerals he was always happy in his choice of subjects, and in his manner of presenting them. In some of his flights of eloquence, a silence like that of death would come over his audience. He was wonderfully apposite in his quotations from Scripture, and the passage as uttered by him would often be fastened on the memory of his hearer for a life-time. Equally remarkable in this respect was his power in prayer—the richest expressions from the word of God pouring from his lips.

He was especially noted for his zeal. He was an earnest, laborious, and faithful worker. He was also kind and attentive to the suffering and dying. He perhaps expected too much from human nature, and sometimes seemed severe in expressing his views of the actions of Christian men. He saw and felt how things ought to be, and if he could not effect these changes, it ren-

dered him unhappy. But many of his strong expressions are to be attributed to the structure of his mind, for he thought, and wrote, and spoke, in figures, often warm and glowing.

He was stricken with paralysis while in his chamber, in Geneva, a few days before the time fixed for his ordination. He had already made a great and most favorable impression in that community. From this time disease continually tried him; his nervous system was all unhinged, and wearisome days and nights were appointed him.

Romeyn, Jas. Van Campen, (s. of Thos. Romeyn,) b. at Minisink, 1765, Schenectady Academy, 1784, studied theology under D. Romeyn, l. by Synod of D.R. Chs. 1787; Schodack and Greenbush, 1788-94, Greenbush and Wynantskill, 1794-9, Hackensack, (2d,) and Schraalenburgh, (2d,) 1799-1833, d. 1840.

He was one of the four sons of Thomas Romeyn, all of whom studied for the ministry. He was the subject of religious impressions at an early age, and his remarkable stability of character may be traced to the influence of a conscience correctly trained, and views of truth formed in the light of the divine testimony, fondly cherished, and carefully and consistently applied. He was not distinguished so much for energy of action, for eloquence of speech, for vastness of conception, or for originality of plan; yet in the consideration of his character, there is a feeling of satisfaction and admiration. His mind was correct, his judgment clear, his plans marked by usefulness, and in all he did he was distinguished for a large predominance of high moral qualities. No one could charge him with rash enterprise, doubtful expedients, personal antipathies, excited words, retaliating acts, or irritating and aggressive measures. The proportions of his character were in admirable adjustment. There was an honesty and transparency of purpose, a self-control and calmness in manner, a steadiness in action, and directness in his policies, which constrained respectful attention and delicate regard for his suggestions and avowals. He walked with God in the cultivation of personal piety. During a double charge of thirty-five years, it is not known that there was one act of collision, or one unkind, unsettling word or circumstance in his congregations. In the affairs of the church he was uniformly the ready helper, the judicious counsellor, the pacificator. Without the form of judicial authority, he wielded an influence far more effectual, desirable, and honorable. Without their ever having seen him or heard him, he was called to the distracted churches of Bergen Co., N. J., on the ground of his reputation, as a man of forbearance, discretion, and piety. He was contemporary with Solomon Froeligh, at Hackensack and Schraalenburgh, for nearly thirty years, and was the nearest witness of the sad secession which has so long afflicted those localities. It became his duty, indeed, to present this matter to Synod, for their action. He was inflexible where principle was involved; yielding, where it was not. A casual acquaintance would not understand his merits. His whole disposition led to retirement and a noiseless course of life. His disinterestedness was frequently and nobly

displayed. In the summer of 1832, he was struck with paralysis, and, though partially restored, and able to officiate again, yet a second attack, in April, 1833, compelled him to cease from labor. His last effort to preach, at a communion season, touched every heart most deeply. Whatever he had intended to say, he burst forth in the cry, "Have pity on me, O my friends! for the hand of God has touched me!" and his utterance was soon choked. From the day his tongue refused to speak, he yielded up all his perquisites—a fair specimen of his generosity. Few men exceeded him in the power of scriptural illustration, and ability to weave the phraseology of the Bible into the structure of his sentences; in concentrating thought and giving an attractive flavor and raciness to his productions. He took a very active part in the endowment of Queens College, in 1810. The last eight years of his life, he was a paralytic; but the same patience and meekness, the same calm and tranquillizing hope, became more conspicuous.

Romeyn, Jeremiah, (nephew of Thomas Romeyn,) b. in N.Y.C. 1768, studied under D. Romeyn and H. Meyer, l. by Syn. R.D. Chs. 1788; Linlithgo, and supplied also Upper and Lower Red Hook, 1788–1806, Harlem, 1806–14, supplied Schoharie Kill and Beaverdam, (Roxbury,) 1814–17, supplied Woodstock, Dec. 1817–Feb. 1818, died in July, 1818. Also Prof. of Hebrew, 1797–1818.

"He was a man of imposing personal appearance, of full habit, grave, dignified, and graceful. His head was finely formed; his visage dark, with a dark-blue, powerful eye, well set under an expanded brow; his countenance florid; his hair full and white," (1812,) "and usually powdered when entering the pulpit, or associating with gentlemen of the olden school."

With an excellent voice of large compass, and with a deliberate manner, he was an interesting and pleasing speaker. He preached without notes. He was able to combine divers styles of sermonizing and manner in a single discourse—the didactic, descriptive, discursive, and illustrative. He would sometimes begin with an *exordium remotum*, like the Dutch, then reason calmly and closely, in the English style, and perhaps finish with the lively and picturesque manner of the French. He was entirely self-possessed, and manifested profound thought in his preaching.—*Sprague's Annals*.

Romeyn, John Brodhead, (s. of Dirck Romeyn,) b. 1777, C.C. 1795, studied under Livingston, l. Cl. Albany, 1798; Rhinebeck Flats, 1799–1803, (Schenectady, Presbyt. 1803–4, Albany, Presbyt. 1804–8, New-York, Cedar St. Presbyt. 1808–25,) d.

He left the Dutch connection, accepting a call to the Presbyterian Church of Schenectady, that he might be near his aged father, to soothe him in his declining days. The venerable professor rejoiced at the opening usefulness and honors of his only son. He was called in a few years to New-York. His friends trembled for the result of this bold experiment. His people consisted of some of the most enterprising and spirited men of the city. But here his genius, his power of discrimination, his decisive and energetic

mind, and his eloquence, gained him attention and success. Humility, meekness, and consummate discretion tempered the more rigid traits of his decisive and intrepid soul. It was a new congregation, under the very shadow of the church of the renowned Dr. Mason. Yet he collected and bound together a loving people, and was the successful instrument in melting them down to the obedience of the cross. He maintained his eminent position amid all the talent and eloquence of the mart of America. His people ever adhered to him, declaring that he was their *first* pastor, in every respect. Yet he had his trials. An acute sensibility had been cherished until it became morbid; which, combined with intellectual and bodily labors, brought him to a comparatively early grave.—*See Sprague's Annals.*

Romeyn, Theodore B. (s. of Jas. Romeyn,) R.C. 1846, N.B.S. 1849, l. Cl. Bergen, 1849; Blawenberg, 1849-65, Hackensack, 1st, 1865—

Romeyn, Theodore F. b. 1760, (s. of Thos. Romeyn,) studied under Livingston (?) l. by Gen. Meeting of Ministers and Elders, 1783; Raritan and Bedminster, Nov. 1784-Sept. '85, d.

Romeyn, Thomas, (Sr.) b. at Pompton, 1729, C.N.J. 1750, studied under Goetschius and T. Frelinghuysen, l. Cl. Amsterdam, 1752; Success, Newtown, Oyster Bay, and Jamaica, 1753-60, Minisink, Walpeck, Smithfield, and Deerpark, 1760-71, also occasionally supplying Clove Station, Ulster Co. N.Y., Caughnawaga, 1771-94, d.

After preaching a few times on Long Island, he sailed, in April, 1752, to Holland, for ordination. On his settlement in Long Island, though a prudent man, he found it difficult to still the troubled waters. His call, also, was not unanimous. In 1757, De Ronde usurped authority by presiding at a meeting of the disaffected elements, and another minister was called. Romeyn being a quiet and peaceful man sought freedom from the strife in another field of labor.

Romeyn, Thomas, b. at Caughnawaga, 1777, (s. of Thos. Romeyn,) U.C. 1797, studied under D. Romeyn, l. Cl. Albany, 1798; Florida, 1800-6, Niskayuna and Amity, 1806-27, w. c. 1827-57, d.

Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him. His words were weighty, and his opinions carefully guarded. In business affairs he was scrupulously just and honest. He could indulge in a quiet humor which amused the social circle, or gave inimitable point to some keen reflection. Never boisterous nor violent, his genial spirit flowed like a peaceful river. He was fixed in his views, and calmly self-possessed in maintaining them; a thoughtful, reflecting man, he was seldom or never taken by surprise. Neither in personal affairs nor in the councils of the church did he display the hurried manner and action which betokened impulse without deliberation. His understanding was one of masculine vigor. He dealt with principles, and jealously guarded their maintenance and application. His preaching was eminently scriptural and experimental. His

peaceful spirit would not allow him to indulge in controversy. He was a careful student and observer of the constitution and order of the church. His views were generally far-reaching, sagacious, accurate, and consistent. His opinions were always treated with the highest respect and consideration. His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition; yet he could enchain an audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. In 1827, he was obliged to resign pastoral duties, because of failure in health. In 1843, he met with a fall, which crippled him for the rest of his life.

ROMONDT, C. R. V. (or Von Romondt,) R.C. 1841, N.B.S. 1841, I. Cl. N.B. 1844; Prof. Modern Langs. in Rutgers Coll. 1846-59, Greenville, 1860-1, S.S. Cold Spring, 1862, w. c.—

Roof, Garret L. U.C. 1831; Auriesville, 1847-50, Port Jackson, 1850-5, Southwest-Troy, 1855-64.

Roosa, Egbert, from Presbyt. of Columbia; Miss. to Shokan, 1828-30, Shokan, (S.S.) 1831-4, (Bath, Presbyt.)

ROOSEVELT, WASHINGTON, Bronxville, 1857—

Rose, Louis, French Ref. New-York, 1724—...

Rosegrant, (Rosenkrantz,) Elijah, Q.C. 1791, studied under Livingston, lic. by the Partic. Synod of D.R. Chs. 1794; became a physician at Paramus, d. 1832.

Rosenerantz, J. From Presbyt. of Utica; S.S. Princetown, 1849-50.

Rosenkrantz, Ab. Canajoharie, 17...-1758, Ger. Ref. N.Y.C. 1758-9, (under the Ger. Coetus at this time,) Schoharie, (and Canajoharie, [?]) 1760-65, Canajoharie and German Flats, (same as Great Flats,) 1765-94, d.

[Rothenbergler, (Rothenbühler,) Fred. b. at Berne, Switz. 1726, studied at Berne, ordained 1752; (Haag and Amsterdam, Holland, 1759-60, pastor Ger. Ref. Ch. London, Eng. 1760-1,) Ger. Ref. N.Y.C. 1761-2, (Ger. Coetus,) Philadelphia, Ger. 1762-5, (?) deposed, d. 1766.]

Rouse, Peter P. b. 1798, at Athens, N.Y. U.C. 1821, N.B.S. 1821, I. Cl. N.B. 1821; Florida, 1822-8, Brooklyn, 1828-33, d.

His early religious impressions, his great amiability of temper, and respectable talents, soon pointed him out as a fit candidate for the ministry. But his life was brief. He was instant, in season and out of season, not only in the pulpit, but from house to house; and in the family circle, in the sick-room, at the dying bed, he faithfully preached the Gospel. It was while in the performance of one of these labors of love that he experienced a violent hemorrhage of the lungs, which, in a few months, terminated his useful life. He had been suddenly called on to visit a person in great affliction of body and distress of mind, and he was so painfully affected by the

scene, that, with a delicate nervous system, and in great excitement of mind, on returning home, he burst a blood-vessel. But, as his short career in life had been pious and useful, so was his death peaceful and happy.

Rowan, Stephen, b. at Salem, N.Y. 1787, U.C. 1804, studied under J. H. Meyer and Jer. Romeyn, l. Cl. N.Y. 1806; Greenwich, N.Y.C. 1807-19, (8th Presbyt. Christopher St. N.Y.C.) 1819-25; Sec. of Soc. for Amel. Condition of the Jews, 1825-35, d.

At the early age of six, he had received deep impressions of religion, having been nurtured in truth by the kind and faithful instructions of a pious mother. At Greenwich, his zealous and faithful labors were abundantly blessed, but at length an unhappy difference caused him to leave that church, and to found the Eighth Presbyterian Church in Christopher St. in which many of his personal friends and converts of his ministry united. Here great success also attended his labors. For many years he was the efficient secretary for the society whose object was to ameliorate the condition of the Jews, visiting Europe in this behalf.

He was universally recognized in the community as a man of perspicuous, commanding intellect. His mind was characterized by clearness, directness, definiteness, and sound common sense. He went directly to his object, and whatever his hearers may have thought of his public exhibitions, none could doubt the meaning of his remarks, and few could avoid their point. His style of composition was remarkably chaste and accurate, adorned at times by the happiest illustrations, drawn from his extensive reading. As a friend he was most affectionate and faithful, and while to the world that had often cruelly oppressed him he might sometimes appear to cover his heart under an iron mask, yet, to trusted friends, he was warm-hearted, confiding, and tender. It pleased God to try him sorely in various ways, yet he did not weep over his own trials; but he would shed tears of sympathy with others in their misfortunes. He commended himself highly while in Europe to the friends of truth, who spoke of him in terms of warm approbation. The exercises of his mind in his last illness were characterized by clear and sometimes awful views of the nature of sin, by great humility of spirit, and tender and ardent love to his Saviour, his hopes ever brightening as his end approached; his faith strengthening, and his conversation being peculiarly rich, solemn, and impressive.

ROWLAND, J. M., from Presbyt. Ch. 1851; South-Brooklyn, 1853, d.

Rubel, Johannes Casparus, b. 1719, c. to America, 1751; educated in Germany; Philadelphia, Ger. Ref. 1751-5, Camp, Red Hood, and Rhinebeck, (Ger.) 1755-9, Brooklyn, Flatlands, Flatbush, New-Utrecht, Bushwick, (and Gravesend,) 1759-83, 1784, deposed, died, 1797. *See Min. G. S. i.* 109. A zealous Conferentie man.

He was styled by the German Coetus, in 1755, "the rebellious Rubel," and requested to resign his charge. He claims also to have been minister in the manor of Cortlandt, 1769, and in Clarkstown, 1770. He was a

violent tory, calling the American soldiers "Satan's soldiers," and frequently denounced from the pulpit, in violent language, the cause of independence. He was also accused of drunkenness and bad treatment of his wife.—*H. Onderdonk.*

Rudy, John, b. in Switzerland, 1791, studied under Helffenstein, l. Cl. Maryland, (G.R.) 1821; (Guilford, N.C. 1821-4,) Germantown, N.Y. 1825-35, also supplied Red Hook Landing; Miss. to the Germans in N.Y.C. 1835-8; Ger. Evang. Miss. Ch. N.Y.C. 1838-42, d.

While a student in Philadelphia, he made himself very useful in holding prayer-meetings among the Germans, and visiting the poor and sick. He removed from North-Carolina to the north, because the climate did not agree with him. He exerted a great influence for good on the Hudson, where his memory was long embalmed in the affections of the people. But in visiting the city he was deeply impressed with the necessities of the German population there. He resolved to devote himself to their welfare. He therefore resigned his pleasant settlement, and moved to the din of the metropolis. He preached at first in a hired room to a very few. By unwearied labors, soundness of judgment, prudence, and consistency of conduct, he at length built up a church of three hundred members. Crowded as they were, he resolved to seek to secure for them a proper edifice. The Collegiate Church gave them the use of a lot on Houston St., and he raised by personal effort \$10,000, and a fine edifice rewarded his labors. But he took a cold in his subsequent arduous pastoral duties, which soon terminated his life. His loss was deeply felt. He left a good report among all the brethren. His mind was well balanced, and his judgment sound. He was distinguished for a practical wisdom which combined discretion and prudence with zeal, fidelity, and perseverance, and which proved an important element in all his success. His piety was warm, decided, and active. His spirit was uniformly cheerful without levity, and this combined with his discretion secured him access, confidence, and attachment. He was connected with the Tract Society for the diffusion of evangelical literature among the Germans.

[Runkel, John W., b. in Palatinate, 1749, l. by Ger. Coetus, 1777, Shippensburgh, Carlisle, Lower Settlement, and Hummelstown, Pa., 1777-81; the same, with Lebanon and Donegal, 1781-4, Frederick, Md., 1784-1802, Germantown, Pa., 1802-5, New-York, (G.R.) Forsyth St. 1805-12, Gettysburgh, Emmetsburgh, and Taneytown, 1815-19, Gettysburgh, 1819-23, d. 1832.]

His father emigrated to America, with his family, in 1764. In his ministry, his zeal and earnestness and his insisting on vital piety awakened much opposition against him, and he suffered considerable persecution. His ministry, from the central point where he was located, extended over large sections of country. At Frederick, his enemies tried assiduously to eject him, but failed. For a time Runkel lost possession of his church, because the friends of Rev. Geo. Schneyder, of Schoharie, wished to

settle *him*, but the court restored to Runkel the property, (1800.) Schneyder had gone to Frederick, in 1787, to solicit funds to build a church at Schoharie, and the next year had returned to Frederick, and maintained a party there for a number of years. While settled in the independent German Church in New-York, he made a visit to several of the German, Lutheran, and Dutch ministers along the Hudson, which is minutely detailed in his journal, among others spending several days at Domine Gebhard's at Claverack, (*Hurbaugh's Lives*, ii. 299.) After he left New-York, he made his home in Germantown, Pa., frequently itinerating and preaching, as he also did after his resignation at Gettysburgh, in 1823.

He was a man of strong physical constitution, tall and raw-boned in person. His powers of endurance were great. He was venerable and patriarchal in appearance, excitable in temper, warm in preaching, in short, "a son of thunder." He was in advance of his times, and hence regarded somewhat as a fanatic. His preaching was evangelical, apt in illustration, and affectionate in appeal. He ever manifested much sympathy toward the suffering, visiting also prisoners, and those under sentence of death.

RETTE, JOHN M., University of Utrecht; N.B.S. 1867, l. Cl. N.B. 1867; Paterson, (Hol.) 1867—

RYERSON, ABRAM G. R.C. 1839, N.B.S. 1842, l. Cl. Passaic, 1842; Gorham, 1843-5, Wyckoff, 1845-65, w. c.—

Rysdyck, Isaac, Hopewell, New-Hackensack, (and Poughkeepsie, M.G.S.i. 31-37,) 1765-72, Fishkill, Hopewell, and New-Hackensack, 1772-89, resigned, d. 1790.

"He was," says Dr. Brownlee, "in his day, considered the most learned theologian in the Dutch Church. He was familiar with the classics. He wrote in Greek, but especially in Latin, with as much facility as in his native Dutch, and in the University of Grönigen he was as familiar with Hebrew as with his mother tongue. But great as were his attainments in the sacred and profane classics, his theological readings and attainments were no less extensive and accurate. His sermons were specimens of the analytical form of discussion. The body of them were judicious and masterly dissertations, and the applications were practical and full of affectionate consolations, warnings, and reprovings." He was of commanding personal appearance, and, in his manners, an old-time gentleman. According to the custom of those days, he usually rode on horseback, wearing a cocked hat, and white flowing wig, with the customary clerical dress. On the Sabbath he rode up to the church door, where the sexton was waiting to take his horse, and dismounting would pass into the church and kneel in silent prayer, at the foot of the pulpit. He was also principal of a classical school at Fishkill, in which John H. Livingston and other eminent men received their earlier education. Synod endorsed his academy in 1772. He was received in 1765 by his congregations with great love and joy. He belonged to the Conferentie party, but never manifested much bitterness of spirit,

and at the meeting in 1772, to adopt articles of union between the parties, he was made president. He lived in troublous times, both for church and state. Many of his congregation were Tories in the Revolution, and party spirit ran high.—*See Kip's Hist. Dis.*

Salisbury, Wm. Blenheim, 1832-4.

SAWYER, ANDREW, (a native Hindoo,) educated by the missionaries in India, l. Cl. Arcot, India, 1859; Rahmpett, (Arcot,) 1859-65, Sattambady, 1865, with the station Granodarya, 1867—

Schaats, Gideon, b. 1607, l. Cl. Amsterdam, 1651; Rensselaerwyck, 1652-94, supplied also, at times, Schenectady,

He had been a schoolmaster at Beest, Holland, before coming to America. During his pastorate at Albany, Gov. Andros compelled him to receive as a colleague Van Renslaer, an Episcopalian. (VAN RENSLAER.) Not being a union of love, it is not surprising that it was lacking in harmony. But Renslaer was soon removed by death. During the latter part of his ministry, Schaats had difficulties with his congregation, to which were added also domestic troubles. He was a Voetian in hermeneutics.

SCHANCK, GARRET C. R.C. 1828, N.B.S. 1832, l. Cl. N.B. 1832; Walpeck 1833-4, Clover Hill, 1835-37, Pompton Plains, 1837-53, w. c.

Schenck, Geo., b. at Matteawan, 1816, Y.C. 1837, N.B.S. 1840, l. Cl. Poughkeepsie, 1840; Bedminster, 1840-52, d.

He was a humble, fervent Christian, marked with more than an ordinary degree of spirituality, yet of a lively disposition, of a ready wit, and a foe to sanctimoniousness. He was a man of unbending integrity, and strictly conscientious in all his sentiments. He possessed great activity and perseverance. His small and diseased frame contained as brave and resolute a spirit as ever came from the Almighty's hand. He had warm sympathies, and great tenderness of feeling, and was devoted in his work. He spoke the whole truth with faithfulness and pungency, not fearing the face of man. Yet his fidelity was unmingled with harshness. The love of souls glowed in his heart, and the law of kindness was on his lips. With a good intellect and habits of study, his public services were instructive and interesting.—*See Funeral Sermon, by T. W. C.*

SCHENCK, JOHN V. N. R.C. 1862, N.B.S. 1865; Owaseo Outlet, 1865-7, Pompton Plains, 1867—

Schenck, John W. R.C. 1845, N.B.S. 1849, l. Cl. N.B. 1849; Tarrytown, 1849-51, Chatham, 1851-3, Bedford, now East-Brooklyn, 1853-5, Ithaca, 1855-63, New-Brunswick, 1863-6, Philadelphia 3d, 1866-8, (Pottsville, Pa., Presbyt.) 1868—

SCHENCK, MARTIN L. R.C. 1837, N.B.S. 1840, l. Cl. N.B. 1840; Plattekill, 1840-53, Fort Plain, 1853-7, Rocky Hill, 1857-65, Whitehall, 1865—

Schenck, Wm. C.N.J. 1767, lic. by Presbyt., of New-Brunswick, 1770, (Allentown, N.J. Presbyt. 1771-78,) R.D.C.

Schermerhorn, Cornelius D. b. in Schoharie, U.C. 1798, studied under Livingston, lic. 1803, Schoharie Kill, 1802-30, died.

SCHERMERHORN, H. R. N.B.S. 1862, l. Cl. Albany, 1862; Germantown, 1862-5, Principal of Riverside Sem., at Germantown, 1865—

Schermerhorn, John F. U.C. 1809, from Cong. Ch. 1813, Middleburgh, 1817-27, Sec. of Missions, 1828-32.

[Schertlein, Jacob F. Lehigh Co. Pa., 173 . .-40.]

Schiebe, Henry, student in N.B.S. perished at sea, in burning of the Austria, 1858.

[Schlatter, Michael, b. at St. Gall, Switzerland, 1716, Gymnasium of St. Gall; Sab. evening preacher, at Lintebuehl, 1745-6, agent to Ger. Chs. in Pennsylvania, from Synod of N. and S. Holland, 1746; Philadelphia and Germantown, 1747-51; visited Holland, 1751-2; Philadelphia, 1752-5; also Sup. of Charity School Agency; chaplain in Royal Am. Reg. 1757-9, supplied Barren Hill and Franklinville, Pa., occasionally, 1759-77, d. 1790.]

He was descended from a pious parentage, confirmed in his fourteenth year, and placed under the instruction of Prof. Waegelin, in his native town. But a roving spirit soon manifested itself, leading him to forsake his home without consultation with, or consent of, his parents. He went to Holland. In the course of the year, he returned, and resumed his studies, and was accepted as a candidate for the ministry, when only fourteen years of age. He spent most of the next fifteen years of his life in Holland, being ordained in that country, and engaged, much of the time, in teaching. In 1746, he offered himself to the Synod of North and South Holland, as a missionary and agent to the destitute German churches in Pennsylvania. His mission was to organize the already existing congregations into churches, and to unite them more closely together, for mutual encouragement and support, as well as defense against unauthorized preachers; and to establish formal and authorized correspondence with the Classis of Amsterdam. He found the German churches, about 46 in number, comparatively independent. There were here at the time of his arrival about 30,000 German Reformed. He came with authority from the mother church, to organize and consolidate the Reformed churches of America, as they were found among the Germans. Much of his time was taken up by his long tours into the interior. He visited the various settlements, in New-Jersey, Pennsylvania, Maryland, and Virginia. In October, 1746, he invited the regularly ordained ministers, namely, Dorstius, Boehm, Weiss, and Reiger, to meet in a Coetus, or Synod. Preparatory steps were taken for organization. In May, 1747, he visited New-York, to consult with Domines Du Bois, Boel, and Ritzema, respecting the organization of a German Synod. This Synod, or Coetus, was organized Sept. 29th, 1747, and consisted of thirty-one minis-

ters and elders. The Dutch Coetus in New-York had been organized on Sept. 8th. of the same year, with about half as many. In 1749, Mr. Steiner, a man of popular gifts, arrived, and some of the people, captivated by him, wished his services in place of those of Mr. Schlatter. A sad contention arose with many bitter fruits. The case was submitted to arbitration, and decided in favor of Mr. Schlatter. Yet the wounds remained, and these difficulties were ultimately the occasion of a visit to Europe, by Mr. Schlatter, from which increased good came to the German churches. This visit to Europe took place in 1751-2. The Classis of Amsterdam, in session on his arrival, appointed a committee to confer with him, and to report. A lengthy report of the condition of the American churches was drawn up, and presented to the Synod of N. and S. Holland, in print. He also made a verbal appeal. The Synod was highly interested in the work, and furnished him with means to visit Germany and Switzerland, especially to seek to secure ministers to return to America with him. He found six ministers willing to accompany him, namely, Otterbein, Stoy, Waldschmid, Frankenföld, Rubel, and Wissler, and collected some means, and seven hundred German Bibles, five hundred of them being in folio. But the work did not end here. Appeals were further made by those who had been interested in the cause of the American Reformed churches, of German origin, and a fund of £12,000 was soon collected in Holland, the interest of which was devoted to the support of ministers and schoolmasters in Pennsylvania; and so interested became George II., of England, in the matter, that through his help and influence £20,000 were raised there, for the maintenance of free schools, among the Germans in America, to be under the inspection of Mr. Schlatter. He held this position till 1757. For thirty-six years, the Reformed in Pennsylvania and vicinity continued to receive help from this fund, though in gradually decreasing amounts, till 1791. The highest amount sent over was about \$2100, of our currency, in 1755. The moneys in England were obtained through the solicitations of Rev. Mr. Thompson, English minister in Amsterdam, and a member of that Classis. The Holland funds, in part at least, went through the London Society. As far as they were for the support of the Gospel, they were distributed through the Coetus; as far as for the maintenance of free schools, they went through the trustees appointed for that purpose.

When Mr. Schlatter returned to America, his general superintendency of the churches was continued by the Synod of Holland, while he also again took charge of his old congregation in Philadelphia. But a spirit of jealousy was excited against him, on account of his powers. The enemies of the Free School scheme, also, did their utmost against him. Saur's newspaper was especially vehement. The Coetus therefore, unjustly no doubt, removed him from his general superintendency in 1757. He then accepted of a chaplaincy in the Royal American Regiment, which was about to proceed to Nova Scotia. He was present at the sieges of Halifax and Louisburg, which gave the death-blow to the dominion of the French in that part of

America. "There," says Bancroft, "were the chaplains, who preached to the regiments of citizen-soldiers, a renewal of the days when Moses, with the rod of God in his hand, sent Joshua against Amalek."—*Hist. U. S.* iv. 300.

After his return home, he supported himself partly from his labors on a small farm on Chestnut Hill, named by him Sweetland, and partly from the perquisites of wedding fees, he almost monopolizing that business. He also preached at Barren Hill and Franklinville more or less frequently. He was driven into this retirement by the jealousy and opposition waged against him. The active usefulness of his life was compressed into the brief space of thirteen years. His earnest labors had only excited the ignorance and prejudice of those whom he would have benefited. The free schools, which he advocated, his enemies declared were meant for the enslavement of the Germans to the English. The people ignorantly believed, and lost the services of a most useful man. How similarly have the friends of intelligence and humanity been often served!

Shortly after the opening of the Revolution, he felt impelled to take the side of freedom. He had up to this time retained his chaplaincy in the British army, and when now ordered for service, he declined, he was imprisoned and his effects destroyed. He was, however, by some means soon released. He lived in his declining years near his former home on Chestnut Hill. He was the intimate friend of Dr. Muhlenberg, the patriarch of the Lutheran Church for forty years.

Mr. Schlatter was possessed of great physical health and mental vigor. He had also a cheerful disposition. In his old age his appearance was very venerable. He was of lymphatic temperament and mild appearance; of medium size and weight. His hair was bushy, and as white as snow, nicely parted, hanging down to his shoulders. He was always careful to present a genteel appearance. He entered with sympathetic joy into the cheerful spirit of the young. He was remarkably easy and friendly in his manners, and full of vivacity. He excelled in pure, innocent humor and wit. He was of a catholic spirit in reference to others, ever keeping himself well informed of the general movements in the world, political and religious. He was ever deeply interested in the civil affairs of his adopted country. He had not the least particle of bigotry or sectarianism. He had the tact of organization in an eminent degree. His preaching was solid and instructive, though not eloquent or fascinating. His perseverance and industry were untiring.—*See Schlatter's interesting Life, by Harbaugh, Philadelphia, 1857.*

SCHLEIDER, FRED. E. R.C. 1862, N.B.S. 1865, l. Cl. N.B. 1865.

Schneeweiss, Franz M. N.B.S. 1855, l. Cl. N.B. 1855; New-Brunswick 3d, 1855-8, w. c.

SCHNELLENDRUESSLER, H. F. F. Coll. Gymnasium of Gumbinnen, East-Prussia; N.B.S. 1855, l. Cl. N.Y. 1855; Albany 4th, 1855-64, Chaplain 16th

Reg. Heavy Artillery, U. S. V. 1864-5, Thumansville, (Callicoon,) 1866-8, Callicoon and Milesville, 1868—

[Schneider, West, N. Carolina, 1780.]

[Schneyder, Geo. W. applied for licensure to Gen. meeting of Mins. and Elds. but was refused. Licensed and ordained by Ger. Coetus, 1785; Schoharie, 1785-8, Frederick, Md. 1788-9..]

[Schnorr, Casper Ludwig. Lancaster, Pa., 1744-6, Germantown, N.Y. 1746-9 (?)]

Schoeffler, J. D. Camp 178.. -98 (?) Schoharie, 1798 (?) -1819.]

Schoonmaker, Henrius, b. in Rochester, Ulster Co. N.Y. 1739, (son-in-law of J. H. Goetschius,) studied under Goetschius, lic. by the American Classis, 1763; Poughkeepsie and Fishkill, 1763-74, Aquaackanonek, 1774-99, Belleville (S.S.) 1784-94, Aquaackanonek and Totowa, 1799-1816, died 1820.

He gave early indications of piety, under the short pastorate of Henrius Frelinghuysen, at Marbletown. He was a warm friend of the Coetus. When called to Fishkill and Poughkeepsie, he was strongly opposed by the Conferentie party, so much indeed that, when the Coetus ministers assembled to ordain him, in Poughkeepsie, they found the church in the possession of his enemies, and barred against them. The committee, determined not to be frustrated, had a wagon placed under a large tree in front of the church, and the ordination sermon was preached thence, by John H. Goetschius of New-Paltz and Shawangunk, and on bended knees, in the wagon, the candidate received the laying on of hands. A young man, John H. Livingston, by name, was present, and deeply interested in the whole scene, and said to one of the elders, at its conclusion, "Thank God, though the opponents have succeeded in excluding him from the church, they have not succeeded in preventing his ordination." Mr. S. was greatly admired for his ardent piety and faithful ministerial labors. He was in his time the most eloquent and impressive speaker in the Dutch language in this country. Though meeting with much opposition from the Conferentie, his ministry was greatly blessed. He was contemporary, in his first field, though of opposite ecclesiastical sentiments, with the learned and polished Rysdyck. After the death of Professor Meyer, of Pompton and Paterson, he was called to succeed him at the latter church, in conjunction with Aquaackanonek. He could not preach well in English, and as the use of the Dutch language was declining in his first charges, and he was unwilling to injure his usefulness by awkward attempts at English preaching, he accepted the call to New-Jersey, where the Dutch was yet in use. He resembled the celebrated Professor Romeyn, being, like him, a Boanerges. His style was nervous, eloquent, and powerful. He was the last but one, of the early ministers, who continued to minister only in Dutch, till the end of their lives. A warm friendship existed between him, and Dr. Livingston, and he was one of the efficient organizers in the formative period of the church.—*See Kip's Hist. Dis.*

Schoonmaker, Jacob, b. at Aquackanonck, N.J. 1777, (s. of Henricus Schoonmaker,) C.C. 1799, studied under Froeligh and Livingston, lic. 1801; Jamaicaer and Newtown, 1802-49, Jamaica, 1849-50, d. 1852.

Schoonmaker, Martinus, b. at Rochester, Ulster Co., N.Y. 1737, read the classics under Goetschius, 1753-6, studied theology under Marinus, lic. 1765; Gravesend and Harlem, 1765-83, Flatbush, Brooklyn, New-Utrecht, Flatlands, Bushwick, and Gravesend, 1783-1824, d.

He married Mary Bassett, at Aquackanonck, in 1761. He was an ardent whig in the Revolution. On his word and statement to the Congress in session at Harlem, a suspected tory was liberated from arrest. He fixed his residence at Flatbush, when he took the charge of the churches in Kings county. His labors for his Master were very arduous, but he never fainted in the work. Few men have gone to the grave with a character more unblemished, or who have been more universally respected and beloved. It is said he never had an enemy. He was of reserved and retired habits, made more so from his unwillingness to converse in English, lest he should violate the rules of grammar. He preached only in Dutch. In this language he was fluent and ready, and by his manners and gestures displayed all the dignity suited to his office. Courteous and polite, he was a relic of the old school of Dutch Dominies. In his eightieth year, he said he could not complain of a single bodily infirmity—even his sight and hearing being perfect.—*II. Onderdonk.*

SCHOONMAKER, MARTIN V. U.C. 1839, N.B.S. 1842, lic. by S.C. L.I. 1842, East New-York, 1842-9, Walden, 1849—

SCHOONMAKER, RICHARD L. (s. of Jacob Schoonmaker,) R.C. 1829, N.B.S. 1832. l. Cl. L.I. 1832; Waterford, 1832-6, Harlem, 1837-47, North-Hempstead, 1847-52, Waterford, 1852-6, Amity, 1856-61, Rotterdam 2d, 1861—

SCHROEDER, A., from G.R. Ch.; Hackensack, Ger. 1864—

Schroepfer, Ernest, l. Cl. Westchester, 1851, Melrose, Ger. 1855-61; 1864, *Lutheran Ch.*

Schultz, Jacob I., b. at Rhinebeck, 1792, U.C. 1813, N.B.S. 1816, l. Cl. N.B. 1816; Rockaway and Lebanon, 1816-34, Middlebush, 1834-8, w. c. 1838-52, d.

His mind, considered intellectually, was of a high order. The dignity of conscious power beamed from his eye, and discovered itself in all the duties which he was called to perform, drawing forth respect for his mental ability from all who sat under his ministry. His application to study was industrious, his mind being as well furnished as it was naturally strong. Clear and at home on all subjects, he was at once the well-trained theologian and the pleasant and instructive companion. He magnified his office, and was ever ready to minister in it. With the writings of the divines of the last age he was intimately acquainted; for these authors he evinced the

strongest partiality, and a few moments' conversation with him was sufficient to disclose a mind highly cultivated in all the learning of the past. His diary, of ten folio volumes, is in itself an abundant proof of his industry, while it affords a very instructive lesson of the fervency of spirit, and love of souls, which he cultivated in the service of the church.

Devout almost to a fault, and rigid almost to asceticism, he was yet evangelical in his faith, and humble in his hope. He was arduously faithful in his ministerial and pastoral labors, highly evangelical, and eminently useful, especially in his first charges. In his second charge, a mental malady showed itself, which, though not unfitting him for some employments, disqualified him from ministerial labors. An organic disease was increased by sedentary habits, and his mind became the prey of melancholy and gloomy forebodings. But while he suffered great anxiety about his spiritual state, it never induced him to relax his vigilance, to restrain prayer, or feel aught but the strongest attachment to the duties of religion. In prayer he was fervent and importunate; indeed, prayer was his necessity and delight. During his last year, he suffered great bodily afflictions, but these were borne with patience and resignation. His end was trustful, though not triumphant.—*J. A. V. D.*

Schultz, John Newton, R.C. 1839, N.B.S. 1842, l. Cl. N.B. 1842; Vanderveer, 1843-5, Battle Creek, 1855-7.—*Presbyt.*

Schuneman, Johannes, b. at East-Camp, 1710, studied under Goetschius, l. Cl. Amsterdam, 1753; Catskill and Coxsackie, 1753-94, d. Also at Shawangunk and New-Paltz, 1753-4.

In early life he had deep religious impressions, and a desire to enter the ministry. He was called to the congregations to which he ministered all his life, on Nov. 12th, 1751, on condition that he would go to Holland to receive his licensure and ordination, although Coetus was already organized. He returned and entered on his duties in August, 1753, preaching his first sermon from Is. 40: 6-8. He was a short, corpulent man, and had a powerful voice. He preached on the Sabbath before his death from the text, "It is finished." He was not permitted to see much fruit of his labors, but his memory was long cherished with much affection. His life was exemplary, and he preached with great plainness, simplicity, and earnestness.—*Hist. Ser. by Rev. G. R. Livingston.*

Schureman, John, b. in New-Brunswick, 1778, Q.C. 1795, studied under Livingston, lic. 1801; Bedminster, 1801-7, Hillsborough, 1807-9, New-York, 1809-11, Vice-Pres. of Rutgers Coll. 1811-13, New-Brunswick, 1813, Prof. Moral Phil. and Bel. Let. in Rutgers Coll. 1814-18, Prof. Ecc. Hist. in N.B. Sem. 1815-18, d.

He was one of the worthies of our church—a man greatly beloved and confided in. He had nothing very remarkable in his appearance or manner. A stranger on meeting or passing him would probably have thought or said, "There goes a sensible, kind-hearted, unpretending, humble man."

His constitution of body was rather frail from his childhood, and needed care on his own part, and indulgence on the part of those to whom he ministered, to keep him at all in a proper condition for the pastoral work. When called to New-York, he sustained his reputation, and competed successfully with some of the most popular city ministers. He could not preach any thing but a solid, judicious discourse, logically arranged, and therefore lucid in every part, and symmetrical. In his style he was not strong or sparkling, but simple, clear, neat, direct. In manner not rapid, or fervid, or impassioned, but very distinct in his enunciation, just in emphasis, affectionate in tone, with not much, but proper and rather graceful gesticulation, altogether making the impression of a man that felt in his own soul the power of the truth, and was desirous that his hearers should be profited by his ministrations. His course was a short one, though useful, while, and as long as, it lasted. It was a melancholy day when the tidings came that Dr. S. was no more, and it was another melancholy day when those who loved him, (and they were many,) assembled to commit his remains to their long resting-place. Even the tolling bell was mute in merey to the stricken, bereaved widow. The characteristics of the man, on only a short acquaintance, were amiability, solidity, and Christian discretion. These qualities showed themselves everywhere and at all times, in his family, among his pupils, and his people, when he had a pastoral charge, and in all his intercourse. If Dr. Schureman had shown himself harsh, selfish, frivolous, rash, every one that knew him would have been astonished with great astonishment. Such manifestations would have been thought foreign to the man. People would almost have thought that there was something like a temporary metempsychosis in the case. It is now nearly, if not quite, half a century since he passed away from among us, but we who survive him among his pupils still think of him with a mournful pleasure, and make powerful draughts upon memory, that we may recall all that is possible of such a man and such an instructor.—*G. L.*

Schuyler, Johannes. Schoharie, 1736–55, Hackensack (2d) and Schraalenburgh (2d), 1755–66, Beaverdam and Schoharie, 1766–79, d.

He was ordained by Erickson and Haeghoort, by special permission of the Classis of Amsterdam. This permission was, perhaps, the immediate cause of the effort to secure a Coetus in the following year. Yet he became one of the conservative members of the Coetus, and after 1751 did not attend the meetings. His interest was growing cold, and in 1755 the anti-Coetus party of Curtenius at Hackensack called him to take the peculiar position of both colleague and opponent of Goetschius. He was censured by the Coetus for accepting this call without their consent and against their will. He thenceforth consorted with the Conferentie. The *Col. Hist.* viii. 551, calls him the Presbyterian minister at Schoharie. He seems to have continued at Hackensack ten years, and not three years only, as has been supposed.—*M. G. S.* i. pp. cxiii. cxxii.

Schwedes, Franz R. N.B.S. 1855, New-York, Ger. 1855, deposed.

SCHWILK, W. F. I. Cl. Schenectady, 1855, Schenectady, 1856-68. w. c.

[Schwope, Benedict, near Baltimore, 1771.]

[Schwum, . . . , Western North-Carolina, 178..]

SCOTT, CHS. R.C. 1844, N.B.S. 1851, I. Cl. N.B. 1851; Shawangunk, 1851-66, Prof. in Hope Coll. 1866—

Scott, James, b. in Scotland, 1809, Universities of Glasgow and Belfast; c. to America, 1832, I. Presbyt. New-York, 1834; (German Valley and Fox Hill, Presbyt.,) 1834-43, Newark 1st, 1843-58, d.

His mind was one fitted to impress and attract. The predominance of the imaginative faculties rendered his discourses very attractive and popular, especially to the young. His figures and illustrations rolled forth in a flood of pictures, and when he preached on special occasions, crowds attended him.

In conversation he was distinguished for a happy and extraordinary combination of vivacity and charity. He was always courteous and friendly with all classes of persons. His life was one of eminent usefulness. He was always glad to be employed in the service of others, and was thus continually engaged. Calls to attend at sick-beds and funerals, to advise and console, were always attended to with alacrity, and his sympathizing ministrations were of the most acceptable character. He was conspicuous in many of the benevolent and public enterprises of the city in which he lived. He executed trusts for widows and orphans, encouraged beginners in business, corresponded for journals at home and abroad, was sought for advice in matters of domestic and social relations, wrote letters for others, and attended to all the minute details of social intercourse. In the judicatories of the church he was always ready to attend to any duties.

He gave himself devotedly to the duties of his pastoral charge, was diligent in visitation, conversation with the young, and individual exertion. He was peculiarly distinguished for his social sympathies. He loved the human mind and heart. His imagination and poetical tastes led him to an enthusiastic love of nature. He loved to hear the human voice, and it was the sweetest music to him, and when uttered in tones of friendship and love, it was irresistible. He had withal a prudent reserve, and was only intimate and confidential with his family and the friends of his youth. He understood human nature well, and by adapting himself to it was able to impress, convince, and control. He also followed literary pursuits. He produced a life of Pollock, which has added to his reputation, and he had recently completed and prepared for the press an epic poem, which had occupied much of his attention through life, and for the publication of which he left directions.

SCRIBNER, JOHN M. U.C. 1833, N.B.S. 1836, I. Cl. of Ulster, 1836; Schoharie, 1836-9, Walden, 1839-42, Prin. Female Sem. Auburn, 1842-4,

Prin. Female Sem. Rochester, 1844-6, supplied Schoharie Mt. and North-Blenheim, 1847-8, w. c.—

SCUDDER, EZEKIEL C. (s. of John Scudder.) W.R.C. 1850, N.B.S. 1855, l. Cl. N.B. 1855; voyage to India, Oct. 1855, March, '56, Chittoor, 1856-9, supplied Palamanair, 1859-61, Chittoor, Jan. 1861-3, Vellore, 1863-8, also supplied Kundipatoor, 1866-8, Sakadu and Kattupadi, 1867-8; voyage to America, March-Sept. 1868: in America, 1868—

Scudder, Henry M. (s. of John Scudder.) N.Y.U. 1840, U.S. 1843, supplied New-Rochelle, 1843, voyage to India, 1844, Madura, 1844-6, Madras, Vellore, 1846-57, . . . , voyage to America, Sept. 1857-Apr. '58, voyage to India, May-Dec. 1860, visiting Switzerland on the way; supplied Coonoor, 1860-4, and Ootacamund, 1864; voyage to America, June-Oct. 1864; Jersey City 1st, 1865, (San Francisco, Cal. Presbyt.) 1865—

SCUDDER, JARED W. (s. of John Scudder.) W.R.C. 1850, N.B.S. 1855, l. Cl. N.B. 1855; voyage to India, Oct. 1855-March, 1856, Arnee, 1856-9, voyage to England, Dec. 1859-March, 1860, voyage to America, 1860, voyage to India, May-Sept. 1862, Chittoor, 1862—

Scudder, John, b. at Freehold, Sept. 3, 1793, C.N.J. 1811, Coll. of Physicians and Surgeons, 1815, (l. Cl. N.Y. 1819?) voyage to India, June-Oct. ? 1819; Pandeteripo, Ceylon, 1819-39, Madras, 1839-42, voyage to America, Jan.-Aug. 1842, in America, 1842-1846, voyage to India, July-Nov. 1846, Madura, 1846-8, Madras, 1848-54, voyage to Cape of Good Hope, . . . 1854, died at Wynberg, South-Africa, Jan. 13th, 1855.

He chose the medical profession, and studied with Dr. Samuel Forman, of Freehold, N. J. He afterward settled in New-York, where he had previously been house-surgeon of the City Hospital. He had united with the old Tennant Presbyterian Church in Freehold, Oct. 13th, 1810, under the ministry of Rev. John Woodhull, and now transferred his relations to Father Bork's church in Franklin St. He became at once an active member, laboring assiduously in various ways for the cause of Christ. Long was his earnestness of spirit and fidelity to his Master remembered by that people. He was prominent in originating prayer-meetings, kindly exhorting in private intercourse, and lending his influence to every plan of doing good. While here, engaged in his profession, the claims of the heathen were brought vividly before his mind in a peculiar manner. In professional attendance on a lady, while in the ante-room, he took up a tract whose title was, "The Conversion of the World, or the Claims of Six Hundred Millions, and the ability and duty of the churches respecting them." This ripened convictions often felt before, and he resolved to offer his services to the American Board, and, if accepted, at once prepare for the work. He had at this time an extensive, lucrative, and increasing practice. He was ordained in June, 1819, as a minister of the Reformed Dutch Church, on board of the ship which carried him to India.

After his connection with the church, he passed through a spiritual con-

flict of no ordinary kind. He was most severely tried. Satan seemed to have been let loose upon him. Faith and its foundations seemed gone forever. He was in an agony to believe, but could not. He doubted of all things, yea, even of his own existence. Hope died within him, and despair spread her pall over him. Every star went out in his sky. Satan and his legions assailed him on every side. He felt the flap of their demon wings, and was poisoned by their blasphemous breath. Horrid thoughts which could never be uttered by mortal man, crowded thick and fast upon him. His heart was like a sepulchre full of spectres. The terrors of hell rolled like quickly succeeding billows over him, and he scarce got breath between. For many months he ventured not to the communion-table. Yet in the roar and darkness of that fearful tempest, above that ocean of anguish, there stood an unseen form—the Holy One, the Crucified, who caused that gasping soul in all its blind struggles to come nearer and nearer to himself. He had once seen the cross; he had once been near it, and experienced its pardoning and sanctifying power, and it was still the magnet of his soul. He kept his eyes on that point of the spiritual horizon where he had seen it fade from view, and he never turned them elsewhere. When God had sufficiently shown him Satan's power, and his own weakness; when he had bruised, and broken, and humbled him—then again he flooded his sky with the light of the Sun of Righteousness. Satan shrank away. Peace spread out her wings over his weary heart, and the foretaste of hell's agonies was changed into an antepast of heaven. While the storm raged, God fastened him to the Rock of Ages, as he had never been fastened to it before. As the surge was sweeping him away grace guided it near the cross, of which he had lost sight, and he got a death-grip of it, which nothing ever after could loosen. He came out of those conflicts like gold out of the fire. He began with calm joy to climb the delectable mountains, and, from that time, he dwelt mostly on their happy summits. These trials eminently prepared him to encounter the difficulties of the newly developing missionary work. He was to meet none so great as those he had already overcome, and he was thrust forth a well equipped and experienced warrior, to carry the battle with an intrepid spirit into the heart of Satan's territories—even to the grim, frowning walls of one of his oldest and strongest fortresses, Hindoostan. God thus prepared him, and then he called him to the mission field.

Mr. Newell had begun a mission in Ceylon in 1812, and in 1816 five new missionaries joined him, namely, Meigs, Richards, Warren, Bardwell, and Poor. But in two years, through death and sickness compelling a change of climate, Messrs. Poor and Meigs were left the only missionaries on the island. In June, 1819, Messrs. Winslow, Spaulding, Woodward, and Scudder were sent to reinforce them. They went by the way of Calcutta, and were at their station in Feb. 1820. In 1822, the plan of a college was drawn up, and soon put in successful operation. Early in 1824 a general revival was enjoyed, the convictions of sin and the need of salvation appearing as deeply as ever in a Christianland. In Dr. Scudder's field, the boys of the school, on returning to

their rooms, could not sleep. Between thirty and forty of them went out into the garden, where they were heard in supplication, weeping and asking, "What shall I do to be saved?" and "Lord, send thy Spirit!" Of this company, twenty soon gave evidences of a saving change. Similar scenes occurred at the other stations. The success of the Ceylon mission was wonderful. (*See the Cyclopædia of Missions.*) In 1836 it was thought advisable to establish a printing-press at Madras, to issue the Scriptures and tracts in the Tamil language. To accomplish this, a mission was started there under the care of Messrs. Winslow and Scudder. The latter took up his residence at Chintadrepettah. The establishing of a press was consummated under unusually favorable circumstances, a large printing establishment, fully equipped, of the Church Missionary Society, falling into their possession in 1838. The first year they printed 6,000,000 of pages of Scripture and tracts, increasing the number in subsequent years. The missionaries itinerated far into the interior, scattering the truth, and several regular preaching stations were soon established. These were the germs of the Arcot Mission. It was received under the American Board in 1852.

Dr. Scudder's physical frame was strong, tall, and well proportioned. In his youth he was thin and sinewy, but in later life grew stout and portly. He had a firm, sound constitution, but latterly much shaken and shattered by labors and exposures. His prominent and striking features, his correct bearing and commanding appearance, certified you at a single glance that he was a MAN.

He had a strong mind. It chiefly resembled the rugged, outstanding mountain, and yet it had characteristics which reminded you likewise of the gentle stream, flowing sweetly through the valley below. There were great natural forces in his intellect. He investigated those subjects which lay within the sphere of his work. On them he concentrated his power, caring little for such as lay beyond. He was a vigorous, able thinker. He thought out his conclusions in straight lines of his own, knowing nothing of circuitous approaches. Minor positions he left for others, himself content to seize upon each important citadel, until he became master of the country. Whenever he took part in a discussion, or treated a subject, all, no matter who might be present, were constrained to feel the native strength, and acknowledge the majestic stride of his mind. Many excelled him in length and breadth of information, and in acquaintance with the writings of others, but few could gainsay or withstand his plain, straightforward logic. If he moved in a narrower circle than others, it was like the tread of a giant athlete, within his own chosen arena, compared with the gazing children who had come from their sports over a wide plain.

He had decision of character. His outward countenance was the truthful index of the inward mental structure. There was nothing facile in him. He could be depended upon in any emergency. Convicted of an error, none would be more ready than he to confess and abandon it; but when he had conscientiously taken up his ground, earth and hell could not move him. He climbed up the hills and sought for light, and from that elevation he gazed

and gazed, till he saw the path of duty opening out before him, and then, girding his loins, descended to enter it without hesitation, whatever it might be. Hinderances were not heeded, nor consequences contemplated. Having once heard the word, saying, "This is the way, walk you in it," his soul summoned all its powers into one glowing response, "I WILL." His thought and expression were of a peculiarly decisive cast where evil was concerned.

He was endowed with perseverance. Whatever he undertook, he steadily pursued. He never relaxed his hold upon an object, nor retreated from a course which he believed to be right. Days and months and years might pass over him, but they found him still cleaving to his purpose. Harassing trials might encompass him, but they could not drive him from his design. . . . This trait was forcibly exhibited in his unremitted labors as a street-preacher. Apathy, ridicule, scorn, abuse, blasphemy, blows, stonings, physical languor, the natural shrinking of the spirit, and many other causes combined, could not force him to succumb in a single instance. That was his Lord's work, and must be accomplished stately and perseveringly.

He was capable of endurance, and willing to suffer. He seldom spoke of pain, however severe. He had power to bear it. Fixedness of feature alone revealed it. Pain came in the course of a kind Father's providence, and was therefore to be borne with quietness. Many years ago a cancer appeared in his foot. Without telling even his wife what he was about to do, he shut himself up in a room with a servant, and dissected out the malignant growth. He only just made out to get through with it, but he did it without flinching. Christ's sufferings were much in his mind. He was pleased to suffer for Christ's sake. He left opening prospects of wealth in a lucrative practice in New-York, and went where his constitution was racked with jungle fever, and not only did he not repine, but expressed his satisfaction with his course.

He was both stern and tender. Wherever principles were at stake, he was rigid and unyielding. Men of unsettled views and loose practice thought him severe. But though stern in matters of right and wrong, he had a warm, kind heart, possessing deep fountains of tenderness and overflowing affection. He loved with the full energy of his spirit. Though a strict disciplinarian in his family, his children, if they wished a favor, would often seek it of him, even sooner than of a fond mother. His eyes, from which personal suffering could extort no moisture, often ran with tears when Jesus' dying love was the theme of thought and conversation. At sacramental occasions his whole soul seemed to melt away at the foot of the cross. He was courageous. Hell had once been his fear. That dread was now gone, and he feared nothing. It is dangerous for a missionary to enter the great temples in southern India during their festival days. They can claim no protection from Government there. Nevertheless, he went in one and became involved in the throng which fills, on such occasions, those vast edifices. He could not find the way out again, and was obliged to wait till midnight, when he followed the procession, which at that time left

the temple. Any one might have killed him there, and the murderer never have been known.

On one of his tours, an immense crowd having collected, a band of fierce Mussulmans demanded books of the bandyman who was employed by him to transport tracts, and when refused, one of them advanced, handling a club, with which he, supported by his angry companions, would no doubt have killed them both. With admirable self-possession Dr. S. ran up to him, and, stroking his beard, exclaimed, "My brother, my brother." This token of oriental obeisance appeased his wrath, and quiet was restored. Yet so imminent had been the danger that the saliva in his mouth dried up instantly, leaving it parched as if from long thirst.

While decided in his own views, he was a man of liberal spirit. He had not an iota of bigotry in him. He refused to exalt the non-essentials of religion to a position subversive of charity and fellowship. He was entirely devoted to Christ. Every thing was subordinated to this, was literally swallowed up in it. His eye was single. All the strong feelings of his strong nature were concentrated in the holy passion of love to Christ. He loved the Saviour, profoundly, tenderly, wholly. His was no half consecration. Jesus was the beginning, the middle, and the end of his life. An hour and a half at early morn, and an hour at night, were always sacred to reading the Bible, meditation, prayer, and praise. At these times he studied the Bible in connection with the marginal references. At noon he read the Bible regularly in course. Every Friday till mid-day was set apart as a special season for fasting and prayer. Toward the latter part of his life, physical necessities compelled him to eat a little. His heart was indeed a shrine from which a cloud of incense was always going up. Prayer, moreover, was no task to him, but the irrepressible instinct of his new-born nature. He told one of his sons that his ambition was to be one of the inner circle around Jesus in heaven. For years he had no doubt of his salvation. Perfect assurance, like a river of God, rolled its calm, fertilizing volume along the course of every thought and passion. Sacred music, vocal or instrumental, and often extempore hymns, were his delight. He read but few books besides the Bible. The *Vicar of Wakefield* was the only novel he ever read. He laid great stress on meditation. This he felt to be the food of the soul, and much of his devotions consisted of prayerful musings upon the Divine Word. The Bible was his counsellor. Man was in no sense his teacher. His mind was not constituted to bow to the opinions of men; but to the declarations of the Bible he bowed like a little child. His study of and attachment to the Bible was one of the most observable traits of his life. When about to go forth to engage in some duty, often the last thing he did was to open the Bible and catch some precious promise or stirring exhortation wherewith to gird himself. He was a happy man.

His zeal was no flickering flame, no smoking wick, but a beam from the throne of God, shining through him upon the earth. God's work was always revived within him. He never unbuckled his armor, nor slept at his

post. *JESUS* was his watchword. He wrote it on the banner which he carried high before him, with a strong arm. His diligent labors among the children, when in America in search of health, that he might impress on their hearts the need of the world's evangelization, seemed to others too much for his strength. A gentleman said to him, that he should consult his conscience lest he should overwork himself. He replied, he had "quashed conscience of *that sort* long ago."

He made it a constant practice to speak to every one in whose company he was thrown about their souls. Be he coolie, hawker, servant, stranger or friend, black or white, child or adult, rich or poor, he spake to all of Jesus and the great salvation. Even those who were on their guard against him, could seldom outwit him, or foil him in his design. An English lady, high in rank and influence, called on him, and her daughter, having heard of Dr. Scudder's habits, determined not to see him, and remained in the carriage; but he managed with politeness and kindness to have a brief interview with her and tell the way of life. It was also his custom to have one or more unconverted persons as objects of special, continued prayer. To such persons he would sometimes write earnestly and solemnly, beseeching them to turn to the Lord, and declaring his intention to pray daily for them until a certain season, after which he should cease from such particular effort. God made him the means of many conversions. His tract "Knocking at the Door" has been much blessed.

He had the true spirit of a reformer. What he saw to be wrong, he struck at with no uncertain blow; nothing could abash or intimidate him. Derision, threats, and the *et cetera* of opposition, whether individual or organized, fell like snow-flakes on his iron armor. When he came to India, missionaries drank wine. He drank it himself. But as soon as the trumpet-clang of teetotalism smote across the ocean on his ears, he stopped, examined the subject, decided that total abstinence was the only rational and righteous course, and he dashed the wine-cup from his table forever. He encountered a determined hostility, but he wavered not, and rested not, till he established teetotalism in his mission. When he was sent with another missionary to form the Madras mission, he assailed the whole community with his teetotal engine. He was immediately made the object of virulent attacks from every quarter. Professing Christians and worldlings joined in the hue and cry; a caricature, purporting to be a description of his death and funeral obsequies, appeared in one of the English newspapers. Some persons even threatened to tar and feather him, and ride him on a rail. Here also he steadily persevered. In a journal which he had established, he gave his adversaries harder knocks than they had bestowed on him, turned the tables upon them, routed them from their refuges of lies, and founded a flourishing teetotal society. Again, when the question of *caste* in the Christian church was mooted, he studied it thoroughly, and put his hand vigorously to the extirpation of caste, root and branch. He was then a member of the Madura mission. He said that "*Caste* was the mightiest obstacle to the progress of the Gospel; that it was a monster that

defied description, worse than idolatry itself." Led by him, they threw off this enemy which was feeding on their very vitals, and from that day the course of that mission has been upward and prosperous. He inquired not if there were many or few on his side, but when satisfied of the right, he marched on, as though the world were with him.

He was never disheartened. When asked in America, "What are the discouragements of the missionary work?" he answered, "I do not know the word. I long ago erased it from my vocabulary." Nothing could cast him down. His obedience and hopes, being based on the command and promise of the Lord, did not fluctuate with exterior events. Here was the command, "Preach the Gospel to every creature." Here likewise was the promise, "My word shall not return unto me void." These furnished him with immovable foundations. Upon these he stood, and no opposition, however malignant and protracted, no exhibition of the human heart however appalling, no obstacle however formidable, no reverses however heart-rending, could dismay him. His work was to bear the precious seed, with weeping and prayer, and the rest was the Master's work. He religiously appropriated a tenth of his annual income for the Lord's use.

The praise of men never entered into his mind as a motive of action. Obloquy could not oppress nor applause elate him. The esteem and love of men were not desirable to him, if conditional on even the slightest concession of principle or practice on his part. The Saviour's approval was his aim. Beyond that he seemed not to have a thought.

Almost every large town in the south-eastern part of Hindoostan heard the Gospel from his lips. His tours were many and extensive. He once stood eleven consecutive hours, when on a tour, at his post. He did not stop even to eat, but had coffee brought to him. It was his habit when thus standing to lean on his left arm, and it was supposed by his medical advisers that this was the cause of its becoming paralyzed. When he left India to visit America, it hung motionless by his side. He recovered its use on the voyage. After he had become unable to itinerate, he preached twice daily, in Madras, only excepting Friday morning, his fast day. When he heard that his son Samuel, whom he expected shortly to join him, was dead, he resolved to make up Samuel's loss by extra work, especially since so few missionaries came to India. This excessive labor soon brought on his first serious illness. He subsequently preached twice daily, but his failing strength soon compelled him to lessen his labors, and ultimately to take a voyage to the Cape of Good Hope. The voyage and change seemed greatly to benefit him. He endeared himself to the colonists there by frequent services. He had taken passage, and was on the eve of embarking again for India, when he was suddenly stricken down by apoplexy and died.—*Extracts from a letter of H. M. S.*

SCUDDER, JOHN, (s. of John Scudder,) R.C. 1857, N.B.S. 1860, I. Cl. N.Y. 1860; voyage to India, March–June, 1861, Chittoor, 1861–3, Arcot, 1863, Palamanair, 1863–5, Arcot, 1865—

SCUDDER, JOSEPH, (s. of John Scudder,) R.C. 1848, N.B.S. 1851, I. Cl. N.Y. 1851; voyage to India, 1851–2, Arcot, 1852–6, Coonoor, 1856–9, voy-

age to England, Dec. 1859–March, 1860, voyage to America, 1860, chaplain in army, 1861, chaplain at Fort Columbus, 1861–3, Sec. Am. and For. Ch. Union, 1863—

Seudder, Samuel D. (s. of J. Seudder,) R.C. 1847, N.B.S. d. Nov. 14th, 1849.

SEUDDER, SILAS, (s. of John Seudder,) R.C. 1860; voyage to India, Feb.–May, 1860; went as a physician; l. Cl. Arcot, 1862; Arnee, 1862–3, Palamanair, 1863–5, has charge of the Dispensary in Arcot, 1865—

SEUDDER, WILLIAM W. (s. of J. Seudder,) C.N.J. 1841, P.S. 1844, l. Presbyt.; voyage to India, Nov. 1846–Feb. '47; Batticotta, Ceylon, 1847–51, voyage to America, 1851, to India, 1852, Arcot, 1852–6, voyage to America, Dec. 1856–March, '57, voyage back to India, Dec. 1858–Ap. '59, Chittoor, 1859–60, Vellore, 1860–4, has charge of Arcot Seminary, 1864—

Searle, Jeremiah, b. at Atkinson, N. H. 1795, Bowdoin and U.C. 1821, studied under Yates, l. by Cong. Assoc. of Vermont, 1823; Rotterdam 1st and 2d, 1823–5, Cocksackie, 1825–51, Miss. to Keyport, 1851–3, Fallsburgh, 1853–61, d.

In childhood he was distinguished for a joyous and benevolent temperament which was a lifelong characteristic. During his college course he made himself useful in visiting places around Schenectady, and while studying theology, he had constant service at a school-house in Rotterdam, which resulted in a revival and the organization of a church. After laboring for a quarter of a century at Cocksackie, he left that field on account of persecution. At Fallsburgh, in the midst of a very heterogeneous population, his activity and diligence were rewarded by a large revival, bringing seventy persons into the church. He was a man of open, unsuspecting geniality of spirit. Robust in body and cheerful in mind, his face wore an habitual smile. The most adverse denominations respected and loved him. As a preacher, he was a man of diligent study, careful preparation, and a solemn, earnest delivery. His sermons contained the results of various reading, much reflection, deep Christian experience, and no small knowledge of human nature.

SEARLE, JEREMIAH, (s. of Jer. Searle,) R.C. 1855, N.B.S. 1858, l. Cl. Monmouth, 1858; Bloomingburgh, 1858–62, chap. 144th Reg. N.Y.S.V. 1862–3, Oyster Bay, 1863–6, Syracuse, 1866–8, Albany 3d, 1868.

SEARLE, SAMUEL T. (s. of Jer. Searle,) U.C. 1845, N.B.S. 1848, l. Cl. of Greene, 1848; Tioissiock, 1848–50, Saratoga, 1850–57, Leeds, 1857—

SEARLE, STEPHEN, (s. of Jer. Searle,) U.C. 1850, N.B.S. 1853, l. Cl. N.B. 1853; Mamakating, 1853–9, Griggstown, 1859—

SEARS, JACOB C. U.C. 1821, N.B.S. 1824, l. Cl. N.B. 1824; Miss. to Spring Garden, Philadelphia, 1824, Spring Garden 1st, (or Philadelphia 2d, Eighth st.) 1825–33, Six Mile Run, 1833—

SEBRING, ARAD J. R.C. 1859, N.B.S. 1862, l. Cl. Geneva, 1862; Mellen-ville, 1862—

SEBRING, ELBERT N. R.C. 1862, N.B.S. 1865, l. Cl. Geneva, 1865; Ghent 2d, 1865—

SEE, ISAAC M. R.C. 1849, N.B.S. 1852, l. Cl. N.Y. 1852; Middleburgh, 1852-4, Mt. Vernon, 1854-64, Mt. Pleasant, 50th st., N.Y.C. 1864-7, Miss. to Palisades, 1868—

SEE, JOHN L. R.C. 1841, N.B.S. 1844, l. Cl. N.Y. 1844; Kiskatom, 1847-50, Unionville, 1850-53, Unionville and Greenburgh, 1853-4, Miss. in Buffalo, 1854-5, Buffalo 1st, 1855-61, Cor. Sec. Bd. Education, 1861—

SEE, WM. G. E. N.B.S. 1853, l. Cl. N.B. 1853; North-Blenheim, and S.S. Breakabin, and Eminence, 1853-9, Gilboa, 1859-61, Amity, 1861-8, Kiskatom, 1868—

Seeber, Safrenus, b. at Sharon, N.Y. 1811, R.C. 1843, N.B.S. 1846, l. Cl. Schoharie, 1846; Centreville, 1846-9, Mottville, 1849-51, d.

He had a warm, gushing heart, and earnestly desired to labor for Christ. But he began his studies late in life, and his powers had not therefore received that early discipline by which he could learn rapidly or easily, yet he never flagged in his exertions. In the ministry he was deeply engaged in his Master's work, and indefatigable in labor.

SEIBERT, GEO. A. R.C. 1862, in national army 3 years, N.B.S. 1866, l. Cl. Bergen, 1866; Middletown Village, 1866—

Seely, Amos W. b. in N.Y.C. 1805, U.C. 1828, P.S. 1831; Frankfort, 1831-5, (Hillsdale, N.Y. Presbyt. 1835-40,) Cicero, 1840-4, (New-Haven, N.Y. 1844-6,) supplied Salisbury, 1846-55, d. 1865.

He was a serious, earnest, solid, and practical preacher. His sermons were characterized by the gravity of their manner, and the perspicacity of their reason, rather than by brilliant rhetoric. He aimed to present the truths of his text, with reference to the personal interests and responsibilities of his audience. His ministry was greatly blessed. He was of a remarkably amiable disposition, and free from guile. In the privacies of home, the sanctities of the church, the activities of the busy world, among the rich or poor, he was always the same, and truly adorned the doctrine of God his Saviour. He was the author of two works, *Doctrinal Thoughts*, and *Practical Thoughts*, which were highly commended and passed through several editions.

Seelye, Edward E. b. at Lansingburgh, 1819, U.C. 1839, P.S. 1843; (Stillwater, N.Y. 1843-50, Sandy Hill, 1850-58,) Schenectady, 1st, 1858-65, d.

He cannot readily be forgotten by any one who knew him. The first impression from his acquaintance was that of rugged strength. Physically, he was robust, a little above medium height, with a compact, well-knit frame.

In repose his countenance was somewhat stern, but no eye ever greeted a friend more frankly than his, or looked upon childhood more tenderly, or won even timid confidence more readily. With this physique his mind and heart were in perfect correspondence. He had a robust, rugged intellect, which delighted to grapple with difficulties, and which could be content with no superficial acquirements. His devotion to truth and right was chivalrous, and brooked no compromise. And yet in his ministrations of the word he oftenest and most lovingly dwelt upon the revelations of God's love and the truths which appeal to the tenderest feelings of the heart. Beneath the exterior strength of body and mind, Dr. Seelye had the heart of a child. Extremely sensitive, he repaid confidence with confidence, and love with love, in a manner which left no one to doubt of his friendship. With such an organization, his delight was in his family. No wife or children were ever cherished more tenderly than his, and no one ever loved home more than he. As a preacher, he was always instructive, never dull, and seldom cold. As a scholar he was diligent, thorough, and widely accomplished. As a theologian, he was uncompromisingly orthodox, and always able and ready to give a logical, scriptural, and unanswerable reason why. As a writer and thinker his style is preserved in a posthumous volume of discourses entitled *Bible Emblems*, published by the American Tract Society.—*J. A. D. B.*

Seelye, Julius H. Schenectady, 1st, 1853–8. Prof. of Moral Phil. and Metaphysics, in Amherst Coll. 1858–63, d. 1866.

Selden, Calvin. From Royalton Assoc. Vt. 1857, Jersey City 3d, 1857.

Selyns, Henricus, b. in Amsterdam, 1636, l. Cl. Amsterdam, 1659; Brooklyn, Bushwick, and Gravesend, 1660–64, returned to Holland; (Waverveen, Holland, 1666–82, also Chaplain in Holland army, 1675;) New-Amsterdam, 1682–1701, d.

He was the most eminent of the ministers who had yet come from Holland. His ancestors, on both sides, had been officers in the Reformed Church in Holland, since its organization, a century before. He was officiating as a *proponent*, (or licentiate,) when he received the call to Brooklyn. Gov. Stuyvesant was in the north effecting some Indian treaties, when he arrived, and together with Blom, his fellow-passenger, they followed him to Esopus and Fort Orange, to present their letters. He was presented to his congregation by two officers of the government—Nicasius de Sille and Martin Krigier—and was installed Sept. 3d, 1660. He also officiated on Sabbath evenings at Gov. Stuyvesant's Bouwerie, (now on East 13th st.,) especially instructing the negroes. He also occasionally preached for the Huguenots on Staten Island. His charge extended from Wallabout to Gowanus. He once came in collision with the magistrates, who attempted to override his ecclesiastical prerogatives. In a respectful letter, he declined to appear before them or acknowledge their authority in such matters. He sustained himself with firmness, dignity, and force of reason, and his arguments pre-

vailed. He married, in 1662, Machtelt Specht, a young lady of New-Utrecht; and if we may trust his own description, of rare beauty and worth. He subsequently married Margaret de Riemer, widow of Hon. Cornelius Steenwyck. He had engaged himself for service in America, for only four years, and was anxious to return, as he said, to gladden the eyes of his aged parents. He left upon the arrival of Samuel Megapolensis, a short time before the surrender. He had been already greatly useful, and was highly esteemed. He took charge of a small congregation in Holland, whose inhabitants earned their living by gathering turf. Yet he was contented with his position, and refused a call to New-Amsterdam, to become colleague with Drisius, in 1670, after the death of the elder Megapolensis. The call was renewed in 1682, after the death of Drisius and Van Niewenhuysen, and was now accepted. The need was pressing, as Van Zuuren, on Long Island, was the only minister nearer than Weekstein, at Kingston, and Schaats, at Albany. He was received with great affection and joy. He preached three times a week, and catechised the children on Sunday evenings, and officiated occasionally at Bergen and Harlem. His was now the most important ecclesiastical position in the province. It was also a most critical period for the Reformed Church, and the greatest wisdom and prudence were necessary to preserve her privileges, under English aggressions. The Dutch were only tolerated, according to the capitulation, as dissenters. The Governors attempted to exercise arbitrary powers, but the people resisted. Domine Selyns was fully alive to the importance of the subject, and was rejoiced at the arrival of Gov. Dongan in 1683, who allowed full liberty of conscience. An assembly of the people was soon called, which among other matters established the legal position of the denominations, allowing the churches to choose their own ministers. The law never indeed became operative, but it increased the struggle for religious freedom. In 1689, with the accession of William and Mary to the throne of England, Leisler, a political adventurer, supported by the lower orders, seized the fort and the public funds, for "the preservation of the Protestant religion," as he declared, but this was only a pretext for his usurpation. The Dutch clergy, without exception, opposed his pretensions, and when Gov. Nicholson fled, and Leisler really possessed the government, they still continued their opposition, and preached against his authority. This excited the Governor bitterly against them. (DELLIUS, VARICK.) Yet Selyns committed no overt act, so that he was able to remain at his post, and was for a time the only Dutch minister on duty in the province, but he was in close communication and sympathy with the leaders of the opposition, and was constantly watched. His house was searched, and his service in the church interrupted by Leisler himself, who was a member, and his letters to Holland were intercepted. Selyns rejoiced over his speedy downfall, preaching a sermon on the occasion from the words of the Psalmist, "I had fainted unless I had believed, to see the goodness of the Lord in the land of the living." But his conduct split the congregation, and his salary was withheld by a part of them, for several years. Leisler himself was a low,

illiterate man, and the same classes of the people were his friends. He was executed in 1691. Selyns's letters, at this time, refer to the civil difficulties and the evils to the church incident thereto. He says that he and Domine Varick, who endure more than can be believed, have to be patient of necessity. In 1693, during the administration of Fletcher, the city had become unprecedentedly corrupt, by the influx of freebooters and privateers, who made it their rendezvous, with the Governor's sanction. Fletcher also procured the passage of an act to provide a ministry by law, thus establishing the Episcopal Church. The dispute was really between the Episcopalians and the Presbyterians; yet, whichever side prevailed, the Dutch were sure to suffer. Selyns was not satisfied with the legal condition of the Reformed Church. Its privileges might at any moment be withdrawn. He and his consistory therefore applied for a charter, which was the first church charter issued in the colony. It was not obtained, however, but by a considerable service of plate presented to the Governor. It is dated May 11th, 1696. This charter secured to the church of New-York its independence. Besides permitting them to call their own ministers, to hold property, etc., it also provided for a compulsory payment of church rates, by the members. This latter idea was stricken out at the confirmation of the charter in 1784. It may also be worthy of remark that when the Episcopalians called Mr. Vesey, a Presbyterian on Long Island, as the first rector of Trinity Church, Selyns assisted in the installation service, which was performed in the Garden street church. Selyns now felt that the liberties of the Dutch Church were secured. He had labored faithfully, zealously, and successfully. Amid all his trials, no one had ventured to breathe a syllable against the purity of his life, or of his fidelity to the spiritual interests of his congregation. He was sixty years old, and needed help. He had been alone in his extensive charge during his whole ministry, although Daillé had preached in the French Reformed Church from 1683-90, and Perrot after him. He called these his colleagues. The consistory therefore, in 1698, resolved to call a colleague, as their new charter gave them this right. The old party of the friends of Leisler were opposed. They wished a minister of their own party. The controversy was carried to Holland. Mr. Verdieren, whom they had called, declined. Then the Classis called Rev. Gualterus Du Bois, who in 1699 entered on his duties, and continued for more than half a century. Selyns possessed in an eminent degree that rare combination of faculties which unites the zeal of the preacher, seeking the salvation of souls, with the prudence of the presbyter, looking after the temporalities of the church. He was most systematic, energetic, and industrious in the discharge of his ministerial and pastoral duties. He was the chief of the early ministers to enlarge the usefulness of the church to which he belonged, and to secure for it an independent and permanent foundation under the English government. He died in his sixty-fifth year, universally esteemed for his talents and his virtues. In all his letters he shows an entirely catholic spirit, speaking kindly of other denominations, and rejoicing in their success. His liberal and amiable character endeared him to all around him. He was on

terms of friendship with the heads of government, and in correspondence with distinguished men in the neighboring colonies. He was also a poet, * versifying in both Latin and Dutch. Cotton Mather, with whom he corresponded considerably, remarks of him, "He had so nimble a faculty of putting his devout thoughts into verse, that he signalized himself by the great-

* The following is from the pen (and heart) of Domine Selyns. It is given as one of the earliest specimens of poetry in the colony :

BIRTHDAY GARLAND,
WOVEN IN HONOR OF MATILDA SPECHT.

STROPHE.

See the nymphs of Utrecht flying,
See them tripping o'er the street,
See them little chaplets buying,
Chaplets for adorning meet.
Chaplets to a maid becoming,
Fruitlets of a sprightly brain,
Where are flowers always blooming.
See, how joyous is the train,
To behold them is a pleasure ;
Some are running in and out,
Many singing till the azure
Echoes with the blithesome shout.
Others laughing ; who's the being ?
From the cold that they are not fleeing.

ANTISTROPHE.

They are thus with garlands wreathing
Th' sweetest creature of the town ;
Who for evil no ill breathing,
Evil sees with horror's frown ;
Who, when with her babe she's playing,
Image is of modesty ;
Who, all wantonness bewraying,
Leads a life of purity ;
Who with scorn the base despises,
Who the truth doth highly prize ;
Who for gain no word disguises,
Nor for mean advantage tries ;
Her word lightly never breathing,
'Tis for her they're garlands wreathing.

STROPHE.

Why, when all are frozen under,
And the fruits all withered lie,
Taste and smell ta'en thence asunder,
When the earth appears to die ;
When the roofs with snow are bending,
Roofs, whereunder dwellings are ;
When the boughs the sleet is sending,
Whence with sprigs they deck the fair ;
When the forest leaves are dying,
And no herbage clothes the field ;
When the seed, all dormant lying,
Not a living plant will yield ;
Why, when none of these are living,
Must they blooming flowers be giving ?

est frequency perhaps, which ever man used, of sending poems to all persons, in all places, on all occasions; and upon this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness."—*Magnolia*, iii. 41.—*See Murphy's Anthology of New-Netherlands, for his life and poetry.*

[Senn, Jacob, b. 1776, U. Pa. 1793? Hardwick, Stillwater, Sussextown, and Knowlton, N. J., 1795–1800, Tolicken, Springfield, and Indianfield, Pa. 1800–18, d.]

Serven, Isaac, lic. by Seceders, 1828, suspended, 1831.

Serenbets, Francis M. Ordained as a Roman priest, at Friburg, 1834, c. to America, 1846; l. Cl. Bergen, 1848, Newark 3d, 1848–9, New-Brunswick 3d, 1851–4, w. c.

Seward, Dwight M. Y.C. (West-Hartford, Ct.) Yonkers, 1851–2, *Presbyt.*

SHAFFER, THOMAS L. l. Cl. Schoharie, 1859; North-Blenheim, 1859–61, North-Blenheim and Breakabin, 1861–7.

Shaw, John B. from Rutland Assoc. Vt. 1852, Tiossiock, 1852–9, d. 1865.

SHAW, JOHN F. R.C. 1865. N.B.S. 1868; Athens, Pa. 1868—

ANTISTROPHE.

Sooner not the decoration;
It is now her natal day.
Ever comes the celebration,
When the waters ice display.
Who shall sooner hope for pleasure?
It is now the fitting time
For attire to spend our treasure,
And in merriment to join.
All, of trouble, disencumber,
This sprightly creature to adorn.
Twenty years she now doth number,
Since the day she here was born:
Since she came where heaven's portal
Is the aim of every mortal.

EPODE.

'Tis her birthday and no later.
Let your garlands gayly fly:
Wish her ornaments no greater;
Wish her all prosperity;
Wish her many days to live for,
That she may no sorrow know;
Pray, "Upon her, Great Jehovah!
Do thy blessings e'er bestow:"
Wish her, when th' immortal spirit
Leaves her body here to die,
She may then that life inherit
Which shall live eternally,
That she may ascend to heaven,
Where all fear of death is driven.
Non quæ super terram.

SHAW, WM. A. Madison University, N.Y. N.B.S. 1859, l. Cl. Monmouth, 1859; Marblatown, 1859-60, Wiltwyck Station, Miss. to, 1860-4, Wiltwyck, 1864—

Sheffield, John H. U.N.Y. 1837, N.B.S. 1840, l. Cl. Poughkeepsie, 1840; North-Hempstead, 1843-6, Miss. to the West, 1846-7, Miss. to the poor and destitute in Indiana, 1849, died 1863.

He is described as possessing mental powers, a gentle carriage, and earnest, unobtrusive piety, which commended him to the love of all. His noble brow excited admiration, and his heartfelt voice in prayer left a deep impress on the memory. He was a man of unselfish constancy, fervid perception of the truth, unswerving purity of sentiment, and winning amenity in walk and conversation. In him divine grace had made trophy of a noble nature, and sanctified it for an ensample. But disease was working in his system from his youth, and cut down his ministerial service to a few years. He spent the last years of his life near Suffern, N. Y.

SHEPARD, CHAS. J. R.C. 1850. N.B.S. 1853, l. Cl. N.Y. 1853; Pompton Plains, 1853-8, Linlithgow, 1858-67, Newtown, 1867—

Sherwood, Nathan L. Cold Spring, 1867.

Shimeall, Robt. C. from Rensselaerville Bapt. Assoc. Miss. in Rivington St. N.Y.C. 1827-8, Pompton, 1828-9, New-Prospect, 1829-31.

Sickles, Jacob, b. at Tappan, 1772, C.C. 1792, studied under Froeligh and Livingston, l. Cl. N.Y. 1794; Schenectady, assisting Romeyn, 1794-7, Coxsackie and Coeymans, 1797-1801, Kinderhook, 1801-35, d. 1845.

His having been invited as an assistant to the eminent Dirck Romeyn, at Schenectady, and continuing there for three years, speaks much in reference to his early ability, and the estimation in which he was then held. His field at Kinderhook was very extensive, embracing the present area of several churches. His labors were here greatly blessed, the numbers professing their faith under his ministry averaging twenty a year, for thirty years. As a preacher he was chaste, affectionate, and searching. His style of sermonizing was ornate, classical, finished; and his pungent appeals to the heart and conscience evinced a faithful servant of the Master, and a discriminating mind in estimating human character. As a pastor, he had many excellences. He was noted for his uniform and sincere affection, his enlarged benevolence, his remarkable humility, and his proverbial prudence, together with his untiring assiduity in winning souls for Christ. In all the relations of life, his piety was paramount, his daily walk was with God. He preached, as unbelievers admitted, every hour of his life.

Sill, Geo. G. b. 1791, Copperas, (Brunswick,) Ill. 1841-9, died, 1859.

SIMONSON, JOHN. R.C. 1842. N.B.S. 1845, l. Cl. of Philadelphia, 1845; West-Farms, 1845-52, Bethlehem, 1st, 1852-64, Plainfield, (Central,) 1864—

SINCLAIR, J. H. from Fourth Presbyt. N.Y. Richmond, S. I. 1866—

SKILLMAN, WM. J. R.C. 1860. N.B.S. 1863, l. Cl. N.B. 1863; Macon and South-Macon, 1863—

SKINNER, THOS. H. U.N.Y. 1840, Stapleton, 1859-67.

SLAUSON, HIRAM, U.C. 1837, Northumberland, 1844-52, Deepark, 1853-7, New-Salem, 1861-2, New-Salem and Clarksville, 1862-6, w. c.

Slingerland, Elbert, N.B.S. 1824, l. Cl. N.B. 1824; Glenville 1st, 1824-33, Chittenango, 1833-4, Westerlo, 1834-6, Waterford, 1836-7, Wynantskill, 1837-40, Madison and Sun Prairie, 1844-6, New-Hurley, 1846-54, Mohawk, 1855-6, Glenville 2d, 1857-60, Hagaman's Mills, 1860-2, S.S. Mohawk, 1865-6.

Sluyter, Richard, b. at Nassau, N.Y. 1787, N.B.S. 1815, l. Cl. N.B. 1815; Claverack, and Hillsdale, 1816-25, Claverack, 1825-42, Claverack 1st and 2d, 1842, Claverack 1st, 1843, died. Also supplied Ghent for seven years.

He was one of the most apostolic men our church has produced. He was distinguished as a revivalist. During his ministry at Claverack of twenty-eight years, there were six extensive revivals, in some of which the converts numbered by hundreds. He wore himself out in the work. His memory, as a man of God, is still fresh in the hearts of the people of all that region, which was spiritually transformed by his labors. His native qualities were a fine and even martial personal appearance, great conversational powers, energy, hopefulness, courage, simplicity, and generosity. He was an unusually excellent singer. He was incessantly visiting his people, and talking to them about their souls. He was active and self-denying in the establishment of new churches, in whole or in part formed from his own. His death-bed was a scene of great spiritual beauty and power.—*See Memoir by Currie. F. N. Z.*

Smaltz, John Henry, Q.C. 1818. N.B.S. 1819, l. Cl. N.B. 1819; German Reformed; d. 1861.

Smit, Roelof, Drenthe, 1851-3.

SMITH, JOHN, w. c. 1849—

SMITH, NICHOLAS E. R.C. 1841. N.B.S. 1845, l. Cl. N.Y. 1845; Miss. at Port Washington, Mon. Co. 1845-7, Oyster Bay, 1847-53, Brooklyn, Middle, 1853—

Smith, Samuel, studied under Livingston, lic. by Synod of D. R. Chs. 1789; Saratoga, 1789-1800, *Presbyt.*

Smith, Thos. Gibson, b. 1756, in Scotland, c. to America, 1774, studied under Mason, l. Assoc. Ref. 1791; (Little Britain, and Shawangunk, Assoc. Ref.) 1791-9, Kleyn Esopus, and Bloomingdale, 1799-1801, Kleyn Esopus, Bloomingdale, and Hurley, 1801-8, Tarrytown, 1808-12, Tarrytown, (and Greenburgh, Presbyt.) 1812-20, Tarrytown and Unionville, 1820-37, died April 10th.

He identified himself with the party of liberty, soon after he came to America, and took some active part in the war. At its close he determined to prepare for the ministry, in which he labored for almost half a century. He was strongly attached to the standards of his church, and gave a prominence to them in his preaching. His manner was discriminating, and rich in evangelical sentiment; it was also eminently experimental and practical. This made him a favorite preacher with the aged and experienced. He was favored with several revivals. His body, possessed of great vigor and strength, was the type of his mind.

Smith, Wm. H. R.C. 1862; Ephratah, 1865-8, also S.S. at Tillaborough, 1867.

Smith, William Richmond, (s. of Rev. Robt. Smith) b. in Lancaster Co. Pa. 1752, C.N.J. 17. ., (Wilmington, Del. 1780-94,) Ne-Shanic and Harlingen, 1794-1817, d. 1820.

His father was minister at Pequea, Pa., while his mother was sister of the celebrated brothers, Samuel and John Blair, most eminent preachers. He had also two distinguished preachers for brothers, namely, Samuel S. Smith and John Smith. He was a man of a sound mind, and an edifying preacher—a man highly esteemed and revered by the people to whom he ministered through the long period of twenty-five years—a courteous, gentlemanly man. He visited his people faithfully and regularly as a pastor, going through his congregation or parish in a year and a half, yearly, and every year, so long as he was able, not passing by a single family. He was stricken with paralysis, while in the act of preaching to his people. He survived the attack for several years, but was a wreck in mind and body during the remainder of his life. His remains rest among the people of his charge, and he being dead yet speaketh. This short sketch is made up of materials gathered from tradition, and it is to be regretted that more materials cannot be gathered so as to furnish a longer account of one so estimable; but what has been gathered is authentic and reliable.—*G. L.*

SMOCK, JOHN H. R.C. 1863. N.B.S. 1866, 1. Cl. Mormouth, 1866; Oyster Bay, 1866—

Smuller, Henry W. from Presbyt. Genesee; Kingston 2d, 1849-53.

SNYDER, BENJ. F. R.C. 1846. N.B.S. 1849, 1. Cl. Ulster, 1849; Bloomingdale, 1850-52, Miss. at Mt. Vernon, 1852-54, Arcadia, 1855-6, Schodack, 1856—

Snyder, G. W. . . . See Schneyder.

Snyder, Henry, Miss. to Frankford and Schuyler, (Herkimer Co. N.Y.) 1829-30, Herkimer, 1831.

Southard, Jas. L. R.C. 1866, student in N.B.S.

[Spangenberg, Cyriacus, b. in Hesse, came to America with the Hessian troops, 1776, was refused a licensure by the Ger. Coetus, 1783, preached

at Shamokin, Selinsgrove, Mahantongo, and Middle Creek, 1784-5, Franklin Co. Pa. 1785-90, 1795, executed.]

He was an impostor. He sought licensure several times, but never succeeded in getting it. He preached independently in different places, till his bad character followed him, or he exposed himself. He had left a wife in Europe, and another marriage was within a day's consummation with one of his innocent flock, when a letter was discovered which revealed his baseness. When seeking to be settled at Berlin, Elder Glassmore, sitting near him, remonstrated against receiving him, when Spangenberg stabbed him to the heart. He was convicted and executed.

SPARLING, CYRIL, R.C. 1841, N.B.S. 1846, l. Cl. N.B. 1846; New-Rhinebeck and Cobleskill, 1846-9, New-Rhinebeck, 1849-52, Blooming Grove, 1852-6, Rotterdam 2d, 1856-60, Athens 1st and 2d, 1860-6, Athens 1st, 1866-8, Shawangunk, 1868—

Spinner, John P. (Mins. G.S. i. p. 338, has it printed Spencer,) German Flats, and Herkimer, 1802-35, German Flats, 1835-48, d.

[Sprole, Wm. T. P.S. 1829, Ger. Ref. Philadelphia, 1832-7, Washington, D.C. . . . Chaplain, West-Point, . . . Newburgh.]

STAATS, JOHN A. R.C. 1836, N.B.S. 1840, l. Cl. N.B. 1840, Clintonville, 1840-1, Preakness, 1843-61, Blooming Grove, 1861-6, w. c.

[Stahlschmidt, John Christian, b. in Nassau-Sieger, 1740, c. to America, 1770, lic. by Ger. Coetus, 1777; settled over the churches near York, Pa. 1777-9, returned to Germany, 1780, d. about 1825.—*See interesting Memoir in Harbaugh's Lives.*]

STANBROUGH, RUFUS M. R.C. 1858. N.B.S. 1861; Manheim, and Indian Castle, (Danube,) 1861—

[Stapel, Casper Michael, Amwell, N.J. 1762-3]

Starks, Jared L. Bowman's Creek, (now Buel,) 1840-2, S.S. Columbia, and Mohawk, 1842-3, Mohawk and German Flats, and S.S. Frankford, 1843-4, Mohawk and Frankfort, 1844-6, Mohawk, 1846-52, Fort Herkimer, 1852-7, w. c. Fort Herkimer, 1861-2, d.

STATESIR, BENJ. T. R.C. 1862, N.B.S. 1865, l. Cl. Monmouth, 1865; Stone House Plains, 1866—

Stebbins, (Jas. ?) U.C. 1842? P.S. 1845, (Plattsburg, N.J. 18. . .) S.S. Fort Miller, 1848.

STEELE, JOHN, R.C. 1845, N.B.S. 1848, l. Cl. N.B. 1848; Lebanon, 1848-53, Coxsackie 2d, 1853-8, Union Village, 1858-65, Totowa 1st, 1865—

STEELE, JOHN B. Mid. C. 1818, Ass. Ref. Sem. (under Mason) 1822, lic. by A.R. Presbyt. of New-York, 1822; supplied Albany, Middle, 1823, Boght, 1824-33, Middleburgh, 1833-8, also S.S. Breakabin, 1837, Helderbergh, 1838-46, engaged in teaching 1846-54, Cortlandtown, 1854-7, emeritus.

STEELE, RICHARD H. (s. of John B. Steele,) R.C. 1844, N.B.S. 1847, l. Cl. Schenectady, 1847, [Charlton, 1847-50, Ballston Spa. Presbyt.] 1850-52, Nassau, 1852-63, New-Brunswick 1st, 1863—

Steele, Wm. H. R.C. 1837, N.B.S. 1840, l. Cl. N.B. 1840; voyage to Borneo, May-Sept. 1842, Batavia, 1842-3, Karangan, 1843-9, returned to America; w. c.

[Steiner, John Conrad, b. in Switzerland, 1707, (Mettsmenstten, two years,) St. Peterzell, 1735-46, St. Georgen, 1747-9, c. to America; Philadelphia, 1751-2, and Germantown, Pa. (G.R.) 1751-6, Fredericktown, Md. 1756-9, and itinerated over all the neighboring country, Philadelphia, 1759-62, d.]

He was a native of Winterthur, in Switzerland, and was devoted by his mother, while a babe on her bosom, to the service of God. He began to preach at the age of nineteen. While a pastor in Europe, (1738,) he published a volume called *The Midnight Cry*, comprising twenty-five sermons. Dr. Zacharias says: "They breathe a most excellent spirit; show him to have been a man of talent, great plainness of speech, extraordinary faithfulness in those trying scenes through which the members of the Reformed faith had to pass, in consequence of the fierce opposition they met with from their Catholic neighbors, who were headed by the Abbé of St Gall."

His last settlement in Europe was comparatively small, and he sighed for a more enlarged field of usefulness. This ultimately led him to America. After his arrival here, he was called to Lancaster, but a portion of Mr. Schlatter's congregation were captivated by his eloquence, and wished him to remain in Philadelphia. The Coetus was against him, which led him and his friends to take a position, ultimately, of comparative independence. He believed the motives of the members of Coetus were not altogether pure. Hence he took counsel of himself—was a law to himself. He died suddenly, in the midst of his labors. The last few years of his ministry were peculiarly characterized by zeal and earnestness. It was observed by his friends that he was ripening for heaven. He hoped that he might not have a long and tedious sickness, and his wish was gratified. He was engaged in a practical work, (to be issued in four volumes,) of sermons, the volumes to consist, respectively, of sermons calculated to arouse the careless—to comfort Christians—to set forth their present privileges and eternal reward—and the last to contemplate the works of God in nature, so as to lead the thoughts to heavenly contemplations. Only the first of these was published, the author dying while it was going through the press. Dr. Muhlenberg of the Lutheran Church officiated at his funeral, no German Reformed being present. Only three children, out of thirteen, survived him.

[Steiner, Conrad, (s. of J. C. Steiner,) lic. by Ger. Coetus, 1771; supplied Organ Ch., Jacob's Ch., Rosenthaler Ch., and Dunkel's Ch., 1771-5, Allentown, Moortown, and Lehigh, 1775-82, d.]

STEINFUEHRER, C. D. F. U.C. 1864, N.B.S. 1867; Astoria 2d, and Newtown 2d, 1867—

Steins, Frederick, from Ref. Ch. in Prussia; Miss. German, 2d, N.Y.C. 1849.

Stevenson, James B. b. in Salem, N. Y. 1798, N.B.S. 1827, l. Cl. Washington, 1827; Miss. to Lysander, Sparta, and Cato, 1827-9, Florida, (Minnaville,) 1829-54, Wynantskill, 1854-64, died March 2d.

In early life he united with the Scotch Presbyterian Church in Salem, N. Y., under charge of Dr. Proudfit, and while yet young chose the ministry. With a burning zeal, he was willing to labor whithersoever the Lord might call him. In eighteen months, so well fitted for the work was he, that he gathered and organized a fine congregation in the then newly settled Onondaga County, at Lysander, and procured the erection of a fine house of worship. He was noted for his fidelity, earnestness, and devotion. He displayed great energy in all his enterprises. But his constitution at length began to feel the effects of his excessive labors. He wore himself out in his Master's service. When really unable, he would yet labor and preach, directing sinners to the Lamb of God. His last intelligible words were, "Firm trust! clear, clear!" His piety was sincere and deep; his judgment sound and practical. His preaching was evangelical and instructive. As a pastor, he greatly excelled; few could resist his kind and solemn appeals.

STEWART, ABEL T. R.C. 1843, N.B.S. 1846, l. Cl. N.B. 1846; Greenville, 1846-50, Greenville and Bronxville, 1850-2, Tarrytown 1st, 1852-66. Holland 2d, (or Hope,) 1866—

Stewart, James W., Prin. of Washington Academy, Salem, 18...-34, Jackson, 1834-6, Warwick, 1838-42.

Stillwell, Aaron L. b. at Whitehouse, 1828, R.C. 1851, N.B.S. 1854, l. Cl. N.B. 1854; Bergen Neck, 1854-64, d.

He was never a robust man, suffering much for years from bronchial affection. He was a quiet and lovely Christian, gentle in his manners, and prudent in his measures. He was a kind of Nathaniel. His record is that of the confiding, gentle Christian. His last breath was spent in preaching the Gospel.

STIMPSON, EDWARD P. R.C. 1834, N.B.S. 1834; Greenbush, 1834-51, Castleton, 1853-61, suspended.

Stimpson, Henry P. from Cong. Ch. Windham, 1830-33, w. e. 1833-50, d.

STITT, CHS. H. R.C. 1844, N.B.S. 1848, l. Cl. N.Y. 1848; New-Paltz, 1848-65, Kingston 2d, 1865—

St. John,, S.S. Cortlandt, 1858-65.

STOBBELAAR, H. Alto, 1858-60, Zeeland, 1860-64, Holland, Wis., 1864—

Stock, Philip, came to America, 1789. Yorktown, 1789-90, Chambersburgh, 1790—....

STOUT, HENRY. R.C. 1864, N.B.S. 1868, I. Cl. Raritan, 1868, sailed for Japan, Jan. 9th, 1869.

Stout, Nelson, R.C. 1851, N.B.S. d. 1854.

[Stoy, Wm. b. in Westphalia, 1726, came to America, 1652; Tulpehocken, Pa. 1752-5, Philadelphia, 1755-6, Lancaster, 1758-63, Lebanon, 1763-72; became a physician, still preaching occasionally, 1773-1801, d.]

He was one of the six ministers who accompanied Schlatter on his return, in 1752. His clandestine marriage, while in Philadelphia, gave great offence, and obliged him to leave that field. About 1770, the Coetus refused longer to recognize him as a member of that body, and dropped his name. He took great interest in medicine, and in politics; was of great patriotism, hated aristocracy and monopolies, and sympathized with the laboring and the poor. He combined his duties as a physician and minister, during the last thirty years of his life. Amid great prejudice, he introduced inoculation against small-pox into Berks Co., Pa. He had a considerable share of natural talent, which was developed by a good education. His sympathies were strongly on the side of freedom, in the Revolution. He was an excellent linguist.

STRONG, J. PASCAL, (s. of T. M. Strong,) R.C. 1845, N.B.S. 1850, I. S. Cl. L.I. 1850; East New-York, 1850-4, Jersey City 3d, 1854-6, Aquackanonck, 1856—

Strong, MASON R. (s. of T. M. Strong,) N.Y.U. 1855, N.B.S. died 1861.

Strong, PASCAL N., (brother of T. M. Strong,) b. in Brookhaven, L.I. 1793, C.C. 1810, studied under Mason, I. Presbyt. N.Y. 1815; New-York, 1816-26, d.

He received calls to Harrisburgh and New-York at the same time, but chose the latter. He and Dr. Knox started in life together as fellow-students under the same instructor, and as colleagues in the same church, though the ministry of the former was comparatively brief. About a year before he died, he was attacked by disease of a pulmonary character, proceeding from a severe cold. He went to St. Croix to spend the winter, but while there died. In a diary commenced in 1808, three years before he united with the church, he says, "I will regard the enjoyment of God as the supreme end of all my plans. I will consider love to God and zeal for his glory as my highest duty, and study to improve daily in these divine affections. I will for the future, unless unavoidably hindered, regularly devote one half-hour in the morning, and a like period in the evening, to religious concerns."

His disposition was amiable, his manners were courteous, his spirit was resolute, and generous almost to a fault, his mind was gifted in more than an ordinary degree, and his opportunities of improvement had not been neglected. With a memory peculiarly tenacious, and the power of an accurate and precise discrimination for one of his years, his attainments in

classical and critical learning may without any exaggeration be regarded as eminent. Critical research was with him a favorite employment. He wrote with elegance and force. His discourses were clear, accurate, and tasteful. His style was copious and adorned. His voice was melodious; his enunciation, easy and natural; his preaching, evangelical and faithful.

STRONG, ROBERT G. (s. of Thos. M. Strong,) N.Y.U. 1855, N.B.S. 1858, l. S. Cl. L.I. 1858; assistant at Flatbush, 1860-1. New-Baltimore, 1861—

STRONG, SELAH W. (s. of Thos. M. Strong,) N.Y.U. 1862, N.B.S. 1865, l. Cl. N.Y. 1865; Rochester, 1865—

STRONG, THOS. C. (s. of Thos. M. Strong,) U.C. 1841, N.B.S. 1845, l. S. Cl., L.I. 1845; Bloomingdale and Rosendale, 1845-9, Newtown, 1849-59, Greenwich, N.Y.C. 1859-66, Ithaca, 1866—

Strong, Thos. M. (brother of P. N. Strong,) b. at Cooperstown, N.Y. 1797, C.C. 1816, studied under Mason and at P.S. 1819, l. Presbyt., (Norfolk, Va. 1819-21, Assoc. Ref. Chambersburgh, and Shippensburg, Pa., 1821-2,) Flatbush, 1822-61, d.

He was possessed of the most thorough and indefatigable business habits, and was so completely at home in ecclesiastical affairs that his very word was law, from which no appeal could be taken. He was a man of remarkable clearness of thought and of simplicity of expression, of intense yet well-balanced mental energy and activity, of large attainments, though never ostentatiously paraded; combining in a rare symmetry and exquisite proportion, affability with dignity, and gentleness with firmness, and withal a man of such pure innate modesty, and genuine Christian humility, that nothing but his actual removal from the church would give her an accurate estimate of his real value. He possessed one trait of character of especial loveliness and power. He was eminently a *Christian gentleman*. That fruit of the spirit which the apostle calls "*gentleness*" was exhibited by him in a remarkable degree. He had the most sincere regard for the feelings of others, and never willingly, by word or act, inflicted a wound upon them. He was always mindful of the injunction, "*Be courteous*," and in this particular was a bright and lovely exemplification of the spirit of the Master.

In the poise of his moral qualities, in the rounded completeness of his associated gifts and virtues, in the interblending of his personal, social, and public excellence, (so that the one man was under well-nigh all circumstances the same,) there has rarely appeared among us a more symmetrical and perfect character than that which Divine grace developed and fashioned into the legible life of Dr. Strong. Resolute, without arrogance; modest, without timidity; positive in his convictions, without pride of will; persevering, without pretension; diligent, without ostentation of intentions; firm, without obstinacy; tenacious of his moral and personal preferences, without bigotry or hypocrisy; quick in his estimate of duty, without wayward impulses; devoted to duty,

without thirst for personal exaltation ; methodical, without mechanical servility to circumstances ; learned, without pedantry ; and godly, without affectation of sanctity—he seemed indeed to illustrate how natural qualities may be toned and softened into well-nigh untarnished beauty, by the power of Christ working upon them all.

He was faithful in his preparations for duty. Knowing that only beaten oil should be brought into the sanctuary, he with resolute purpose and fixed system entered upon the performance of his public duties. He left a Bible which was a complete index to a vast range of investigation over which he had travelled. He was faithful in his ministrations in the sanctuary. His style was sedate, solid, instructive. He sought no sensational effects, but he discriminated and individualized the truth so as to reach the conscience and win the heart. He preached memoriter. He was also a faithful pastor, though much of his time was consumed in the public duties of the church. He gave his best energies to the church and denomination in which he ministered. He was stated clerk of the General Synod for thirty-four years.

STRYKER, HERMAN B. (s. of Peter Stryker,) N.B.S. 1822, l. Cl. N.B. 1822. Miss. to Athol, Caldwell, Johnsburch, and Warrensburgh, (Warren Co. N.Y.) 1822-3, Fairfield, and Miss. at Little Falls, N.J. 1823-6, Agent of Miss. Soc. 1826-7, Union Ch. in Amsterdam, 1827-33, also Miss. at Johnstown in 1830, St. Johnsville, 1833-4, Glenville, 2d, 1834-7, w. c. 1837-61, Huguenots, S.I. 1861—

Stryker, Isaac P. born at Harlingen, Nov. 27, 1811, R.C. 1837, N.B.S. 1840, l. Cl. 1840 ; voyage to Borneo, Nov. '40-March '41, Borneo, 1841-2, d.

Joining the class of '37, when Milledoler, and Cannon, and Janeway, and Strong, and Ogilby, and Beck were our professors, I found for my alphabetical neighbor that true man of God, Isaac P. Stryker. It was the fall of 1834, entering upon sophomore stage, and nearly all the members were his juniors by several years. He had come from a line of handicraft, to engage with all his heart in study for the ministry, and this one thing he did. His face and demeanor, always and everywhere, bespoke a governing conscientiousness that secured the respect of the wayward, the unfaltering confidence and honor of all who observed him. At lecture or prayer, or the duties of the Sabbath, his steadfast punctuality was their perfection.

Though his features were severely cast in dark complexion, and the eyes lay far beneath a shaggy brow, his whole expression was made gentle by the soul of love to God and man that shone through deed and speech. Feeling assured, after years of study of his life, that such equanimity under college tests was a marvel of divine grace, I asked him if in his childhood he had not been particularly irascible and violent. The question surprised him, but, knowing well the inquirer's love, he tearfully owned the conjecture to be right.

After the interval of thirty-four years, this godly and diligent man's

picture is vividly before me, as a joy and a profit to remember. He was an exemplary Christian among heedless lads, and the largest concession *but one* that he ever made to the infirmity of peccant boyhood was to witness some of the milder doings with hand-covered mouth and twinkling eye.

“ For when he gazed upon the festive train,
It was but as some melancholy star
Beholds the dance of shepherds on the plain,
In its bright stillness present, though afar.”

That one other momentary and unparalleled yielding lodged him the deeper in every heart, and its occurrence was thus: Morning duties were over, and the class was sauntering homeward down the Campus on an exhilarating tune in early May, when it occurred to a merry son of a clergyman to spring upon the back of dear old Isaac for a ride! Who, of all present, was most astounded it were difficult to say—the whole thing was electric—but another moment showed that the gravest blood had felt the genial fires of spring. If we could trust our own eyes, the young rider had been cunningly dismounted, and was swiftly pursuing a figure no one would have dared *affirm to*, until the drollery culminated in the merry madcap's halting, with an index-finger shout, “ The wicked flee, when no man pursueth.”

Had you space, I would gladly say more of this confessedly exceptional man. There was no indolence in Stryker. When not using his working hours in study or Bible-reading, or prayer, or sacred music, of which he was practically fond at home, he was at exercise or good works. All that a diligent employment of the powers God has bestowed would effect, Stryker meant to do and be; and, wherever a prayerful life of labor could be fruitful of good to others, he was sure of usefulness.

When I last saw him in life, he was moving seaward from a Boston wharf, on his errand of good news to the pagan, signalling back his love so long as a kerchief could be seen. It has been my privilege, since, to care lovingly for his Indian grave, with many a tender memory of one of the most guileless of men.

His death was a sad surprise. At the end of his year in Java he was in health, and rejoicing in the proffer of a free passage to Singapore under the American flag of a merchantman. Embarking in good spirits, he looked reasonably forward to engagement in the field of allotment, but an attack of fever during the short passage was so swiftly fatal that, on the vessel's arrival, his former friend at New-Brunswick, B. P. Keasberry, found the signet of death on that pure man's brow.

Stryker lies in a pleasant morning-side cemetery at Singapore, “ with his feet to the foe,” and the resting-place marked by the beautiful obelisk-gift of a few of “ the Class of '37.”

The church of Harlingen may well enshrine his name in honor, with that of his much-loved Father Labagh.—*W. H. S.*

Stryker, Peter, b. 1764 in N.Y.C., studied under Livingston, lic. by the Synod of R.D. Chs. 1788, N. and S. Hampton, Sept. 15th, 1788–Aug.

19th, '90, Staten Island, 1790-4, Belleville, 1794-1809, also S.S. at Stone House Plains, 1801-9, (Amboy, Presbyt.) 1809-10, Belleville and Stone House Plains, 1810-12, Miss. to Berne, 1828-9, d. 1847.

For many years he was the oldest minister in the Reformed Dutch Church in America. His ancestors were of Holland extraction, and it was his delight to talk and preach in the Dutch language. This he did, not only with fluency, but also with great purity for one born in this country. He always spelled his name *Strijker*, and frequently called attention to the fact that this was a common Dutch word signifying a stroker, applied originally, no doubt, to one dexterous in striking off measures of grain.

His parents were pious people, and, influenced by their example, prayers, and precepts, he early became a disciple of Christ.

During the American Revolution, when he was a lad, his family left the city of New-York, and sojourned for a few years at Millstone, N.J. Having been well instructed, as there was a scarcity of teachers, he was induced, at the early age of seventeen, to take charge of the common school in that district. His letters, written at this period, and addressed to his relatives, are full of pious expressions, evincing great love for God, and a desire for the salvation of souls. Subsequently he completed his clerical studies at the Hackensack Academy, under the supervision of that eminent Christian scholar, Dr. Peter Wilson, an uncle of his by marriage.

In 1812, very much debilitated by bodily infirmity, he was compelled to resign the pastoral office. He did not again resume it. But having recovered his health in a measure, he preached as stated or occasional supply at St. Johnsville, Stone House Plains, Canastota, and in other places, with great acceptance. He was not idle, even when the sere leaves were falling. He loved to preach, and continued to do so down to a good old age.

His wife, Elizabeth Barculo, was a beautiful woman. It is said, in early life, she had three suitors, one a doctor, one a lawyer, the third a minister. Her father, when consulted as to the choice she should make, said, "My daughter, these are all promising young men, and either would probably make you a good husband, but my advice is, that you marry the minister." This coincided with her own feelings, and, turning from wealth and position, she cast in her lot with the poor clergyman, and a most suitable companion did she prove to him.

There are many who well remember this venerable patriarch. His hair, white as snow, hung in silken locks upon his bending shoulders. His eye sparkled with life even to the last. His step was elastic, his voice musical. The very touch of his hand was inspiring. He was remarkably social, and, with his inexhaustible fund of anecdote, was the life of every company in which he moved.

His usual mode of preaching was from a full analysis. This he committed to memory. Before speaking he spent some time in meditating upon his subject, and then committing himself to the Lord with holy confidence, he carried the divine message to the people. He never used a

manuscript in the pulpit. It was common for him, in his old age, to say, "Ministers nowadays read very well, but they do not preach."

A friend in the Methodist ministry, himself now quite advanced in life, said recently to the writer of this sketch, "I well remember your grandfather in his palmy days. He was a powerful preacher. In my judgment, very few men could excel him in fine thought and eloquent expression. His preaching was plain, practical, pungent. He was a real orator."

He was also a good man, humbly relying upon the Lord Jesus Christ for his salvation. In his old age, he once said to a near relative, "I feel I am a sinner, but one saved by grace. For the last four years I have not been troubled with a doubt of my acceptance with God through Christ, my Saviour." When approaching his end, he exclaimed, in Christian triumph :

"O glorious hour! O blest abode!
I shall be near and like my God,
And sin and sense no more control
The inward pleasures of the soul."

P. S.

Stryker, Peter, (s. of H. B. Stryker,) R.C. 1845, N.B.S. 1848, l. Cl. N.B. 1848; Raritan 3d, 1848-51, Rhinebeck, 1851-56, Broome St. after 1860, Thirty-fourth St. N.Y.C. 1856-68, (Philadelphia, Presbyt.) 1868—

Studdiford, Peter, b. 1763 in N.Y.C., C.C. 1786, studied under Livingston, l. by the Christian Synod of R. D. Churches, 1787; Readington and Bedminster, 1787-1800, Readington, 1800-26, d. Also appointed Prof. of Hebrew, in 1812.

Possessing large views of divine truth, and a rich store of various knowledge, he was ready, instructive, and forcible in his preaching. He loved his work, and shrank not from effort in its performance. He was a faithful and affectionate pastor, a patriotic citizen, and a humble, devout, and liberal-minded Christian. He excelled as an extemporaneous preacher, transcending himself, when suddenly called on to take the place of some absentee. These efforts had all of the finish, and more than the force, of an elaborate preparation.

Studdiford, Peter A. (s. of Rev. P. O. Studdiford,) C.N.J. 1849, P.S. 1855, (Milford, N.J. 1855-9,) Belleville, 1859-66.—*Presbyt.*

Sturges, Smith, Whitehouse, 1858-63.

Suckow. C.F.C. student in N.B.S. 1870.

[Suther, Samuel, b. in Switzerland, 1722, ordained in Philadelphia, 1768? Mecklenburg Co. N.C. 1768-71, Guilford, N.C. 1771-84, Mecklenburg, 1782-6, Orangeburg, S.C. 1786-8, d.]

His father started to America with his family in 1738, but all except Samuel perished on the way. His father and two sisters died on the shores of England, where the ship had put in for repairs from a gale. On the passage over they encountered thirteen severe storms, during four months,

and at length, on the coast of Virginia, the last storm proved fatal to most of the parties on board. Two hundred and twenty perished. Samuel was brought to the shore almost lifeless. He organized most, if not all, of the German Churches in Guilford and Orange Cos., N.C.]

SUTPHEN, DAVID S. R.C. 1864, N.B.S. 1867, l. Cl. Raritan, 1867; New Utrecht, 1867—

SUYDAM, J. HOWARD, R.C. 1854, N.B.S. 1857, l. S. Cl. L.I. 1857; Fishkill Landing, 1857-62, Philadelphia 1st, 1862-8, Jersey City 3d, 1868—

SWAIN, GEO. R.C. 1862, N.B.S. 1866, l. S. Cl. L.I. 1866; Middlebush, 1866-8, Freehold 1st, 1868—

Swartz, . . . , student in N.B.S. d. 1830.

Swartwout, John, student in N.B.S. d. 1815.

SWICK, MINOR, R.C. 1858, N.B.S. 1861, l. Cl. Geneva, 1861; Stuyvesant Falls, 1861-4, Wawarsing, 1864—

SWITZ, AB. J. U.C. 1817, N.B.S. 1820, l. Cl. N.B. 1820; Miss. in Classis of Montgomery, 1821, to Westerlo and Oakhill, 1822, to Athol, Johnsburgh, Caldwell, and Warren, 1822; Schaghticoke and Tyashoke, 1823-9, Wawarsing, 1829-35, Glenville 2d, 1837-42, w. c.

TALMAGE, GOYN, R.C. 1842, N.B.S. 1845, l. Cl. N.B. 1845; Rockaway, 1845-51, Niskayuna, 1851-5, Green Point, 1855-62, Cor. Sec. Bd. Dom. Missions, 1862-7, Rhinebeck, 1867—

TALMAGE, JAS. R. C.N.J. . . . , N.B.S. 1829, l. Cl. N.B. 1829; Miss. to Pottsville, Pa, 1829-31, Jersey City, 1831-3, Pompton Plains, 1833-6, Blawenburgh, 1837-49, Athens, 1849-50, Brooklyn, Middle, 1850-2, Greenbush, 1852-60, Chittenango, 1860—

TALMAGE, JOHN V. N. R.C. 1842, N.B.S. 1845, l. Cl. Philadelphia, 1845; S.S. Central Ch. Brooklyn, 1845-6, at Middle Ch. Brooklyn, 1846, voyage to China, Apr.-Aug. 1847, Amoy, 1847-9, voyage to America, Mar.-Aug. 1849, in America, 1849-50, voyage to China, March-July, 1850, Amoy, 1850-62, voyage to America, April-Aug. 1862, in America, 1862-5, voyage to China, Apr.-June, 1865, Amoy, 1865—

TALMAGE, PETER STRYKER, (s. of Rev. Jehiel Talmage,) J.C. 1845, P.S. 1848, l. Presbyt. 1848; (Malta, 1848-54,) Stone House Plains, 1854-65, also S.S. Franklin, 1855-9, Philadelphia, Bethune Ch. 1868—

Talmage, Thos. A. R.C. 1857, N.B.S. 1860, d. 1861.

TALMAGE, T. DE WITT, N.Y.U. 1853, N.B.S. 1856, l. Cl. N.B. 1856; Belleville, 1856-9, Syracuse, 1859-62, Philadelphia 2d, 1862-9, (Brooklyn Presbyt.) 1869—

TARBELL, JOHN G. N.B.S. 1825, l. Cl. N.B. 1825; Miss. to Montville, 1826, to Berne, 1826, Stone House Plains, 1827-8, Sand Beach, 1830-2, Caroline, 1834-40, w. c.

Tassechemacher, Petrus, University of Utrecht, Kingston, 1676-7, Dutch Guiana, S.A. 1677-8, New-Amstel, 1679-80, supplied Staten Island occasionally, 1682-3, Schenectady, 1684-90, d.

He was a native of Holland. He had been supplying Kingston for some time in 1676, when the people petitioned to have him regularly appointed. He was slain in the Indian massacre of Schenectady, Feb. 8th, 1690. The French were seeking to gain control of the Indian trade, and had carefully planned the capture of Albany and New-York from the English, the year before. The plan was not wholly carried out, but a party of French and Indians left Montreal, and, proceeding by the way of Lake Champlain, intended attacking Albany. But the Indian chiefs not consenting, they turned off toward Schenectady. They gave orders that Tassechemacher's life should be saved, on account of the information they could obtain from him. But his house was not known, and before he could be personally recognized, he was slain, and his house and papers burned. His head was cloven open, and his body burned to the shoulder blades. This took place on a Saturday night at midnight. Sixty persons lost their lives.

TAYLOR, ANDREW B. R.C. 1839, N.B.S. 1842, l. Cl. Philadelphia, 1842; supplied Allegan, 1842-3, supplied Grand Rapids, 1843-8, Macon and Ridgeway, 1848-52, (also supplied Congreg. Ch. at Raisin,) Irvington, 1852-5, English Neighborhood, 1855—

TAYLOR, BENJ. C. (son-in-law of Rev. J. V. C. Romeyn,) C.N.J. 1819, N.B.S. 1822, l. Cl. N.B. 1822; Greenbush and Blooming Grove, 1822-3, Aquackononck, 1825-8, Bergen, 1828—

(Taylor, H. S.S. Chittenango, 1829-30.)

TAYLOR, WESLEY, R.C. 1847, N.B.S. 1850, l. Cl. Paramus, 1850; Samsonville, 1851-2, North-Esopus, and Kleyn Esopus, 1853-4, 1858, susp.

TAYLOR, WM. J. R. (s. of Benj. C. Taylor,) R.C. 1841, N.B.S. 1844, l. Cl. Bergen, 1844; New-Durham, 1844-6, Van Vorst 1st, (Jersey City 2d.) 1846-9, Schenectady, 1849-52, Jersey City 3d, 1852-4, Philadelphia 3d, 1854-62, Cor. Sec. Am. Bible Soc. 1862—

Teller, Jas. H., from Presbyt. of Washington; Miss. in Ludlow and Orchard Sts. N.Y.C. 1826-9, d. 1830.

[Templeman, Conrad, b. 1687, unlicensed; in Lancaster Co. 1727-60, ordained by direction of the Holland Synod, 1752, d. 1761.

He was urged by the people to teach and preach to them, since they were destitute of any minister. When Schlatter arrived, as an agent of Classis, he offered to resign to a regular minister, if one were sent. He was blind for the last few years of his life, yet continued to preach. The records of his church show him to have been an eminently pious man, and faithful minister.

Ten Eyck, Conrad, studied under D. Romeyn; Amsterdam, Fonda's Bush, (New-Harlem,) and Mayfield, 1799-1803, Veddersburg, New-Harlem, and

Mayfield, 1803-4, New-Harlem and Mayfield, 1804-12, Aurelius, Owasco and Owasco Outlet, (or Sand Beach,) 1812-27, w. c. 1827-183..

TEN EYCK, JAS. B. U.C. 1818, N.B.S. 1821, l. Cl. N.B. 1821; Berca, 1823—

TEN EYCK, WM. H. N.B.S. 1848, l. Cl. N.B. 1848; Hyde Park, 1848-53, Astoria, 1853—

TERHUNE, EDWARD P. R.C. 1850, N.B.S. 1854, (in Virginia Presbyt.) 1854-9, Newark 1st 1859—

TE WINKLE, J. W. H.C. 1866, student of Theology at Holland, Mich., 1869.

[Theus, . . . , from Switzerland, ordained by the Presbyts. 1739. Congaree, S.C. etc. 1739-75, and perhaps longer.]

THOMPSON, AB. R.C. 1857, N.B.S. 1861, l. Cl. Philadelphia, 1861; Miss. at Pella, 1862-8, Pella, 1868—

Thompson, Alex. R. U.N.Y. 1842, P.S. 1845, l. 2d Presbyt. N.Y. 1845; asst. to Dr. Broadhead, Central Ch. Brooklyn, 1845, (asst. to Dr. Thos. Macauley in Astor Place Presbyt. Ch. N.Y. 1845, Morristown, N.J. Presbyt. 1846-7,) Miss. at Bedford, Brooklyn, 1847-8, Tompkinsville, 1848-51, Stapleton, 1851-9, (supplied South Cong. Ch. Bridgeport, Ct. 1859-62,) N.Y.C. 21st st. 1862—

THOMPSON, D. R. Fort Miller, 1833.

Thompson, Fred. B. b. 1810, R.C. 1831, N.B.S. 1834, l. Cl. N.B. 1834; Upper Red Hook, 1834-6, voyage to Singapore, May-Sept. 1838, Karangan, Borneo, 1842-7, voyage to Europe, 1848, d. 1849.

Ill health compelled him to visit Singapore in 1847, but while there he was taken with hemorrhage of the lungs, which forbade further labors. He then took his motherless little daughter, Emma, to Switzerland, to place her with her relatives there. After the loss of his first wife, (Nov. 1839,) he married a Miss Combe, (Dec. 1840,) a Swiss teacher, in the East, who also after a few years died, (Dec. 1844.) His own health was much enfeebled when he arrived in Switzerland. He resolved to spend the winter of 1848-9 with his mother-in-law, at her home. He faithfully followed the advice of his physicians and was benefited; but, attending a communion service on Christmas day, he caught more cold, (as the churches in Switzerland are not warmed,) which increased his suffering. He felt that his end was drawing near. In his delirium the cause of missions was ever uppermost in his mind. With submission, patience, and in holy meditation he passed the early months of the year, and died on April 3d, 1849. An interesting letter of his condition and exercises during his winter at Berne, written by his mother-in-law, may be seen in *The Christian Intelligencer*, May 31st, 1849.

THOMPSON, HENRY P. R.C. 1854, N.B.S. 1857, l. Cl. Philadelphia, 1857; Peapack, 1857—

THOMPSON, JOHN B. R.C. 1851, N.B.S. 1858, I. Cl. Philadelphia, 1858; Resident Licentiate at New-Brunswick, 1858-9, Metuchen, 1859-66, Tarrytown, 1866—

Thompson, Wm. J. b. at Readington, N.J. 1812, R.C. 1834, N.B.S. 1841, I. Cl. N.B. 1841; Ponds and Wyckoff, 1842-5, Rector of Grammar School, at N.B. 1845-63, Prin. of Classical Institute, Somerville, 1865-7, d.

When four years of age he suffered from paralysis which left his right arm and side to a great degree helpless ever after. Owing to this physical infirmity, he was stimulated to improve to the utmost the limited advantages of education which were afforded him. At sixteen years of age he began to exercise the vocation of a teacher, in the public school of the neighborhood where his parents resided. Soon, however, he formed the resolution to prepare himself for a higher sphere of usefulness, and, as soon as the necessary funds could be obtained, began his preparation for college under the direction of that excellent classical teacher, John Walsh, then located at Somerville, N. J. Three months before graduating he was invited to succeed his former teacher, in the charge of the classical school at Somerville, which, with the assurance of the faculty of the college that he should graduate with his class, he accepted. Here, as also at Millstone, where he afterwards taught, he gained an enviable reputation for thoroughness as a scholar and teacher, and formed friendships which were continued to the end of life.

While at Millstone, in 1837, he became a subject of divine grace, and immediately after began his preparations for the gospel ministry. As a preacher, he was characterized as having clear conceptions of truth, logical accuracy of statement, and vigorous thought, expressed in no commonplace words or phrases; but he was almost entirely destitute of imagination, or of the graces of oratory. He labored but a little more than three years as a pastor, when he was called to the charge of the Grammar School, at New-Brunswick. Here, as an instructor and trainer of youth, the great work of his life was performed.

His great success as a teacher arose from his own clear conceptions of what he taught, and from his unalterable determination that his pupils should not only comprehend, but, by incessant drilling, become *familiar* with that which was the subject of their study. As an instructor he attained large success, and still lives in the efficient work of many who delight to attribute their success in life to the early training and mental discipline which they received when under his instruction.

Thompson, William, b. 1813, R.C. 1841, N.B.S. 1844, I. Cl. N.B. 1844; Stone House Plains, 1845-6, d.

With self-denial and perseverance, he had prepared himself for the ministry, and entered upon his work with high anticipations and flattering prospects. Deep sincerity and earnestness characterized his labors. Prompt in the performance of every pastoral duty, careful in his preparations, and ardent in his devotional feelings, he was well qualified to do the

work of an evangelist. But the Master called him before he had hardly entered on his labors.

Timlow, Heman R. C.N.J. 1852; from Presbyt. Londonderry, Mass. Rhinebeck, 1860-6, Brighton, S.I. 1866-8, w. c.

[Toberwiller, . . . , South-Carolina and Georgia, 1737-8.]

TODD, AUG. F. R.C. 1855, N.B.S. 1858, l. Cl. N.B. 1858; Athens, Pa., 1858-65, Piermont, 1865—

TODD, JOHN ADAMS, R.C. 1845, N.B.S. 1848, l. Cl. N.B. 1848; Griggstown, 1848-55, Tarrytown 2d, 1855—

Toll, John C. U.C. 1799, studied under Livingston, l. Cl. Albany, 1801; Canajoharie, Middletown, Mapletown, Westerlo, (and Bowman's Kill?) 1803-15, Middletown and Westerlo, 1815-22, suspended, seceded, [Westerlo and Middletown, Sec. 1822-5, these united churches were then called Canajoharie,] 1825-42, d. 1848.

TOMB, T. S. L. Wynantskill, 1865—

[Torsilius, P. H. In Leligh Co. Pa. 1740. Possibly the same as G. H. Dorstius.]

[Troldeiner, George, b. in Upper Saxony, 1754, studied at Bremen, came to America, 1786, York, Pa. 1786-91, supplied Gettysburgh, 1790-1, Baltimore, 1791-1800, d.]

Turner, Jas. 1863.

TURNER, WM. E. R.C. 1838, N.B.S. 1841, l. Cl. N.B. 1841; Arcadia, 1841-8, Roxbury, 1850-62, Arcadia, 1862-6, w. c. Grahamville and S.S. at Upper Neversink, 1867—

UITERWYK, HENRY, R.C. 1862, N.B.S. 1866, l. Cl. Holland, 1866; Holland Ch. N.Y.C. 1866-8. . . .

[Ursinus, Zechariah, b. July 18th, 1534.]

He and Olevianus, (the authors of the Heidelberg Catechism,) belonged to the second generation of Reformers, and when the earlier conflicts of the Reformation began to assume a more steady character—when less of the destructive, and more of the formative, was needed to carry on the great work. Ursinus' father was a deacon or assistant preacher in the Magdalen Church in Breslau. The family name was Bear, which was latinized to Ursinus. Possessed of a strong constitution, superior talents, an ardent desire for knowledge, he eagerly availed himself of every opportunity. He was very fond of mathematics and philosophy. At the age of sixteen, he entered the University of Wittenberg, and became the pupil of Melancthon, continuing there seven years. The high estimation in which he was held is evident from the fact that Breslau, his native town, furnished him with funds to travel and visit the principal universities of Europe—Heidelberg, Strasburg, Basil, Zurich, Lausanne, Geneva, and Paris. He thus became acquainted with the chief leaders of the Reformation. In 1558 he was called to the chair of theology

in the Gymnasium at Breslau, and for a time gave great satisfaction. But soon he was suspected of entertaining Calvinistic views of the Lord's Supper. He was using at the time the text-book of Melancthon on that subject. Ursinus now published a book on the subject which Melancthon cordially indorsed. But the latter was also suspected. The clergy therefore turned against Ursinus, though he was far more profoundly versed in the subject than they, and should have been moulded by him. He returned from the contention, excited, to Zurich, 1560. Here he found acquaintances, whom he had before made, with whom he entered into warmest friendship, and upon the recommendation of Peter Martyr, he was appointed by the pious Frederick III. Professor of Philosophy and Theology.

He preached for half a dozen years also in Heidelberg, but then devoted himself exclusively to teaching. He wished to live, as he declared, for the sole service of his Saviour. His Christian life was a cheerful confidence of unconditional dependence on God, and a real gratitude for the experience of his grace. His pupils loved him. The high Lutheran zeal, which animated that portion of the church, sent the church of the Palatinate, where Ursinus now lived, the more rapidly into the bosom of the Reformed faith. The Melancthonian type here prevailed. Frederick III. felt that he must have a symbol of faith which should avoid the extremes of the opposite schools, and embody the excellences of both. The work was committed to Ursinus and Olevianus. The Heidelberg Catechism is called the flower and fruit of the German Reformation. It is spiritual, clear, simple, and decided, unlike any other, yet not dogmatic. He was at this time but twenty-eight years of age.

In 1576, with the death of Prince Frederick, his son Louis being a strict Lutheran, Ursinus was compelled to leave Heidelberg. But he was soon called by the second son of Frederick, namely John Casimer, to the newly established reformed theological school in Neustadt, which speedily flourished under his care, (1578.) He died March 6, 1583. His works were published in three volumes.—*See Harbaugh's Lives, Von Alpen's Hist. of Heid. Cat. transl. by Berg, and the Tercentenary Edition of Catechism.*

[Valk., In Georgia, 1739.]

VAN AKEN, ENOCH, R.C. 1830, N.B.S. and P.S. 1833; 1. Presbyt. N.B. 1833; Kinderhook, 1834-5, Bloomingdale, 1835—

VAN AKEN, GULICK, N.Y.U. 1861, U.S. 1864, Southwark, 1st Presbyt. (Philadelphia,) 1864-7, Freehold 2d 1867—

VAN AMBURGH, ROBT. R.C. 1837, N.B.S. 1840, 1. Cl. Poughkeepsie, 1840; Lebanon, 1840-8, (Fordham, 1848-53, Presbyt.) Lebanon, 1853—

VAN ARSDALE, COR. C. R.C. 1828, N.B.S. 1831; supplied South Ch. Brooklyn, 1840-1, Philadelphia 1st, 1841-9, Greenwich, N.Y.C. 1852-4, d. 1856.

VAN ARSDALE, JACOB R. R.C. 1830, N.B.S. 1833, 1. Cl. N.B. 1833; Berne 2d 1834-5, Mt. Pleasant, (Stanton,) 1835-50, Tyre, 1850-64, w. c.—

VAN ARSDALE, NATHANIEL H. R.C. 1864, N.B.S. 1867, I. Cl. N.B. 1867; Clove, 1867—

Van Arsdale, Simeon, b. 1754, studied under Livingston? lic. by General Meeting of Ministers and Elders, 1782, North Branch, (Readington.) 1783-6, d.

Few pastors of his day were held in equal esteem. He possessed great power as a preacher, and was untiring in all pastoral service. Of ardent piety, he was also a polished preacher. He received a call from the church in New-York, but declined. He was cut off before his ministry had hardly begun.

Van Basten, ——— doubtful if ever settled. Jamaica, Success, Oyster Bay, Newtown, 1739-40, (*See Riker's Annals of Newtown*, 238.)

VAN BENSCHOTEN, WM. B. R.C. 1861, N.B.S. 1864, I. Cl. N.B. 1864; Wyckoff, 1865—

Van Beuren, B. 1856-61.

Van Beuren, Peter, U.C. 1802, studied under Livingston, lic. 1804; Charlestown 1st, 1805-1814, Union Village and Schodack, 1814-20, suspended.

Van Bosen, . . . (possibly the same as Vandenbosch,) Kingston, (1691-3.) *Mag. R.D.C.* i. 190.

Van Brunt, Rutgers, b. N.Y.C. 1820, Hob. C. 1840, N.B.S. 1848, I. Cl. N.B. 1848; Albany 3d, 1848-9, supplied Newark 2d, 1849, (Smithtown and Carmel, Presbyt.) 1851-7, Waterford, and S.S. Schaghticoke, 1857-61, d. Ap. 28th, 1863.

Descended from an ancient line of Holland ancestors, who were among the first to open a home in the wilderness, he ever felt a strong attachment to the church of his fathers. He early developed great aptitude for mental acquisition, and received every advantage of culture. Though naturally diffident and retiring, he distinguished himself while a student in the fields of language and composition, and carried off the palm of certain prize essays. The responsibilities and labors of his first charge were too great for his health. In Newark, his labors were followed by a blessed revival. He was a man of powerful intellect, with keen logical power and dialectic discrimination. He was a careful and accurate interpreter of the Scriptures. He loved the close investigation of study more than the flourish of oratory or imagination. He was calm and argumentative in his sermons, not invoking the ornaments of rhetoric. He had no great volume of voice, nor passionate enunciation, and hence his sermons did not receive the credit which they merited. He was one of the most godly and devout of men. His faith was simple as a child's and strong as a martyr's. He did his duty faithfully, leaving the issue to the Lord. The estimation in which he was held was of the most flattering kind; it pervaded many denominations and

many hearts. His trust in God his Saviour conquered all difficulties and triumphed over death itself.

Van Bunschooten, Elias, b. at New-Hackensack, Oct. 26th, 1738, C.N.J. 1768, studied theology under Meyer, l. by Gen. Meeting of Ministers and Elders, 1773; Schaghticoke, 1773-85, Minisink, Mahakemack, and Walpeck, 1785-7, Clove, N.J. Minisink, Walpeck, West-town and Mahakemack, 1787-99, Clove and Mahakemack, 1799-1812, d. 1815, Jan. 10th. (In *M.G.S.* i. 473, he is said to have taken charge of Clove and West-town, alone, in 1797, but probably an error.)

He was the son of a farmer, Tennis Van Bunschooten, of Dutchess Co., N. Y. The family consisted of five brothers and three sisters. None of the brothers were married, but the sisters married and furnished many heirs to the family. The estate was twenty years in course of settlement, and amounted to \$60,000. The most of Elias' life was spent in the beautiful Kittatinny valley, which extends from the Delaware to the Hudson. He was installed in his charges here by his friend, Domine Hardenbergh, of Raritan. His parochial charge extended to the magnificent length of fifty miles, through which the settlers' axes had forced a few rough horse-tracks. There is a local tradition that a certain deacon who collected his pittance of salary at Minisink, defaulting in payment, mortgaged his farm to the Domine as security. After he ceased ministering there, the mortgage was foreclosed, *and the place was given to the church as a parsonage!* The church of Clove was organized in the bounds of his charges in 1787. He removed to that place in 1792. He here enjoyed a precious revival in 1803, in which forty-two were added to the church. But after his death, that church was neglected by its own denomination, and in 1818 became Presbyterian, and is now divided into three churches. Mr. V. B. selected an admirable farm at the Clove—a glen of great beauty, with bold and forest-clad hills, and rushing mountain streams. Here he built a mill and a commodious residence, and increased in wealth, so that he left a farm of seven hundred acres, and other property, to a favorite nephew, besides his benefactions to the church. His personal character had a strong tinge of eccentricity. His frugality sometimes displayed itself in the most whimsical forms. He was temperate in his habits, taciturn and grave, and yet communicative to his friends. The country in which he lived was still wild and unconquered, and the inhabitants were like the land. There was every thing to discourage the minister of Christ. Yet he labored on, and his happy influence there is felt to this day. He preached extemporaneously, either in Dutch or English. He was clear and distinct in argument, and scriptural in matter, and spoke mildly, yet with an earnest and holy unction.

But he will be always remembered as the first large benefactor of the church. He and Dr. Livingston had been born not far from each other, had entered the ministry nearly at the same time, and had always been warm friends. When Dr. L. was about to leave the city, and take up his

residence at New-Brunswick, at great personal sacrifice, he wrote to his old friend a frank letter suggesting the propriety of his dedicating a portion of his large estate to the cause of education. After several interviews, the matter was decided. He gave \$14,640 during his life, and increased it to \$17,000 by his will, to educate "pious young men, who hope they have a call of God to preach the gospel of Jesus Christ." It was entrusted to the care of the trustees of Queens (now Rutgers) College. By accumulation, the fund was allowed to reach the sum of \$20,000. One hundred and twenty-five have been educated for the ministry through his liberality, some of whom have gone to heathen shores. He made himself a perpetual power for good in the church and in the world. Being dead, he yet speaketh. See an admirable sketch of his life, in *The New-Brunswick Review*, 1855, from the pen of Rev. A. W. McClure.

VAN BUREN, JOHN M. U.C. 1835, Aub. S. 1839, l. Presbyt. Columbia, 1839; (Mt. Morris, 1839, Cohoes, 1839-41,) Fultonville, 1843-52, New-Lotts, 1852—

Van Buren, P. H. (s. of J. M. Van Buren,) b. at Fultonville, 1846, U.N.Y. 1864, N.B.S. 1867, l. S. Cl. L.I. 1867; called to Freehold, but prevented from settling by sickness, d. 1868.

His religious character was one of firm conviction and steadfast principle. From early youth he had been deeply impressed with the subject of religion. He made a profession at eighteen. His mind turned to the ministry as his conscientious duty.

His mental powers had an early and rapid development; he was a careful student, with well-balanced mind, and acquired knowledge with facility.

His attainments and his devotion to the work upon which he had entered, promised great usefulness. He left, as the result of his preparations for the pulpit, twenty-five sermons, fully prepared, many of which he had preached in different churches with much acceptance.

His end was peace. Wonderfully was he sustained through a long sickness, with a constant sense of the divine mercy and goodness. All appeared right, and was regarded as being under the directing agency of his Heavenly Father.

Van Buskirk, Peter V. R.C. 1866, student in N.B.S.

VAN CLEEF, CORNELIUS, D.C. 1823, N.B.S. 1826, l. Cl. Philadelphia, 1826; Miss. at Palatine, 1826, Miss. at Manayunk, 1827-8, Athens, 1828-33, New-Hackensack, 1833-66, w. c.—

VAN CLEEF, PAUL D. R.C. 1843, N.B.S. 1846, l. Cl. N.B. 1846; Cox-sackie, 2d, 1846-9, Van Vorst 1st, (Jersey City 2d,) 1849—

Vandewall, Giles, studied in Holland, came to America about 1852, N.B.S. 1856, l. Cl. N.Y. 1856; East-Millstone, 1856-8, Miss. in the West, and teacher in Holland Academy, 1858-61, now in South-Africa.

VANDEWATER, ALBERTUS, C.N.J. 1846, P.S. 1849, l. Presbyt. N.Y. 1849;

(Athens, Pa. Presbyt.) 1849-52, Spottswood, 1854-67, North-Blenheim and Breakabin, 1867-9, Wolcott, 1869—

Vander Bosch, Laurentius, (same as Van Bosen?) Staten Island, 16..-87, Kingston, 1687-89, suspended by Selyns, and others. Went to Maryland.

Vanderlinde, Benj. b. at Pollitly, N.J. 1719, l. by Coetus, 1748; Paramus and Ponds, 1748-89, also at Saddle River, 1784-9, d.

He was an American by birth, and was the first who appeared before the Coetus for examination in this country. He had written to the Classis of Amsterdam, and their reply is dated Oct. 3d, 1746, in which they permit him to be examined by the ministers, in Coetus assembled, in the name of the Classis. Mr. V. was a native of Pollitly, a neighborhood near Hackensack. The family had already lived there a half a century before his birth. He made request, in Sept. 1747, of the Coetus, to be examined the next spring. The request and the answer both seem to manifest the deep anxiety felt, and the almost doubtful propriety of such a revolutionary step, as the Dutch examining a student in America, and not sending him to Holland. *Vale, patria*, was the language of the opponents. For *such* an innovation would surely produce defection from the church in Holland. Nevertheless, he was examined, and his call to Paramus, (still preserved in their records,) was approved, Sept. 27th, 1748. It is printed in the Manual and Record of the Church of Paramus, 1859. This call has some special interest, in being the first call which did not go through the Classis of Amsterdam, for approval. Beside the ordinary duties, it stipulates that he was to preach on the first and second day of Christmas, on New Year's Day, on the first and second day of Easter, on Ascension Day, on the first and second of Whitsunday, and on each of these days *only once*. His charge was very extensive. Ramapo was organized out of it, in 1785, and a second church edifice was built at Saddle River, in 1784, which ultimately became an independent church, (1814.) About a year before his death, he received, as a colleague, Rev. G. A. Kuypers; but he only continued there about ten months, when he was called to New-York, and, three months after, the venerable Vanderlinde went to his reward. He married a niece of General Schuyler.

VANDERMEULEN, COR. Zeeland, 1852-9, Chicago, 1859-60, Grand Rapids, 1860—

VANDERMEULEN, JACOB C. R.C. 1858, N.B.S. 1861, l. Cl. Holland, 1861; Holland, Wis. 1861-3, Polkton, 1863-4, Kalamazoo, 1864-8, Holland 3d, Mich. 1868—

VANDERMEULEN, JOHN, R.C. 1859, N.B.S. 1862, l. Cl. Holland, 1862; Milwaukee, Wis. 1862—

VANDER SCHEUR, K. Holland, Wis. 1855-6, Oostburgh, 1856-66, emeritus.

VANDERVEEN, CHRISTIAN, R.C. 1858, N.B.S. 1861, l. Cl. Holland, 1861; Grand Haven, 1861-8, Grand Rapids, 1868—

Vanderveer, Cyrus G. (son of Ferdinand H. Vanderveer,) b. at New-Hurley 1835, N.B.S. 1859, l. Cl. Paramus, 1859; Miss. at Havana, 1859, Davenport, 1859-66, also Chaplain in the army, 1861-2, Cor. Sec. Bd. Dom. Miss. 1866-8, d.

Energetic by nature, he was from boyhood *primus inter pares*; whatever his hand found to do, he did with his might. His home training was rendered doubly excellent by a parental intimacy and confidence which grew with his growth, and strengthened with his strength. At the age of seventeen, he entered on a mercantile career, which lasted about four years. He thus acquired business habits, which gave him great efficiency. When he found the Saviour, he at once began to labor to bring others to him. He dedicated himself to the ministry. Though without a collegiate education, he was inferior to none of his class in the seminary, in classical attainments. He loved the Scriptures in their original tongues. He was a remarkable combination of the scholarly and practical man. His sermons were always thoughtful and practical, and his piety earnest and active. He founded the church at Davenport, Iowa, and he did not leave it till its success was insured. He was also a warm patriot in the war, his patriotism being only inferior to his piety. Clear-headed and large-hearted, studious and earnest, a faithful friend, a zealous servant of Christ, reliable and prudent as he was energetic and active, he gave promise of becoming a tower of strength in the church. But the Master early called him home.

VANDERVEER, DAVID N. U.C. 1864, P.S. 1867, l. Presbyt. N.B. 1867; Kingston, 1867—

VANDERVEER, FERDINAND H. U.C. 1821, N.B.S. 1823, l. Cl. N.B. 1823; Miss. to Hyde Park, 1823, to Ovid, 1833, Hyde Park, 1823-9, New-Hurley, 1829-39, Newburgh, 1839-42, Warwick, 1842—

VANDERVEER, JOHN, N.B.S. 1822, l. Cl. N.B. 1822; Miss. to Mapletown, Westerlo, Canajoharie, Oppenheim, Fayette, Ovid, and Union, 1823.

Vanderveer, Peter L. R.C. 1868, student in N.B.S.

Vander Voort, John C. b. at Bound Brook, 179., Q.C. 1818, N.B.S. 1819, l. Cl. N.B. 1819; (German Valley and Fox Hill, Presbyt, 1819-28, Basking Ridge,) 1828-34, Totowa 1st, 1834-7, Kinderhook, 1837-42, Mellenville, 1842-5, New-Paltz, 1845-8, Ghent 2d, 1848-50, died.

He was early brought into the church. His habits were eminently devotional, prayer seeming to be his element. In the social prayer-meetings there was a fervor, spirituality, and unction, which were highly prized, and edifying to those who were with him before the throne. He gave himself to his ministerial work with a steadiness of purpose and an active energy. In most, if not all of his charges, he enjoyed seasons of refreshing from the Lord. Love to the Master, and compassion to the souls of men, were rul-

ing affections of his heart. He aimed at delivering the whole counsel of God. In the delivery of his message, there was an earnestness and vigor which arrested attention. He contented not himself with merely illustrating truth, but carried his appeals to the conscience and the heart of his hearers, with a pungency and directness which pursued, and a tenderness which melted them. He was a wise, faithful, and affectionate pastor. By both constitution and grace he was well fitted for sympathizing with others. He labored much to elevate the tone of piety of the people, and dreaded, as a wasting pestilence, the form of godliness without the power. His last illness was protracted and painful, but he retained his power, and exercised filial submission, and had not a doubt to cloud his prospects.

Vandervolgen, John V. from Chester Assoc. Vt. 1842; w. c. 1842-50, d.

VAN DOREN, DAVID K. N.B.S. 1867, l. Cl. N.B. 1867; West-Hurley, 1867—

Van Doren, Isaac, studied under Livingston, l. Cl. N.Y. 1798.

VAN DOREN, JOHN A. R.C. 1835, N.B.S. 1838, l. Cl. N.Y. 1838; Middlebush, 1838-66, S.S. Clinton Station, 1866—

VAN DOREN, J. HOWARD, R.C. 1859, N.B.S. 1864, l. Cl. N.B. 1864; voyage to China, April-June, 1865, Amoy, 1865-8, voyage to America, 1868, in America, 1868—

Van Doren, Wm. H. N.B.S. 1840; Williamsburgh, 1840-9, Piermont 2d, 1852-3, w. c.—

Van Doren, Wm. H. R.C. 1867, student in N.B.S.

Van Doren, Wm. Theodore, R.C. 1837, N.B.S. 1840, l. Cl. N.Y. 1840; voyage to Borneo, Nov. 1840-March, '41, Miss. in Batavia, 1841-2, Woodstock, N.Y. 1843-5, (Port Buren Presbyt. 1845-52,) Mott Haven, 1852-3, Ramapo, 1853-7, South-Bend, 1857-9, w. c.

Van Driessen, Johannes, b. 1697, l. in New-Haven, 1727; Claverack, Kinderhook, and Livingston Manor, 1727-8, Kinderhook, 1728-35, supplying also New-Paltz, 1731-5, and Germantown; Aquaackanonck, and Pompton, 1735-48, silenced.

He was educated in Belgium, but, with a letter from Patroon Van Rensselaer, he proceeded to Yale College, and was licensed and ordained by the Congregationalists. This fact was afterward used against him, it being declared that he never belonged to the Reformed Church.

He was the first example, in the northern section of the church, of what was deemed irregularity in ordination, which afterward became the bone of contention between the two parties—the Coetus and Conferentie. He wished to avoid the expense and trouble of going to Holland for the rite of ordination. The Holland ministry in America, therefore, denounced him. He was associated with John Hardenbergh, (the father of Dr. J. R. Hardenbergh,) in the common appellation of schismatic, by Mancius, yet God gave him many fruits to his ministry. The Classis of Amsterdam had also cau-

tioned the American Church against him, so far as we know, for no other reason than a want of their ordination. Afterward, he was charged, in New-Jersey, with deception, and the forgery of a paper, stating that he was on good terms with Coetus, when no reconciliation had taken place. This was said to be done to secure a settlement at Pompton and Fairfield, where he had been laboring for some time after 1748, and which places wished to call him. But a difficulty between him and Coetus caused the effort to fail. He subsequently labored at Poughkeepsie, Fishkill, and New-Paltz, temporarily, in 1751.—*See Stitt's Hist. Ch. New-Paltz, Zabriskie's Claverack Centennial.*

Van Driessen, Petrus, (brother of the above,) Albany and Kinderhook, 1712–27, Albany, 1727–38, d. He supplied Linlithgo, 1722–37 (?) and Schenectady, for a time. He was also Missionary to the Indians.—*Doc. Hist.* iii. 548–552.

Van Dyck, Cor. V. A. b. at Kinderhook, 1818; voyage to Syria, as a physician, Jan.–March, 1840, in charge of seminary at Abeih, Mt. Lebanon, 1840–51, at Hasbeiya, 1851–..., ordained to the ministry, 18..., Sidon, 18...–55, at Beirout, engaged on Arabic version of the Scriptures, 1855–64, visited America, 1865–7, returned to Syria, and engaged in the publication of the Arabic Bible, at Beirout, and having charge of the medical department of Beirout College, 1865—

He was not a graduate of any college, studying the classics and other branches at the Kinderhook Academy. He then studied medicine with his father, Dr. Henry L. Van Dyck, and attended a course of lectures in Philadelphia. Having offered his services to the American Board, he was sent to Syria in January, 1840, simply as a physician. In a few years he married Miss Julia A. B. Abbott, daughter of a British consul at Beirout. He applied himself at once, on his arrival, to the study of the Arabic, in which he made great proficiency. He was soon called to take charge of a seminary at Abeih, on Mt. Lebanon, where he also prepared mathematical and scientific books. When the missionaries who accompanied him were not yet able to offer a prayer, or to hold services in Arabic, he could do both with facility, and with great acceptability. Owing to these circumstances, and the necessity of more missionaries, those present formed a council and ordained him to the ministry. Henceforth his medical duties became second to those of the missionary. After the death of Dr. Eli Smith, who had been engaged for about eight years on the Arabic version, he was called to Beirout by the mission, and by the American Board, to take up and complete the work of that distinguished scholar. He could avail himself of the work of his predecessor only to a limited extent, as there were certain principles in carrying out the work, which it was necessary entirely to change. He therefore performed the whole work anew, with the exception of the Pentateuch, giving it the style of the Koran. The American Bible Society invited him to come to New-York to superintend the publication, by the process of electrotyping, and after spending two years in this busi-

ness, completing an edition of the whole Bible, and one also of the New Testament with vowel points, the remainder of the work of publication was transferred to Syria.—*L. II. 17. D.*

VAN DYKE, Hamilton, b. 1807, Hamilton Col. 1826, York Sem. (G.R.) 1829, (Chambersburgh, 1829–33,) Battzville, N.Y. 1833–6, d.

His constitution was broken down by severe study in his seminary course. His mind was of the first order, being a fine scholar in language, mathematics, philosophy, and music. But theology was his special delight. His religion was intelligent, humble, and fervent. In doctrine he was no extremist, but took a scriptural medium. He preached as one mainly intent on reaching the springs of feeling and action. He yearned to make Christ appear lovely, the soul valuable, eternity important, and salvation obligatory. The success of his ministry, though brief, was remarkable. His habits were distinguished for accuracy, diligence, and perseverance. He analyzed the authors which he read. He was a man of system, and adhered to his plan.

VAN DYCK, LEONARD H. (brother of C. V. A. Van Dyck,) A.C. 1830, Aub. S. 1833, l. Presbyt. Cayuga, 1833; agent in Kentucky for Tract Society, 1833–5, (Cairo, Presbyt. 1835–9, Spencertown, Presbyt. 1839–44,) Gilboa, 1844–52, Helderbergh, 1852–6, Blooming Grove, 1856–61, Stone Arabia, 1861–7, w. c.

VAN DYCK, Leonard B. U.C. 1824, N.B.S. 1827, l. by Presbyt. of Columbia, 1827.

VAN GAASBEEK, Laurentius, University of Leyden, 1674, May 15th; sailed from Amsterdam, May 13th, 1678, arriving in New-York, Aug. 21st; arrived at Kingston, Sept. 8th, and delivered his first sermon there, Sept. 15th. Kingston 1678–80, Feb.

VAN GIESEN, ACMON P. U.N.Y. 1849, N.B.S. 1852, l. Cl. Bergen, 1852; Catskill, 1853–5, Brooklyn, 1855–9, Claverack, 1859–65, Green Point, 1866–7, Poughkeepsie, 1867—

VAN DYCK, C. L. b. at Kinderhook, 1804, U.C. 1826, N.B.S. 1829, l. Cl. 1829; Marbletown, 1829–1853, North-Esopus, (Port Ewen,) 1856–66, d.

He was brought into the church at the early age of sixteen, under the pastoral care of Rev. Jacob Sickles. He was diligent, faithful, and prudent, in the exercise of his ministry, in both his fields of labor, developing the activities and strengthening the interests of the churches. He was pre-eminently devout and spiritually minded, as his entire life testified. When as yet a youth, the other members of his father's family as much dreaded to incur his displeasure and rebuke as they did that of their parents. Even wicked men, while they feared, loved and respected him for his consistent piety. His life and character were transparent. Possessed of a clear, sound, and practical judgment, he was a wise and prudent counsellor. While his words were free, they were weighty, the opinion of no member

of Classis exercising more influence than his. He continued to labor up to the last Sabbath of his life.

Van Harlingen, Johannes Martinus, b. near Millstone, 1724, C.N.J. and in a University in Holland, l. Cl. Amsterdam, 1761; Ne-Shanic and Sourland, 1762-95, d.

He was the son of Johannes M. Van Harlingen, a native of Amsterdam, Holland, who came to this country when a young man and settled at Harlem, N.Y., where he married Maria Bussing, and afterward removed to Lawrence's Brook, near New-Brunswick. After commencing his theological course he went to Holland, for the double purpose of obtaining a more thorough preparation for the ministry, and of being ordained by the Classis of Amsterdam. After completing his theological course at one of the Universities of Holland, and receiving ordination, he returned to America. He entered upon his ministry in 1762, and served his double charge with zeal and fidelity for thirty-three years, when he fell asleep, universally beloved and lamented. He preached exclusively in Dutch until toward the close of his life, when, the younger part of his charge requiring English sermons, he preached occasionally in that language. He was an evangelical preacher, a faithful pastor, and a patron of learning. He was a member of the original Board of Trustees of Queen's College, and labored for its first endowment. Dom. Van Harlingen was twice married. His first wife was Sarah Stryker, by whom he had two children; his second, Elizabeth Van Deursen, who was the mother of three, one of whom died in infancy, and the others survived him. The following inscription is on his tombstone:

“ Van Harlingen, recalled by Zion's King,
Finished in haste his embassy abroad;
Then soaring up to heaven on seraph's wing,
Blest angels hailed the ambassador of God.”

P. D. V. C.

He is one about whom very little is known. Those who were his contemporaries and sat under his preaching, are probably all gone. Tradition, such as there is, reports him to have been a very evangelical, pointed, and practical preacher. The fact that a very prominent church, village, and district of country are called by his name, might be taken for evidence of the estimation in which he was held.—*G. L.*

Van Harlingen, John M., (nephew of J. M. Van Harlingen, above,) b. at Sourland, 1761, Q.C. 1783, studied under Livingston, l. by Christian Synod of D. R. Chs. 1786; Millstone and Six Mile Run, 1787-95, w.c. 1795-1812, Prof. Heb. and Ecc. Hist. 1812-3, d.

From early childhood, it is said, he was exceedingly fond of books, and spent much of his life in their exclusive society. After the relinquishment of his first united charges, he never after settled, although he labored abundantly in assisting his brethren, and supplying vacant pulpits by classical appointment. He was very quiet and reserved in his disposition, and was seldom

known to laugh or even to smile. His conversation was instructive, and his preaching solid and evangelical, but not popular. After his retirement from the pastorate, he translated Van Der Kemp's Sermons on the Heidelberg Catechism, which were published in 1810, in two volumes. For several years previous to the establishment of the theological professorate at New-Brunswick, he had been accustomed to receive young men at his residence, and instruct them in Hebrew and Ecclesiastical History with a view to their licensure. In 1812, the General Synod appointed him professor of these branches in the Theological Seminary. He accepted the chair of Hebrew, and agreed to instruct temporarily in Church History, but his career of usefulness was cut short by death in November, 1813. His loss was deeply felt by the church and her institutions of learning.—*P. D. V. C.*

He is said to have been a close student, and learned in theology. He was a very absent-minded man. As a preacher, he seems to have made no impression, though his discourses were solid and instructive, because of the utter want of animation, emphasis, and freedom in his delivery. Not only was he utterly without gesticulation, but he seemed unconscious of the presence of an audience, and kept his eye fixed as though he were reading a manuscript closely, though he had none before him. He is said to have been a good Hebrew scholar, and at one time taught this language to the students of the Theological Seminary at New-Brunswick.—*G. L.*

Van Hook, Isaac A. C.C. 1797, N.B.S. 1819, l. Cl. N.B. 1819; Miss. to Spotswood, 1819–21, Miss. to Stillwater, Sussex Co., N.J. 1822, to Beaverdam and Middletown, 1822, to Kleyn Esopus, 1822, to Tyashoke, 1822, Fort Miller and Argyle, 1823–4, Miss. to Wilton, 1825, Cor. Sec. Bd. Miss. 1827, died 1834?

Van Horne, Ab. Q.C. 1787, studied under Livingston, lic. by the Synod of D. R. Chs. 1788; Wawarsing, Marbletown, and Rochester, 1789–95, Caughnawaga, 1795–1833, died 1840.

VAN HORNE, DAVID. U.C. 1864, N.B.S. 1867, l. Cl. Montgomery, 1867; Union Village, 1868—

Van Houten, Abraham, l. by Seceders, 1852; Clarkstown, 1852–7, Clarkstown and Paramus, 1857–61, Clarkstown and Hempstead, 1861, Schraalenburgh, 1861–6, New-York, King St. 1866—

Van Hoevenbergh, Eggo Tonkens, (Surinam, South-America,) 17..–49, Livingston Manor, and Claverack, 1749–56, Rhinebeck Flats, 1756–64, suspended, but continued to preach till 1767.

In 1749, on his way to Holland from Surinam, he stopped at New-York, and the consistory of that place wished to call him, as Du Bois was getting old; but as he would not promise to join the Coetus, he was not called. His language concerning the ministers in New-York also turned the tide against him. Proceeding north, however, he obtained settlements. But his life was filled with improprieties, and he was at last cut off from the ministry.

Van Huysen, (or Van Housen,) Hermanus, studied under Livingston, l. Cl. Hackensack, 1793; Helderbergh, Salem, and Jerusalem, 1794-1825, d. 1833.

His early advantages for literary attainments were small, and it was late when he commenced to prepare for the ministry. But notwithstanding these difficulties and the scanty material to which he had access when he began to study, with industry and piety, and an ardent thirst for biblical knowledge, he arose to a position to which many, with every advantage, do not attain. During the revolution he had served as an officer in the army, and he loved to recount the adventures of his youth. But at the close of the war the waste places of Zion affected his heart, and led him to seek entrance into the ministry. An extensive revival soon followed his labors. His field was large, requiring both strength of body and of mind. His habits of punctuality were referred to proverbially, long after he had died. Humility was his chief trait. When he found the infirmities of age creeping on him, he resigned the field, that the work might not be impeded.

Van Keuren, Benj. N.B.S. 1824, l. Cl. N.B. 1824; Miss. to Charleston 2d, Mapletown, and Westerlo, 1824, Esopus, 1825-6, Esopus, Hurley, and Bloomingdale, 1826-34, Esopus and Bloomingdale, 1834-6, Warwick, 1836-7, (Presbyt. 1837-56,) R.D.C. 1856, d. 1865.

VAN KLEEK, RICHARD D. U.C. 1822, N.B.S. 1825, l. Cl. N.B. 1825; Raritan, 1826-31, Teaching at Basking Ridge Academy, 1831-34, Canajoharie, 1734-5, Berne 1st, and Beaverdam, 1835-43, Teaching at Erasmus Hall, Flatbush, L. I. 1843-60, at Grammar School, Jersey City, 1860—

VAN LIEW, JOHN, Q.C. 1816, N.B.S. 1820, l. Cl. N.B. 1820; (Meadville, Pa, 1820-3, Mendham, N.J. 1824-5, Presbyt.) North Branch, (Readington,) 1826—

Van Liew, John Cannon, b. at Middlebush, 18.., N.B.S. 1832, l. Cl. N.B. 1832; Catskill, Leeds, and Kiskaton, 1832-3, Leeds, and Kiskaton, 1833-4, Spotswood, 1834-42, Rutgers Col. Gr. School, 1842-.., (Piffard, 18..-49, Groveland, Presbyt. 1849-50,) Ephratah, and Stone Arabia, 1850-6, Berne, and Beaverdam, 1856-60, d. 1861.

He passed through unusual varieties of place and pursuit in life. After his college course, he studied law, till ready for licensure, when with the bestowment of grace, and a vow to his sainted mother, he commenced the study of theology. He was first, for one year, a colleague to his uncle Isaac N. Wyckoff, in the triple charge in the Catskills. At Spotswood, he also opened a classical institution and boarding school, and conducted it successfully, for several years. Leaving Piffard, he took charge of the Temple Hill Academy, at Geneseo, and superintended its concerns with marked ability. While thus engaged he also became pastor of a neighboring Presbyterian church. While officiating at Ephratah, a new literary institution was organized at Carlisle, Schoharie, Co. N.Y. and he became the rector of this.

Here, in a damp house, he took a cold from which he never recovered. In six months he resumed the charge of Ephratah and Stone Arabia. In his last charges he labored and suffered, with constantly failing health, until he was obliged to resign the service and remove to his native region in New-Jersey, where, in a year and a half, he died. He was a man of decided mental ability, an able advocate in ecclesiastical trials and controversy, a critical linguist and successful instructor, an excellent preacher—seldom if ever reading his sermons, but generally speaking from a brief. He sacrificed earthly prospects to his love of the Gospel. His piety was decided and controlling. Burdened with heavy responsibilities which might have distracted ordinary men, he maintained an equanimity which left no suspicion of his troubles. He was popular, and accepted by the pious, wherever he labored. He suffered for years with exemplary patience and persistence, in his ministerial work, and fell in the midst of his years, a martyr to the cause.

Van Liewen, Wm. Holland, Wis. 1857–9.

VAN NEST, AB. R. R.C. 1841, N.B.S. 1847, l. Cl. 1847; Miss. at Green Point, 1848, (Assoc. Ref. Ch. 1848,) Twenty-First St. N.Y.C. 1848–62, in Europe.

Van Nest, Rynier, b. near Somerville, N.J. 1736, l. by Gen. Meeting of Ministers and Elders, 1773; Shawangunk, and New-Paltz 2d, (or Wallkill,) 1774–85, also Middleburg,? 1774–80, and Schoharie,? 1780–5, Jamaica, Newtown, Oyster Bay and Success, 1785–97, Schoharie, 1797–1802, d. near Somerville, 1813.

VAN NESTE, GEO. J. R.C. 1842, N.B.S. 1846, l. Cl. N.B. 1846; Bound Brook, 1847–53, Lodi, 1853–65, West New-Hempstead, 1865—

Van Nist, Jacobus, b. 1735, lic. by the American Classis, 1758; Poughkeepsie and Fishkill, 1758–61, d.

Van Nieuwenhuysen, Wilhelmus, New-York, 1671–82, d.

He was a relative of Domine Selyns. He had a controversy with Gov. Andros in reference to the prerogative of the Dutch churches choosing their own ministers, as the Governor had attempted to force Rev. Nicholas Renslaer on the church of Albany. The validity of Renslaer's ordination was finally reluctantly admitted, but not his right to officiate against the wishes of the people. Van Nieuwenhuysen was not settled in Albany, but still seems to have remained there for a while to assist Schaats in the controversy. His name there appears as Niewenhyt. There was a constant and steady growth in the membership, during his ministry in New-York, which was peaceful and successful. He supplied the churches on Long Island, during their vacancy. His correspondence with the Classis of Amsterdam impresses one with the conviction that he was a faithful and judicious minister and pastor. He was of the Cocceian school in exegesis.—*Doc. Hist.* iii. 526, and *Anthology of New-Netherlands*, 179.

The following lines concerning Van Nieuwenhuysen, are from the pen of Domine Selyns, his successor :

OP HET PREDICK-AMPT VAN WILHELMUS NIEUWENHUYSEN,

DOOR MY NIGESEENT TOT TEN DIENST J. C. IN N. NEDERLANDT.

Hoe wordt Nieuw Nederlandt vernieuwt door Nieuwenhuysen.
Hy doodt den oudemensch, en spreekt de nieuwe voor ;
Hondt d'onde leer, en dryft geen nieuwichheden door,
Een doet door nienwe drift haar oude quaet verhuysen.
En wordt Nieuw Nederlandt door Nieuwenhuysen's trouw,
En Nieuwenhuysen door Nieuw Nederlands berouw,
Na 't Nieuw Jerusalem gevoert om nieuwichheden,
Wat kerck vindt meerden heyl, als door vernieude seden.

ON THE MINISTRY OF DOMINE NIEUWENHUYSEN.

How is new-Netherland renewed by Nieuwenhuysen ?
He kills the old man off, and then the new directs ;
He holds old doctrines fast and not the new rejects,
E'er by his new pledged zeal old error ostracizing.
Now is New-Netherland by Nieuwenhuysen's mission,
And Nieuwenhuysen by New-Netherland's contrition,
Led to the New-Jerusalem for new delights.
What church more safety finds than in renewèd rites ?

Van Olinda, Douw, b. at Charleston, N.Y. 1800, N.B.S. 1824, l.Cl. N.B. 1824 ; Miss. to Johnstown, Mayfield, and Union, 1824, Palatine, 1825-7, Mapletown, Spraker's Basin, and Canajoharie, 1827-31, New-Paltz, 1832-44, Caughnawaga, 1844-58, d.

He was of large stature and commanding appearance, an edifying and instructive preacher, addressing rather the understanding than the feelings. His distinguishing trait was great executive ability.—*Stitt's Hist. Ch. New-Paltz.*

Van Pelt, Peter I. b. at Bushwick, L.I. 1778, C.C. 1799, studied under Livingston, l. Cl. N.Y. 1801 ; Staten Island, 1802-35, Fordham, 1836-47, d. 1861. Also chaplain in the war, 1812-14.

During his preparation for the ministry, he was invited by a committee of Kings Co. L.I. to deliver an oration on the death of Washington. The great work of his life was accomplished on Staten Island, where he had on several occasions large accessions to the church. Gov. Tompkins also invited him to make an address of welcome to General La Fayette, on his arrival at the governor's house, as the nations guest, in 1824. He was with Aaron Burr, in his last moments, in 1836. After a ministry of forty-six years, he retired to the city, where he spent his last days.

VAN RAALTE, A.C. Leyden University, 1831, Leyden Theolog. Sem. 1834, examined in the Provincial Synod of the Hague, May, 1835, ordained for general service in Amsterdam, in the General Synod of The Separated, or Free Reformed Church of the Netherlands, March 4th, 1836 ; Miss. first in Geneminden, then in Ommer, (Overysse), 1836-44, Arnheim, (Guelderland,) 1844-6, c. to America ; Holland, Mich, 1851—

Van Renslaer, (or Renslaer,) Nicholas, ordained as a deacon by Dr. Earle, Bishop of Sarum; by the Bishop of Salisbury as a Presbyter; Chaplain to Heer Van Goph, Ambassador from the States General, residing in London; afterward minister of the Dutch Church at Westminster; Lecturer at St. Margaret's, Loathbury, London; c. to America, 1675; Albany, 1675-6.

Coming to New-York, he sought and obtained a grant of the colony of Rensselaerwyck, by reason of the transfer of the colony to the Duke of York, but he failed to retain it. He had been also, by the same Duke, recommended in July, 1674, to Gov. Andros for a living in one of the Dutch churches in the colony. The governor foisted him on the Dutch church in Albany, but the consistory resisted him, the church of New-York helping them. They even sent their minister thither, (Van Nieuwenhuysen,) and who seems for a time to have officiated there as if the pastor. Van Renslaer made complaint against Van Nieuwenhuysen, (calling him the minister of Albany,) because he had forbidden him to baptize any children, and when he inquired the cause of such order, Van Nieuwenhuysen declared that English ordination was not valid in the Dutch churches. He was compelled to retract this remark by the council. Van Renslaer continued to officiate about a year. He was then imprisoned for some dubious words which he uttered in the pulpit. Jacob Leisler (the subsequent usurping Governor) and Jacob Milborne had brought in certain charges against Renslaer, concerning his statements in the pulpit, and which made a great disturbance. Leisler and Milborne were at length mulcted in the entire cost of the litigation, and suffered in character also, while Domine Schaats and Renslaer were reconciled. The latter was soon removed by death. He was suspected of being a papist. He married Alida Schuyler, who subsequently became the wife of Robert Livingston.

Van Riper, Garrabrant, student in N.B.S. d. 1823.

Van Santvoord, Cornelius, b. 1697, studied in University of Leyden, under John Marck; Staten Island, 1718-42, also Belleville, 1730-2, Schenectady, 1742-52, d.

While on Staten Island, he preached in both the French and Dutch languages. He was an intimate friend of Domine Frelinghuysen of Raritan, sympathizing with him in all his trials, while his learning, acuteness, and manly independence qualified him to be his advocate. In this character, he appeared in a small volume entitled, *A Dialogue between Considerans and Candidus*. He translated Prof. Marck's commentary on the Apocalypse, adding much to it by his own reflections. He sent it to Holland for approval, and it was not only approved, but adorned with a copious preface, by Prof. Wesselius. The high respect entertained and shown by Mr. Van Santvoord for Prof. Marck, was but the counterpart of the professor's esteem for him. He declared that Mr. V. was one of his most distinguished and apt pupils, and he was honored by the professor's friendship to the end of life.—*Bronckee's Hist. Dis. on Staten Island*.

VAN SANTVOORD, COR. S. (s. of Staats Van Santvoord,) U.C. 1835, N.B.S. and P. S. 1838, l. by Presbyt. 1838; Canastota, 1838-9, supplied Coeymans and New-Baltimore, six months, 1839-40, Saugerties, 1340-55, Union Village, 1855-8, supplied Coxsackie 2d, 1859, Schenectady 2d, 1860-1, Chaplain N.Y.S. Militia, 1861-2, Hospital Chaplain, Nashville, Tenn., 1862-Feb. '65, Crittenden Hospital Chaplain, Louisville, Ky. 1865, w.c.

VAN SANTVOORD, STAATS, b. 1790, (great-grand-son of Cor. Van Santvoord,) U.C. 1811, N.B.S. 1814, l. Cl. N.B. 1814; Belleville, 1814-28, Schodack, 1829-34, also at Coeymans, 1829-30, Onisquethaw, 1839-64, supplying also Berne 2d, 1841-2, and New-Salem, 1843-4, and pastor at Jerusalem, 1845-7, Chaplain in Hospital at Nashville, 1864, w.c.—

Van Schie, Cornelius, b. 1703, Poughkeepsie and Fishkill, 1731-8, (1733 acc. to Rogers,) Albany, 1738-44, d. Aug. 15th. Supplied Claverack, 1732-43.

Van Sinderin, Ulpianus, Brooklyn, Flatlands, Bushwick, New-Utrecht, Flatbush, 1747-84, also Gravesend, 1747-65, d. 1796.

He was called because the people were tired of Arondeus, whose anger he at once incurred, because he officiated at a marriage shortly after his arrival. Arondeus therefore refused to introduce him to the people. He brought over with him the letter from the Classis authorizing the formation of a Coetus. He also showed a not altogether proper spirit in refusing to be reconciled to Arondeus privately, when the consistory wished it. He insisted on a public reconciliation. The consistories then retracted his call, and when he insisted on preaching, left their seats. In 1750 he was declared to be the only lawful minister in Kings County.

VAN SLYKE, EVERT. R.C. 1862, N.B.S. 1865, l. Cl. N.Y. 1865; White House, 1865-7, West-Farms, 1867—

Van Slyke, John G. R.C. 1866, student in N.B.S.

Van Thuysen, A. B. 1848.

Van Varick, see Varick.

VAN VECHTEN, JACOB, U.C. 1809, Assoc. Ref. Sem. 1813, and N.B.S. 1814, l. Cl. N.B. 1814; Schenectady, 1815-49, w.c.—

VAN VECHTEN, SAMUEL, U.C. 1818, N.B.S. 1822, l. Cl. N.B. 1822; Miss. to Princeton and Guilderland, 1822-3, to Ovid, Johnstown, Westerlo and Mapletown, Mayfield, Fonda's Bush, and Union, 1823-4, Bloomingburgh and Rome, or Manakating, 1824-9, Bloomingburgh, 1829-41, Fort Plain, 1841-4, w.c.—

Van Vleck, John, b. at Shawangunk, 1828, R.C. 1852, N.B.S. 1855, l. Cl. 1855; Prin. Holland Academy, Mich. 1855-9, Prin. Kingston Academy, 1859-62, Middleport and Wawarsing, 1862-4, d. 1865.

Born and nurtured in the valley of the Wallkill, under devoted pastoral

and parental care, trained to patient endurance, his mind at the same time found food, and developed vigorously, under apparently unpropitious circumstances. Upon graduating he was made Principal of Holland Academy, and this institution, the germ of Hope College, is his monument. He also began English preaching in the Holland colony in Michigan, which culminated in the Second Church of Holland. He possessed warm impulses and an affectionate disposition, and loved his pupils dearly, for their own sakes and for Christ's. Many were led to study for the ministry through his influence. He was a most diligent student, an excellent Hebrew scholar, and an admirable exegete, and projected and almost completed several exegetical works. His "Gethsemane" was about completed, and is worthy to see the light. He had also advanced far on the Song of Solomon. As a classical scholar and teacher he had few superiors, and as a writer his exegetical ability was only exceeded by his spirituality.

Van Vleck, Paulus, Neshaminy, Pa., 1710-12, being a Low Dutch Ch. in Bucks Co., Pa. in connection with the Presbyterians.

He first appears as schoolmaster and precentor at Kinderhook in 1702, and sometimes preaching, for which he was complained of and made to desist. *Doe. History*, iii. 528. Dos. Antonides and Du Bois, in 1709, were directed by Col. Nicholson to ordain him as a Chaplain for the Dutch troops, proceeding to Canada, but they plead that they had no authority to do so. In 1712 he was charged with bigamy, and left the country in 1715.—*Webster's Hist. Presbyt. Ch.* 338.

Van Vlierden, Peter, (St. Croix, W.I.) 17.—1792, Caatsban, 1794-1804, suspended. Restored July, 1804, d. 1821.

Van Voorhis, Stephen, C.N.J. 1765, lic. by the General Meeting of Ministers and Elders, 1772; Poughkeepsie, 1773-6, Rhinebeck Flats, 1776-84, Philipsburgh, (Tarrytown,) and Cortlandtown, 1785-8, (Kingston and Assynpinck, N.J. Presbyt.) 1788-96, d. Nov. 23.

VAN VRANKEN, ADAM H. R.C. 1848, N.B.S. 1851, l. Cl. Schenectady, 1851; Glen, 1851-65, Centreville, Mich. 1865—

VAN VRANKEN, F. V. U.C. 1858, N.B.S. 1861, l. Cl. Montgomery, 1861; Lysander, 1861-6, Glen, 1866—

Van Vranken, Nicholas, b. at Schenectady, 1762, studied under Dirck Romeyn and Livingston, l. by the Synod of R. D. Chs. 1790, Fishkill, Hopewell, and New-Hackensack, 1791-1804, d.

He was a man of fine attainments, literary and theological, a fervent and eloquent speaker, and a most devoted servant of God. After completing his preparatory studies, he became principal of a flourishing academy in his native city, continuing in that position for six years. This academy was the germ of Union College. The records of his churches, so far as preserved, show numerous additions, evidencing that his labors were blessed. He was possessed of strong affections, ardently attached to his

charges, no inducement prevailing with him to sever his connection with them. He declined calls from Albany and Schenectady. The change of language, from the Dutch to the English, took place in his charges during his ministry. His knowledge of his people was so complete, and his tact so great, that when, according to ancient custom, the communicants stood around the pulpit to receive the sacramental elements from the hands of their pastor, he adapted his remarks to the circumstances of each. His quick eye took in in a moment individual peculiarities, and he also spoke to them in Dutch or English, as they were best able to comprehend, the one or the other. Tradition represents him as a most faithful, devoted, and dearly beloved pastor. One of his elders in Poughkeepsie once said to him, "Domine, I hear that a great woe has been pronounced against you, a woe upon the very highest authority—woe unto the man of whom all speak well." His personal appearance was very prepossessing; he was gentlemanly in his manners; his conversational talent was finely developed, enabling him to make the best possible use of a large fund of chaste anecdotes, and rendering him a most agreeable and instructive associate to all classes. He never lowered his ministerial character, though he richly enjoyed a jest. Tradition also tells a story, illustrative of his humor. Having visited one of his parishioners, as he was about leaving, the latter said, "Domine, the next time you come bring a bag and I will fill it with oats." On his next visit he did take a bag, but it was of unusual dimensions, two large sheets having been sewed together for the purpose. His friend took the sack, and paying the Domine in his own coin, filled it with oats in the sheaf. His final sickness was very violent and rapid. Most of his people had not heard of it until, on Sabbath, when waiting for his entrance as usual into the church, the messenger brought tidings of his death.—*Kip's Hist. Dis. at Fishkill.*

Van Vranken, Samuel A. (s. of Nicholas Van Vranken,) b. 1790, N.B.S. 1817, l. Cl. N.B. 1817; Middletown and Freehold, 1818-26, Freehold, 1826-34, Poughkeepsie, 1834-7, Broome st. N.Y.C. 1837-41, Prof. Didac. Theol. in N.B. Sem. and Prof. Evid. Ch. Relig. and Logic in Rutgers Col. 1841-61, d. Jan. 1st.

No one ever met him, and conversed with him for even a few moments, who did not feel at once, that he was a highly intelligent, noble-minded, and gifted Christian gentleman. His personal presence was imposing, his voice rang out freely, the grasp of his hand was animating, his eye rested confidently upon you, and when he spoke, you saw plainly that he was a man of a frank and open disposition, of large information, and possessed of such powers of intellect as would render any thing that he might have to say worthy of your attention. He was an ingenuous man. He knew of no concealment, practised no subterfuges, and might be understood in a few moments. Few were more unsophisticated, unsuspecting, and open-hearted than he, in his intercourse with his brethren.

As a consequence, he had many friends who fully appreciated his many noble qualities and loved him sincerely. He retained them too, when he

had once gained them, all the rest of his days. "He never lost a friend." His frankness, his integrity, his great-heartedness, guarded him from the misfortune of not being understood, as surely as it did from betraying any one who had ever trusted in him. The study of none of the professors was more resorted to, or rung more frequently with that spontaneous burst of laughter which an anecdote, as he told it, was sure to call forth. There was no restraint felt even by young men in his presence, but his cheerful, genial, generous temper, encouraged freedom, and inspired their confidence. His numerous friends in the ministry loved to meet him and enjoy his sunny spirit, as it diffused itself in the confidence of social intercourse. His house was the home of his friends, whenever they chose to occupy it; and his table welcomed them, as often as it was spread.

In public life he was never a partisan, never found among a clique, never the advocate of selfish, narrow, one-sided views; but what was good he promoted, earnestly supported, no matter whom it might benefit, or who might oppose it. Hence his opinions always had weight, and his policy seldom failed to prove itself right. He had no difficulty in seeing the truth, because he looked at it through no distracting medium. It was always simple and clear to him, because he sought nothing but to find it. He looked at the whole, and formed his judgment from an elevated, generous, and magnanimous stand-point.

His piety was delicately sensible, deeply emotional, and warmly affectionate. Ordinarily, this would not appear, and its cheerful, sunny aspect seemed to be first and most observed; but when the occasion occurred, and his soul was moved, his great heart swelled with tumultuous sentiment, and poured itself out in a torrent of feeling, or a flood of tears. At communion seasons, in the prayer-meeting, and often in social intercourse, when he related some striking instance in which the power of grace had been sweetly and kindly manifested, his huge frame would quiver, his utterance become choked, and his cheeks wet with tears.

Another prominent trait of his piety, was its genial, cheerful, hopeful temper. He never looked gloomy, never groaned and sighed, never seemed to be in the valley of Baca; but he certainly knew what affliction was, and saw death often in his own family circle. And though he had his seasons of desertion, and found occasions of penitence, yet before the world, the peace of God ever shone from his soul. He could "weep with those that wept," but he loved most "to rejoice with them that do rejoice." He never obtruded his feelings on any one, yet he was the last man who would have concealed them from any fear of man. Hence his piety seemed entirely unaffected—the spontaneous expression of sentiment and feeling evidently pervading his whole heart. He was a Christian in the highest and best sense.

As a preacher he had many qualities of excellence. His sermons were ingenious, earnest, and impressive, in some parts imaginative, glowing, grand. His large, sonorous voice, ringing through a large church, his majestic personal presence, and the tones and accents in which he uttered

some of the impassioned parts, left a trace upon memory which was never effaced. In his early life, he preached *memoriter*. He had a remarkable vigor and nobleness of thought, ranging over the whole field of religious discussion, and comprehending at a glance its prominent and appropriate points in relation to the subject in hand. His mental powers were of the very first order, and his mind had been well stored and cultivated. Every sermon was profitable, intellectually and morally, exhibiting vigor of thought, judicious argument, and earnest appeals to the heart and conscience.

His first and principal aim was to instruct and edify. Regardless of applause, he sought more to unfold the meaning of the Scriptures, and make known the saving truths of the Gospel, than to gain the favor of men, by dazzling them with fine language and rhetorical ornaments. His great heart could sometimes almost be felt, beating in its strong pulsations and illustrations, by which he enforced the truth.

He never made any special pretentious display of scholarship—not because he did not possess it, but because he was above it. He was the farthest of all men from being a pedant, or from seeking to display the learning which he really possessed. But it was unsafe for an opponent to presume on his not having it; he was sure of discomfiture. He had read extensively and thought profoundly, while the readiness with which he commanded the treasures of his mind enabled him promptly to meet every emergency. Yet he was rather a good general scholar, than specially learned on any particular branch.

Van Wagener, W. A. N.B.S. 1864.

Van Wagenen, John Hardenbergh, b. at Rochester, (Ulster Co.) N.Y. 1802, U.C. 1823, N.B.S. 1826, l. Cl. Ulster, 1826; Beavertown, 1826-31, Berne 1st, Niskayuna, and Amity, 1831-4, Niskayuna, 1834-5, Linlithgo, 1835-40, Linlithgo and Mt. Pleasant, (Greenpoint,) 1840-1, Kingston, 1841-4, d.

He was the child of pious parents, who desired that he should study for the ministry. He prepared himself for college, under Rev. James Murphy. In each of his several pastorates he was blessed with powerful revivals of religion, during the three last years of his life, at Kingston, receiving 163 into the church. Few men have been more useful. He probably received more members into the church, during his ministry, than any other man of his age then living. He was noted for fidelity, zeal, and untiring industry. His talents were of a high order, and carefully cultivated by an excellent education, extensive reading, and deep, close thought. His mind was clear, capacious, rapid, and decisive. Few men saw a subject in all its relations and bearings more readily, or acted more promptly. He possessed handsome pulpit talents, and extraordinary readiness and power in extemporaneous preaching.

VAN WOERT, JACOB H. R.C. 1846, N.B.S. 1849, l. Cl. Greene, 1849; North-Blenheim, and Breakabin, 1850-2, Ghent 2d, (West,) 1852-65, Lawyerville, and Sharon, 1867—

VAN WYCK, Geo. P. R. C. 1840, N.B.S. 1843, l. Cl. Orange, 1843; Deerpark, 1844-52, moved south.

VAN WYCK, POLHEMUS, R.C. 1843, N.B.S. 1848, l. Cl. Poughkeepsie, 1848; Greenport, 1848-51, Gansevoort, and Northumberland, 1854-7, West-Farms, 1857-67, Cortlandtown, 1867—

VAN ZANDT, AB. B. U.C. 1840, P.S. 1842, l. Presbyt. North-River, 1842; Newburgh, 1842-8, (Petersburg, Va. 1848-56,) Central, Ninth st. N.Y.C. 1855-9, Montgomery, 1859—

VAN ZANDT, BENJ. U.C. 1832, Union Village, 1836-42, Kinderhook, 1842-52, Nyack, 1852-5, Prim. of Rockland Institute, 1855-8, (Presbyt. 1858-62,) Canajoharie, 1862—

VAN ZANDT, Peter, N.B.S. 1817, l. Cl. N.B. 1817; Schenectady 2d, and 1st Ch. Fourth Ward, (Glenville,) 1818-22, Miss. to Oakhill, 1823, d. 1865.

VAN ZUUREN, Casparus, Flatbush, New-Utrecht, Brooklyn, Flatlands, Bushwick, and Gravesend, 1677-85, returned to Holland.

Varick, (or Van Varick,) Rudolphus, Brooklyn, Flatlands, Bushwick, Flatbush, New-Utrecht, and Gravesend, 1685-94, d.

When the usurpations of Leisler took place, he was for a long time patient under them, but at length, for his high-handed proceedings, felt compelled to denounce him. (SELYNS.) In this opposition, he stood together with all the Reformed ministers of the Province—Selyus, Dellins, Daillé. He found it necessary to flee, going to New-Castle. But upon his return he was charged with being privy to a design to rescue the fort from Leisler, and he was dragged by a force of armed men from his house, taken to the fort and imprisoned, and kept in confinement for six months. This was in the fall of 1690. He was charged also with speaking treasonable words against Leisler, and was sentenced to pay a fine of £80, by Lanoy, a pretended judge, to be deposed from his ministerial functions, and kept in prison till the fine was paid. Domine Selyns offered himself and property as bail for him when first imprisoned, but was refused, and threatened with imprisonment himself. He was finally released without fine, though he ultimately died of his ill-treatment, while Leisler, his persecutor, was at length deposed and executed.—*See Doc. and Col. Hist. N.Y. index.*

Vas, Petrus, Kingston, 1710-32, or 56, (Rhinebeck, 1732?) died at the age of 96.

VEDDER, EDWIN, R.C. 1841, N.B.S. 1844, l. Cl. Schenectady, 1844; Little Falls, 1845-9, S.S. Glenville 2d, 1849-51, Berne 1st, and Beaverdam, 1851, Beaverdam, 1851-5, Middleburgh, and Schoharie Mt. 1855-63, Gallupville, and Knox, 1863-8, Gallupville, 1868—

Vedder, Henry, l. 1803.

VEDDER, HERMANUS, U.C. 1799, studied under D. Romeyn and Froeligh, l. by Cl. Albany, 1801; Greenbush, and Taghkanic, 1803-50, also supplied Linlithgo, 1806-14, Greenbush, 1850-64, w. c.

VEENHUYSEN, A. B. S.S. Pultneyville, 1862-5, Pultneyville, 1865—

VEHSLAGE, HENRY, N.B.S. 1861, l. by S. Cl. N.Y. 1861; Irvington, 1861—

VERBECK, GUIDO F. b. in Holland; Auburn Sem. 1859, l. Presbyt. Cayuga, 1859; voyage to Japan, May-Nov. 1859; Nagasaki, 1859—

Verbryck, Samuel, studied under Leydt, J., Goetschius, J. H., and Vanderlinde, lic. by Coetus, 1749; Tappan and New-Hempstead, (now Clarks-town,) 1750-84, d.

He was always a warm advocate of the Coetus, and was commended of all. He sought to get a charter from the Governor of New-Jersey, for an academy, in 1761, which so offended many of his people, *that they refused to pay his salary!* He was the warm friend of G. Du Bois, T. Frelinghuysen, and the progressive American party of the day, generally. He opposed forms of prayer and the celebration of the festival days, which conduct was then considered a great innovation. The Conferentie wrote to the Clasis of Amsterdam bitterly against him, urging them to take him in hand. They complained that if he got the charter for an academy it would only tend to the increase of the same kind of ministers. He lived to see his liberal plans abundantly successful in the charter for Queen's College in 1770.

Vermeule, Cor. C...Q.C. 1812, N.B.S. 1814, l. Cl. N.B. 1814; Prof. of Langs. in Queen's Col. 1814-5, Harlem, 1816-36, d. 1859.

VERMILYE, ASHBEL G. (s. of T. E. Vermilye,) N.Y.U. 1840, N.B.S. 1844, l. Cl. N.Y. 1844; (Little Falls, N.Y. 1845-50, Newburyport, Mass. 1850-63,) Utica, 1863—

VERMILYE, DUPUYTREN, R.C. 1860, N.B.S. 1863, l. Cl. Poughkeepsie, 1863; Miss. to Jefferson and Pittsford, 1863-65, Miss. at Palisades, 1865-8.

VERMILYE, THOMAS E., b. in N.Y.C. 1803, Y.C. 1822, Princeton, 1823, l. Presbyt. N.Y. 1826; (Vandewater St. N.Y.C. Presbyt. 1826-30, West-Springfield, Mass. Cong. 1830-5,) Albany, 1835-9, New-York, 1839—

Vile, Joseph M. R.C. 1862, N.B.S. d. Dec. 20th, 1865.

Vock, Ludwig Ferdinand, c. to America, 1749, Lancaster, Jan.-Dec. 1750.

Vonck, see Funck and French.

VOORHEES, H. M. R.C. 1859, N.B.S. 1863, l. Cl. Raritan, 1863; Port Jackson, 1863-5, Bethlehem 1st, 1865—

VOORHEES, HENRY V. R.C. 1847, N.B.S. 1850, l. Cl. N.B. 1850; Geneva, 1851-4, Broome St. N.Y.C. 1855-6, Bound Brook, Jan. 1858-62, Washington Heights, 1862-5, South-Bushwick, 1867-9, w. c.

VOORHEES, LOUIS B. C. N.J. 1868, student in N.B.S.

Voorhees, Stephen. see Van Voorhees.

VOORHEES, WM. B. R.C. 1860, N.B.S. 1863, I. Cl. Philadelphia, 1863 ; Clover Hill, 1863—

VOORHIS, JACOB N. N.B.S. 1845, I. by Cl. Bergen, 1845 ; S.S. Day, 1848-9, Shokan, 1849-51, Greenport, 1851-6, S.S. Greenport, 1856-7, Clove, 1857-66, Esopus, 1867—

Vredenburg, John S. Q.C. 1794, studied under Livingston, I. Cl. N.Y. 1798 ; Raritan, 1800-21, d.

He entered upon his duties when the church had been divided, and was in a low and languishing state. Under his ministry it grew and flourished until it became one of the most numerous and well-ordered religious communities in New-Jersey. The latter years of his life were rendered in some measure inefficient by enfeebled health, and he died suddenly while yet in the midst of his usefulness. He had been visiting families in a remote part of the congregation all day ; returning in the evening to his home, he sank down from his chair, and was no more. The impression of his life and sudden death was immense on the public mind. His funeral was attended by crowds of weeping friends ; and soon a most extensive religious awakening revealed itself, which continued for nearly two years, and the result of which was an addition of three hundred and sixty-eight persons to the communion of the church ! This number embraced the old and young, rich and poor, masters and their servants ; and was so free from enthusiasm and the other evils of excitement, that only a very few of the whole number failed to maintain a consistent life or required the exercise of discipline.

The previous years of Mr. Vredenburg's ministry were not remarkable for any special ingatherings. The church had a healthy and constant growth, and no more ; but he had been faithful, laborious, and earnest in all his efforts to bring the ungodly to repentance, and urge the Christian forward to increasing spiritual-mindedness ; but he had had only an ordinary blessing on his work.

Like the other men of his time, he seldom wrote his sermons, and in some instances, is known not to have decided what text of Scripture to employ as the subject of his discourse until after he had arrived at the church. Then often he gave his most effective exhortations, and seemed as if he was literally carried away by his ardor.

The name which he left behind him was endeared to every one ; and he seems to have had almost no opponents. He was useful, respected, and highly esteemed among his associates in the Christian ministry. He is yet, sometimes, referred to as "the amiable ;" and seems to have been a man free from guile and entirely pure in his whole life. He was a Trustee of Queens, now Rutgers College ; but did not live to see it emerge out of the clouds, which rested upon it until after he had been removed by death. Among the good men who have served the churches in Somerset County,

the name of John S. Vredenburg will always find a record which will be savory, affectionate, and kind. He was an evangelical and useful preacher, and his labors in the end were greatly blessed. He at least sowed the seed of a most abundant harvest.—*A. M.*

VROOM, W. H. R.C. 1862, N.B.S. 1865, 1. Cl. Raritan, 1865; Hoboken, 1865-7, Davenport, 1867—

Vrooman, Barent, b. in Schenectady, 17. ., 1. Cl. Amsterdam, 1752; New-Paltz and Shawangunk, 1753-4, Schenectady, 1754-84, d.

[Wack, Casper, b. 1752, Tohicken, Indian Field, and Great Swamp, Pa. 1771-3, the same and Nacomixen, 1773-83, German Valley, Fox Hill, and Rockaway, N.J. 1782-1809, also supplied at this time, Stillwater, Hardwick, and Knowlton, N.J.; Germantown and Whitemarsh, Pa. 1809-21, Whitemarsh, 1821-3, d. 1839. Of these then Ger. Ref. Chs. Fox Hill is now Presbyterian, and Rockaway is the Ref. D. Ch. of Lebanon.]

His father, John George Wack, came to Philadelphia in 1748, from Wittenberg, his native place. Besides Casper, another son, John Jacob, entered the ministry, having labored in the Reformed (Dutch) Church at Fort Plain. Casper studied under Dr. Weyberg, beginning in his eleventh year. His talents were remarkable. He received calls at the early age of eighteen, (1770,) but his licensure and ordination were deferred till the Classis in Holland could be consulted. Very favorable reports were sent over concerning him. He was invited to visit Europe, without expense, but declined. He was very extensively useful in New-Jersey, (Somerset, Morris, and Hunterdon Cos.,) having a very large field among the Germans who had settled there as early as 1707. These people had fled from Rhenish Prussia to Holland in 1705, and in 1707 embarked for New-York. Adverse winds took them to Philadelphia, and in crossing New-Jersey they were attracted by the beautiful valleys, and settled there. Hence German-town, German Valley, etc. Most of their descendants have since passed into Presbyterian and Reformed (Dutch) churches, since German ministers could not be supplied them from Pennsylvania. (*See Minutes of Cl. New-Brunswick*, 1813.) He was a man of great physical elasticity and agility. He had no taste for speculative theology, but was eminently practical. His perceptions were quick, his wit keen, and his conversation exceedingly sprightly; he was resolute, energetic, and persevering. With advancing age he would not cease preaching until infirmities compelled him. He was a man of prayer, and had, in all his declining years, full assurance of faith. He reached the age of 87. He was a warm patriot in the Revolution.

Wack, Chs. P. (grandson of Casper Wack,) N.B.S. 1829, Caroline, 1831, Bellona, 1831-5, Lebanon, 1835-40, Trenton 1st, 1841-4, (G.R.C.) 1845-52, d. 1866.

Wack, Geo. (son of Casper Wack,) b. 1776, (in G.R.C.)

Wack, John J. (brother of Casper Wack,) studied with his brother, (Amwell, N.J. 1798-1805, also supplied Knowlton, (Stillwater,) and Hardwick,) 1798-1805, Fort Plain, (Canajoharie,) and Stone Arabia, 1805-16? suspended; (independent, Canajoharie, and Stone Arabia, 1816-51, d.?) Also chaplain in American army, 1812-14.

He studied theology with his brother Casper, while the latter was settled in German Valley, N.J. His churches on the Mohawk were originally German, but were finally brought into the Dutch communion. During his chaplaincy in the army of the North, his churches fell into disorder, and ultimately he stood as an independent minister, over two churches, on the Mohawk.

He was a man of commanding personal appearance, rather above the ordinary stature, and proportionally heavy and full in his corporeal development. His eye and countenance were expressive of a certain undauntedness of character, mingled with much vivacity and humor; and when he opened his mouth to speak, you were not disappointed in these indications. He was a ready and fluent speaker in both German and English. He was prompt and decided in action, once, during the war, (of 1812,) taking the sword of the commanding officer, and compelling the men to obedience, when the officer had failed.

He was remarkably popular and influential, yet somewhat rarely unfortunate. He became intemperate, and though suspended, continued to exercise the ministry until his death. His churches refused to have their pulpits declared vacant, received Mr. Wack in their houses, and bade him God-speed. He resembled more a bishop in his diocese than an ordinary country pastor. He was the last of the ministers of the old Sand Hill church of Canajoharie, the church parsonage and glebe having been sold to pay claims for salary.—*Harbaugh's Lives*.

[Wagner, Daniel, b. in Duchy of Nassau, 1750, studied the classics, under Gross, in N.Y.C. and theology under Hendel, in Lancaster, Pa. l. by Ger. Coetus, 1771; Kreutz' Creek, Pa. 1771-4, York, etc. 1774-86, Tulpehocken, Heidelberg, Bern, Berg, and Summerberg, 1786-93, York, 1793-1802, Frederick, Md. 1802-10, d.]

He was brought to this country by his parents when only two years of age. They settled first in Chester and afterward in Berks Co., Pa. He was brought up on a farm. Both tradition and records unite in presenting his life in beautiful symmetry. To large scientific and theological attainments, he united a childlike spirit, and the most earnest, practical piety. His extensive field in Maryland broke down his constitution. He was an experienced and earnest minister, and a holy man. He was greatly beloved by each of his charges. His nobility was of the heart. He was honest from principle, not policy. He was possessed of a deep love to his fellow-men. He did not spend time on idle disputations. The kingdom, to him, was not in word, but in power. He had high conceptions of God, and a low view of himself. His sermons were full of wisdom and power. His

representations of the lovely and attractive in Christ were beautiful and touching.—*Harbaugh's Lives*.

WAGNER, JOHN MARTIN, R.C. 1853, N.B.S. 1856, l. Cl. N.Y., 1856; Silver Creek, Ill. 1856-61, S.S. West-Leyden, 1862-3, Melrose, 1863-7, Ger. Evang. Brooklyn, E.D. 1867—

WALDRON, CHS. N., U.C. 1846, P.S. 1849; Cohoes, 1849—

WALES, E. VINE, from Otsego Presbytery, 1859; Spraker's Basin, 1859-61.

[Waldschmidt, John, b. 1724, in Nassau, Ger.; came with Schlatter to America, 1752; Cocalico, (Swamp,) Weiseichenland, Mode Creek, and Zeltenreich, 1752-86, supplied also Tulpehocken, 1756-8, and Heidelberg, 176.-70, d. 1786.]

Wall, John J., (possibly the same as Wack,) l. 1803, Stone Arabia, 1803.

[Wallaner, George, came from Europe, 1771, Baltimore, 1772-(5?) said to have joined the British army.]

WARD, HENRY, U.C. 1864, N.B.S. 1867, l. Cl. . . . 1867, New-Hackensack, 1867—

Ward, John W. From Presbyt. Tioga; New-Prospect, 1832-7, S.S. Wawarsing, 1839-41, Upper Red Hook, 1841-5, Green Point, 1849-54, died 1859, Sept. 5.

Waring, Hart E. R.C. 1833, N.B.S. 1836, l. Cl. Ulster, 1836; supplied Berne 2d, 1836? Miss. to Grand Rapids, 1840-3, (Presbyt.)

WARNER, ALEX. H. N.B.S. 1832, l. Cl. N.B. 1832; Clarkstown, 1832-7, Hackensack, 1837-64, w.c.—

Warner, Alex. M. N.B.S. 1830.

WARNER, ISAAC W. N.B.S. 1860, l. S. Cl. N.Y. 1860.

WARNSHUIS, JOHN W. R.C. 1865, N.B.S. 1868 l. Cl. 1868; Cleveland, 1868—

Watkins, John E. b. at Hamptonburgh, Orange Co. N.Y. 1828, R.C. 1857, N.B.S. 1860, l. Cl. Bergen, 1860; sailed for China.

This beloved young missionary was not permitted to step his foot on heathen soil. He sailed in the ship Edwin Forrest (which is said to have been unseaworthy,) in August, 1860, and no tidings have ever been received of her fate. He was brought into the church under the ministry of Dr. Scott, of Newark. He began to study comparatively late in life. He was of studious habits and looked forward with joy to his work. He was distinguished by a wonderful simplicity of character and disposition. He was really childlike in his affections, in the gush of his feelings, and the freshness of his interests in all surrounding objects. He possessed a glorious flow of spirits, like a well of water springing up in sparkling and abundant life. He had the heartiest, happiest laugh that one could wish to hear, a laugh without the slightest tinge of sarcasm or selfishness—just the echo of a cheerful and unclouded spirit. He was

singularly artless—an Israelite in whom was no guile, nor was he less amiable than guileless. He always put a generous construction on the conduct of others. He was also enthusiastic. He was not only absorbed in his present duties, but ever in a glow about them. Whatever he did, he did with all his might. And in his friendships and affections he was far more fervent and demonstrative than is usual with the sterner sex. "His love was wonderful, passing the love of women." And all this warmth of heart was given to his Saviour. He was just as simple-hearted, cheerful, loving, and enthusiastic in his religion as in all things else. Religion was with him no sombre, sour distortion of his nature, nor a mere organ accompaniment and æolian attachment for the expression of his graver moods. It was the key-note and underlying melody of his life, pervading all its play and sparkle, all its life and love; ringing in his laugh, as well as shining in his tears, warming his daily speech with kindness, as well as lifting his secret thoughts in prayer. And he gave the best proof of a heart full of the love of God and man. He presented his body a living sacrifice to his Saviour. When he began his studies, he had already consecrated himself to the missionary work. Sad Africa he chose for his field,—Africa, which America had so greatly wronged. The helplessness and debasement of her inhabitants excited the more interest in his benevolent heart. But the providence of God, and the Mission Board of our church, directed him elsewhere. He sailed for China, but his fate remains unchronicled. The deep sea, no doubt, closed over his genial and guileless heart.

WATSON, ALEXANDER, l. Cl. Westchester, 1857; Bible Agent.

Watson, John, R.C. 1838, N.B.S. 1841, l. Cl. N.Y. 1841; Athens, 1841-4, Flatbush, (Ulster Co.) 1844-7,—Presbyt.

WATSON, THOS. G. Hob. C. 1857, N.B.S. 1861, l. Cl. Geneva, 1861; Cato, 1861-2, Cato and Woolcot, 1862-5, Cato, 1865-9, Brighton Heights, 1869—

[Weber, John W. b. in Germany, 1793, c. to America as a school teacher 1764, studied theology under Weyberg, l. Ger. Coetus, 1771; Monroe Co. Pa. 1771-82, Fort Pitt, (Pittsburg,) Hautolon, Hempfield, and Mt. Pleasant, Pa., 1783-1816, d.]

He was obliged to leave his first charges in Monroe Co. because his people did not sympathize with him in the cause of liberty, in the revolutionary struggle; but his departure, though attended by many subsequent hardships, was the means of greatly extending the Reformed Church in Western Pennsylvania. Great were the hardships which he endured, in settling in that remote field, in that early day. The Indians frequently depredated on the settlements, and but seldom was his salary fully paid. Yet he remained true to his post, believing that God would provide. He planted new churches in Armstrong, Venango, Butler, and Crawford Cos. His faithfulness in preaching subjected him to much slanderous abuse. He called things by their right names. He was a portly, well-formed man, blessed with a vigorous constitution, and able to undergo a great deal of labor.

He was of an ardent temperament, free-spoken, clear, and distinct in his enunciation. He had many bitter enemies, who exaggerated his weaknesses, and labored to destroy his influence. But he had also many warm friends, who adhered to him through all his trials.

Weekstein, Johannes, Kington Sept. 11th, 1681-7, d. March 17.

Weidman, Paul, b. 1788, U.C. 1818, N.B.S. 1820, l. Cl. N.B. 1820; Schoharie, 1820-36, Manheim, 1837-41, again, 1841-50, died 1852.

He was a man of great excellence of character. He did not take high rank, indeed, as a man of talents or acquirements, or as a preacher; but he was a useful man and highly respected and esteemed. Those that knew him best loved him most. His strength lay in the moral part. His sincerity, amiability, and piety, were unquestionable and unquestioned, and of a very high order; and all this gave unusual weight to his preaching and example, upon the community, civil and religious, where he exercised his ministry for several years, and which can hardly be appreciated fully. All this is not a fancy picture, but a known and well-attested reality. The writer of this sketch was intimately acquainted with Mr. Weidman, both in the College and Theological Seminary, and had an opportunity to know the qualities of the man, and cordially pays this short and imperfect tribute to his worth. He regrets that their youthful intimacy was not continued through life, but they were located at a very considerable distance from one another.—*G. L.*

[Weikel, John H. Montgomery Co. Pa. 1776-81.]

Weiser, Conrad, a Ref. preacher, who was married in Schoharie, 1720. (*See Huger.*)

Weiss, Edward M. N.B.S. 1859, l. Cl. Bergen, 1859; (Paterson, Presbyt. 1859-66.)

Weiss, George Michael, lic. and ordained at Heidelberg, 1725; Philadelphia, Skippach, and neighboring churches, 1726-9, visited Holland, 1729-30; Catskill, (now Leeds,) and Coxsackie, and Dutchess, and Schoharie Cos. generally, 1731-6, again in 1744, Rhinebeck, 1742-6, (Old Gosenhoppen, and Great Swamp, Pa.) 1746-62, d.

Weiss or Weitzius, was a native of the Palatinate, on the Rhine. In 1727, he, and about 400 emigrants with him, settled in Pennsylvania. He accompanied them by request of his Classis, that they might not be without religious instruction. They were assisted on their way by the Classis of Amsterdam. In 1731, there were no less than 15,000 of these German emigrants in America, having come here to find a peaceful retreat, and to escape oppression. Mr. Weiss settled in Skippach, (about 24 miles west of Philadelphia,) and organized a church. But he alone could do but little among these scattered multitudes of his countrymen. In 1728, he asked for help from his own Classis of the Palatinate. They were themselves, however, under persecution, (the churches under the cross,) and could do

nothing, but referred the case to the Synod of Holland. This was the first step in that supervision so long exercised by the Classis of Amsterdam over the German Churches in America. In 1729, he went to Holland with J. Reif, elder, to solicit aid. Large contributions were made, but mostly stolen by Reif. In 1767, £135 were recovered—a small portion only of the whole amount given. In 1731, or before, Weiss returned to America, but now settled among the Germans in New-York, laboring chiefly in Schoharie and Dutchess Counties. But in twelve or fourteen years he was compelled to flee, on account of Indian depredations, to Pennsylvania. Here difficulties with an irregularly licensed preacher embittered his life. In Sept. 1746, Schlatter arrived, a messenger and deputy from Holland. He labored diligently to establish peace and order, and Weiss was present at the first German ecclesiastical assembly, in Philadelphia, (Oct. 12, 1746.) Ultimately the strife was allayed. He continued to preach to three congregations west of Philadelphia about fourteen years. For a couple of years prior to death, infirmities increased upon him. His age at death was probably not more than 65. In 1730, he was spoken of as a bright young man, a fine scholar, speaking Latin like his vernacular tongue. His ministrations were considerably blessed. He left no children.

Weisgotten, Z. 1855.

WELCH, RANSOM B. U.C. 1846, Gilboa, 1855-6, Catskill, 1856-9, w. c. Prof. in Union Col. 1860—

Welius, Everardus, New-Amstel, 1657-9, d.

WELLS, COR. L. (s. of Ransford Wells,) R.C. 1852, N.B.S. 1855, l. Cl. Schoharie, 1855; Niskayuna, and Lishas Kill, 1855-8, Jersey City 3d, 1858-62, Flatbush, 1862—

WELLS, RANSFORD, R.C. 1827, N.B.S. 1830, l. Cl. 1830; Canajoharie, 1830-4, Newark, 1835-42, Sec. Bd. Missions, 1842-4, Schoharie, 1844-57, Fultonville, 1857-68, w. c.

WELLS, THEODORE W. (s. of Ransford Well,) R.C. 1862, N.B.S. 1865; l. Cl. Montgomery, 1865, Bergen-Neck, 1865—

WENISCH, JOHN, l. S.Cl. N.Y. 1860; Newtown 2d, and Astoria, (Ger.) 1865-6, West-Newark, (Ger.) 1867—

WEST, JACOB, R.C. 1842, N.B.S. 1845, l. Cl. Albany, 1845; Middleburgh, 1845-52, Piermont 1st, 1852-6, East-Brooklyn, 1856-68, Cor. Sec. Bd. Dom. Miss. 1868—

Westbrook, Cor. D. b. at Rochester, N. Y. 1782, U.C. 1801, studied under Dirck Romeyn, l. Cl. Albany, 1804; Fishkill, 1806-30, Ed. *Christian Intelligencer*, 1830-3, Rector of Gr. Schools at N.B. 1833-6, Cortlandtown, 1836-50, d. 1858.

He was descended on his paternal side from the Puritans, and on the maternal from the Huguenots. His father served his country in the Revolu-

tion. His mother died, leaving him a frail infant, the object of constant solicitude.

The distinguishing feature of his mind was its originality. There was a freshness, a sort of child-like wonder in his mind, in viewing a subject. He viewed it as if he had never been told how it appeared to others. Nor did he much regard the impression it had made on others, in forming his own opinions of it. He cared little for the authority of great names. He was a bold thinker, and his views on many mooted questions, and on prophecy, of which he was an enthusiastic student, were often striking and highly original. He also possessed a remarkable quickness of mental capacity—both quickness of apprehension, and conclusion. His judgment was instantaneous, and he would leap into the middle of a subject, to approve or condemn, almost before the statement of it was concluded. His mind was capable of great concentration and intense action. He was capable of conducting a connected and logical argument, but he was not *fond* of it. He would not submit to the restraint of rigid and fixed rules in any thing. His arguments, though striking and convincing, were seldom strictly deductive. They did not gradually accumulate strength, but fell in successive and rapid blows.

In character, he was notably disinterested—one of the most unselfish of men. He would sacrifice his time, comfort, and means, for the sake of serving a friend. There was no calculation in his friendships, but they were led by the native sympathies of his generous soul, and were really prized by him as a means of advancing the interests and happiness of others.

He was unambitious—was a peacemaker, always looked on the bright side of things, was entirely simple-hearted, devoid of intrigue, and his benevolence was only limited by his means. Patriotism was with him a passion. His learning was varied and extensive, but not exhaustive on any special topic. He had a remarkable fondness for the natural sciences, sometimes even delivering scientific lectures. His illustrations of the character and government of God were drawn from the facts and laws of nature. His theological knowledge was rather the result of intense thought upon particular points, from a hasty, vigorous, and enthusiastic investigation, than of connected study. This appeared sometimes to give an appearance of eccentricity, and variance from established views, in his opinions. His habit of study was topical, following his own taste on the pressure of present exigencies. His whole nature was impulsive, not methodical or confined by the necessities of system, which he could never brook.

In the pulpit he was dignified and impressive, though perfectly natural, and wholly devoid of all tricks of oratory and false solemnity. He usually preached without a manuscript. His themes were not abstract or doctrinal, in the common acceptance of those words, but ran in a line of noble thoughts connected with man's true destiny, and the means ordained for its realization. He loved to expatiate on the power, wisdom, and goodness of God, in his works and grace. These themes absorbed his being. His effort was

to convey his own thoughts into the minds of his auditors. To this result every power of his being was made to contribute. His voice, deliberate and distinct, was charged in its every variance and intonation with his thoughts; his gesture was unstudied, but was natural and appropriate to the sentiment; and his eye labored to *look* the intelligence of his own views, the animation of his own feelings, the ardor of his own soul, into the minds and hearts of his congregation. Animated in action, and with much variety of utterance, he forgot himself, and poured out his theme—illustrated through its whole length with shining thoughts, and gems from the depths of his own mind, replete with pithy expressions and beautiful sentiments—full upon the minds and hearts of his interested hearers. The analysis was not very strict, and the discourse not greatly characterized by unity or complete symmetry of proportion, but rather by a succession of striking and suggestive thoughts, the elevation of its sentiment, and the largeness of its views.

He was singularly happy in prayer. His mode of expression was his own, and he failed not to appreciate the circumstances and catch the spirit of special occasions. There was no stereotyped phraseology, but his thoughts were fresh, admirably expressing the thanks and petitions of the moment, while also reverential and devout. When the veterans of 1812 visited the grave of Washington, in 1855, and, with the officers of the government, stood around that sacred spot, Dr. Westbrook, who was their chaplain, was asked to pray. He did so, and with such appropriateness, power, and feeling as to leave no eye unmoistened in that venerable and dignified assembly.

He had a strong passion for social life, and its enjoyments. His path was simple, direct, and child-like. He was humble and modest, and guileless as a child. He was always a boy. The freshness, the honest impulsiveness, the unsophisticated *heart* of boyhood, were his to the last. The dew of youth rested on his maturest years and labors, and gave beauty and fragrance to a green old age. A sweet simplicity, destitute of pride, of exclusive notions, of selfish scheming, made him lovely to look upon, in a formal, cold, self-serving world.

Westerlo, Eilardus, (s. of Rev. Isaac Westerlo, pastor at Groningen,) b. at Groningen, Holland, 1738, Groningen University, lic. 1760; Albany, 1760-90, d. Also supplied, quarterly, Schaghticoke.

He had just been licensed in Holland, when a call arrived from the church of Albany. He sustained a high character for early attainments and fair promise. He was accordingly selected for this important field, second only to New-York, though only twenty-two years of age. He at once gained the character of an accomplished gentleman, a good scholar, and a sedulous student. His preaching was characterized by careful preparation, and able exposition. But while his ability and the soundness of his views were confessed, the more pious part of the church felt it desirable that a more direct, practical, and experimental character might be given to it. A little praying

band carried him and his ministry to a throne of grace. (1768.) Soon after, his mind became deeply impressed with a sense of the responsibility of his ministerial office, and with a conflict as to his spiritual state. He then sought free and intimate intercourse with this band, and, in the result, the light and power of the Gospel penetrated his soul more clearly and preciously. His preaching still exhibited the same thorough preparation and intellectual vigor, but became more distinguished by spiritual unction, and discriminating application of divine truth to the various classes of hearers. Thus while his preaching attracted and gratified the more cultivated of his hearers, he became more and more the favorite of plain and experienced Christians. The influence of his ministry gradually increased and diffused. The neighboring churches sought his council and services, and were crowned with blessings. He was wise in council, and conciliating and peaceful in his spirit and course. In the Coetus and Conferentie strife, his influence was to soothe and heal. He arrived at the hottest period of the strife, and gained the respect and confidence of both parties, though known to be favorable to the Coetus. In the Revolution, he espoused the principles of the whigs, and boldly avowed them, and consistently adhered to them.

In 1777, when Burgoyne with his hostile army was moving toward Albany from the North, amid the general terror that prevailed among the friends of liberty, he appeared calm and serene. He prudently conducted his family to a place of safety, but returned to Albany himself, directed the doors of his church to be opened, where prayers were offered in behalf of his country's cause, while he exhorted the remaining members. This was continued till Burgoyne with his army became prisoners of war. He was assisted in these services by Dr. Livingston, who was a brother-in-law. In 1782, when General Washington visited Albany, he delivered the address of welcome. He derived much pleasure from an extensive correspondence with several eminent ministers of his own and of other denominations. Among these were Livingston, Laidlie, Meyer, Rodgers, Mason, and Stiles. The latter was the President of Yale College, and well known as an antiquary and scholar of various learning. He corresponded with him in Latin, and even occasionally in Hebrew. Dr. S. came to Albany to visit him once, but Dr. W. was in New-York, and these great men never met each other. Dr. S. said of him that he wrote Latin in greater purity than any man he had ever known. In few men did greater and more amiable qualities unite. His last sickness affected his mind and rendered him melancholy for a while, but his mind became again serene, and he was cheerful and happy. A little before his death, his house was filled with his people, who came from all parts of the city to see him, and he left them with his blessing, in such a solemn manner that it was thought that he did as much good in his death as in his life.—*See Dr. Rogers's Historical Discourse.*

WESTERVELT, JOHN P. enters the independent Seceder Ch. 1842; Johnstown and Mayfield, 1845-55, became Presbyt.

Westervelt, Ralph, (son-in-law of S. Froeligh,) studied under his father-in-law, I. Cl. Paramus, 1801; Rochester, Wawarsing, 1802-8, and Clove, 1807-8, Bethlehem and Coeymans, 1808-16, Wynantskill, 1816-22, d. while preparing to secede.

Westervelt, Sam. D. N.Y.U. 1839, l. by Seceders, 1839; New-York, 1839-50, became a Presbyt.

WELTVEER, ADRIAN, R.C. 1865, N.B.S. 1868, I. Cl. Holland, 1868; Westerlo, 1868—

Westfall, Benj. B. b. at Claverack, 1798, U.C. 1823, N.B.S. 1826, I. Cl. N. B. 1826; Miss. at Sand Beach, 1827-8, Rochester and Clove, 1828-34, Rochester, 1834-8, Stone Arabia and Ephratah, 1838-44, d.

He was brought up on a farm, and, while still a youth, had such deep convictions of sin, that he would lie down in the furrow to get out of sight. In the nine years of his settlement in Ulster Co., about 300 were brought into the church under his ministry. In Montgomery Co., where were his second charges, during the excessive labors and anxieties of a precious revival, he was seized with disease, which resulted in his death. He possessed great firmness, and was unyielding in regard to truth, yet he was far from being dogmatical or exclusive, so as to wish to unchurch those who did not agree with him. He was a rigid Calvinist in his theology, yet a warm advocate of revivals of religion. His own zeal was untiring in seeking to save souls, and he mourned over the lukewarmness of both ministers and people. His sermons breathed his own high convictions of truth, and he aimed at the understandings and consciences of his hearers. His soul travailed in birth for his people, that Christ might be formed in them, the hope of glory.

Westfall, Simon V. E. b. at Rhinebeck, 1802, R.C. 1831, N.B.S. 1834, I. Cl. Rensselaer, 1834, Hyde Park, 1834-7, Union and Salem, 1837-47, Miss. in Illinois, 1847-8, Pekin, 1849-53, Vanderveer, 1853, Pekin, 1853-6, d.

After a long, arduous, and discouraging effort to build up an eminent Dutch Church in the young city of Pekin, Ill., he returned to his native East, to spend his declining days. Barely settled in his new home, and engaged to supply the 2d Church of Rotterdam, on a certain Sabbath, he was taken sick on the Saturday evening preceding, and died in the house of the elder with whom he stayed. "Ecstasy! ecstasy!" was repeatedly uttered by him, in his sickness, while visions of glory passed before his mind. He was a man of settled purpose, inflexible integrity, of a modest and diffident spirit, clear in personal piety, diligent in study and administration, tender and faithful in pastoral labors, enjoying the confidence of his brethren and commanding the respect of the world.

[Weyberg, Casparus Diederus; Easton, Pa. Ap.—Oct. 1763, Philadelphia, 1763-90, d.]

He was a Swiss by birth, and after being educated in Europe, came as a minister to this country, about 1763. He left Easton so soon on account of

the large size of the circuit. But in Philadelphia he found sad feuds in the congregation. The previous pastorates had been brief. The church was the reproach of the world. But with his arrival, peace and prosperity began. He was a warm patriot and defender of the cause of liberty in the Revolutionary struggle. He became a chaplain in the army. When the British held Philadelphia, he preached to the Hessian troops, and boldly vindicated the American cause. He denounced the wickedness of the oppressors. Not a few of the Hessian troops deserted the British flag, through his preaching. He was cast into prison, and his church was used as a hospital.

He was remarkable for his calm determination. He took an independent course in his ministry, not caring for the judgment of men. He was an earnest preacher, though with an impediment in his voice.

[Weyberg, Philip. In Pennsylvania, 176.-7..]

[Weymer, Jacob, Heidelberg, Lyntown, Albany, Greenwich, and Lowhill, Pa. 1770-1, Conogochegue and Hagerstown, Md. 1771-90, d. Also organized and served Chambersburg, 1784-5,]

Whitbeck, Andrew, studied under Livingston ? l. 18..

WHITBECK, JOHN, R.C. 1837, N.B.S. 1840, l. Cl. N.B. 1840; Waterford, 1841-8, Arcadia, 1849-52, Caroline, 1852-68.

WHITBECK, R. M. R.C. 1859, N.B.S. 1862, l. Cl. N.B. 1862; Mapletown, (and S.S. Buel, Presbyt.) 1863-4, Tyre, 1865-8.

White, Erskine N. from Presbt. N.Y. 1858; Richmond, S. I. 1858-62, (New-Rochelle, Huguenot Ch.) 1862—

WHITE, GEO. W.C. 1861, Aub. S. 1864, l. Presby. of Cayuga, 1863; Schaghticoke, 1864—

WHITEMEAD, CHAS. b. 1801, D.C. 1823, N.B.S. 1826, l. Cl. Philadelphia, 1826; (Batavia Presb. 1827-8,) Hopewell, 1828-35, Somerville 2d, 1835-9, Fishkill, Presbt. 1840-2,) Walden, 1842-9, Houston St. N.Y.C. 1849, Poughkeepsie, 2d, 1849-52, Washington Heights, 1853-61, Chaplain in City Hospital, 1861—

Whiting, Princetown, 18.. —1822? became a Baptist.

WIGGINS, EBENEZER, U.N.Y. 1834, N.B.S. 1837, l. Cl. 1837; Totowa, 1837-56, Manhattan, N.Y.C. 1857—

WILEY, CHAS. Utica, 1846,-54, Geneva, 1860-5, w. c.

Will, Peter, (London, Eng. 17..-1802,) Ger. Ref. N.Y.C. 1802-4, returned to Europe.

Willets, Alphonso A. From M.E. Church 1849; Philadelphia 1st, 1849-60, Brooklyn, 1860-65, Lee Avenue, Brooklyn, 1865-66, (Arch St. Philadelphia, Presbyt.) 1866—

Williams, Melancthon B. C.N.J. 1814; Lysander, 1834-7.

Williamson, Geo. R. b. at Caldwell, N.Y. 1823, R.C. 1840, N.B.S. 1843, l. Cl. N.Y. 1843; Ghent 2d, 1844-8, Newark, 2d, 1848-9, Amity, 1849-52, died, Sept. 4, caused by explosion of boiler, on steamboat Reindeer.

He was a man of earnest spirit, of sound faith, and of pious life, remarkably conscientious in duty, zealous for God's glory and the edification of the church; pure and delicate as a woman; of sweet disposition, yet firm and manly in his devotion to truth and right. He was industrious as a student and writer. His discourses were eminently serious, practical, and instructive. He had a well-balanced mind, a discriminating judgment, and a rich command of language. He was a brother universally beloved. But he was cut off in the flower of his days, by the explosion of the boiler, on the steamboat Reindeer, his wife and child receiving fatal injuries at the same time. His death was a triumph of Christian faith. He was author of the *Life of Rev. David Abel*, his uncle.—See *Memorial Sermons, in Cypress Wrath*.

WILLIAMSON N. DuBois, R.C. 1840, N.B.S. 1843, l. Cl. Philadelphia, 1843; Pekin, 1843-9, Cicero, 1849-50, Chatham, 1850-1, Glenville, 2d, 1851-5, Wawarsing, 1855-61, Pekin, (S.S.) 1861-2, Chicago, Livingston Ch. 1862-4, Havana, (S.S.) 1866, Sab. School Miss. 1866—

WILLIAMSON, PETER S. C.N.J. 1824, N.B.S. 1834, l. Cl. Philadelphia, 1834; Rockaway, 1835-9, Brooklyn 4th, (Wallabout,) 1841-2, teaching at Scho-dack Academy, 1843, at Belleville, 1843-6, at Jamaica, 1846,-52, at San Francisco, 1852—

WILLIS, RALPH, R.C. 1839, N.B.S. 1842, l. Cl. Philadelphia, 1842; Bethlehem, 1842-51, Freehold 1st, 1851-63, supplying Spotswood, 1868.

[Willy, 1780? in G.R.C.]

[Willy, Bernhard F. b. in Switzerland; c. to America, 1784; Reading, Pa. 1785-6, Woodstock, Va. independent, 1786?-1810, d.]

WILSON, AB. D. Q.C. 1811, N.B.S. 1815, l. Cl. N.B. 1815; New-Prospect, and Shawangunk, 1816-29, North-Branch, 1831-7, Miss. to Illinois, 1837-41, Fairview, 1841-56, w. c.

WILSON, CHS. W. N.B.S. 1863, l. Cl. Geneva, 1863; Miss. to Kewasum, 1864-7, to Two-Rivers, 1867—

WILSON, FRED. F. R.C. 1859, N.B.S. 1862, l. Cl. Raritan, 1862; Glenville, 2d, 1864—

Wilson, Hugh N. C.N.J. 1830, P.S. 1834, (South-Hampton, L.I. 1834-..., Hackettstown, N.J. 18...-58, Presbyt.) New-Brunswick 2d, 1858-62 Presbyt.

WILSON, JAS. B. R.C. 1848, N.B.S. 1851, l. Cl. N.B. 1851; Long-Branch, 1851—

WILSON, JOSEPH, N.B.S. 1821, l. Cl. N.B. 1821; (Middletown and Cantivell's Bridge, Presbyt. of New-Castle, 1822-30, Greenbush Village, Presbyt. 1830-2,) Westerlo, 1832-4, Athens, 1834-6, Fairfield and Little-Falls, 1838-45, Tarrytown, 1845-9, Fairfield, 1849—

WILSON, PETER Q... R.C. 1858, N.B.S. 1861, l. Cl. Raritan, 1861; Greenbush, 1861-5, w.c.

[Winckhaus, John H. b. in Prussia, 1758, University of Duisburg, 1779, l. 1779, (Berchum, in Limburg, Prussia, 1780-2;) c. to America, 1784; Worcester, Whitpain and New-Providence, Pa, 1784-7, Philadelphia, 1790-3, d.]

Winfield, Aaron B. b. at Montague, N.J. 1815. R.C. 1839, N.B.S. 1842, l. Cl. Orange, 1842; (Friendsville, Pa. Presbyt.) 1842-4, Sand-Beach, 1844-51, Paramus, 1851-6, Emeritus, d.

His paternal ancestors were English; his maternal, of Hollandish descent. They were among the sturdy pioneers who settled the Shawangunk valley. He was brought into the church at the early age of seventeen under the pastoral care of Rev. C.C. Eltinge, then ministering at Port Jervis. He felt deeply the influences of the powerful revival in New-Brunswick, in 1837, and was the means of transmitting some of those blessed influences to his own home on the Delaware, by giving an account of them to the people. By simple statements about them, at prayer-meetings, without a single sermon, there were eleven hopeful conversions. During his last year in the seminary, his severe application to study broke down his health, and his subsequent abundant labors, preaching or speaking often every day in the week, during his first settlement, did not improve it. He was an earnest and powerful preacher. His appeals to the conscience and heart were direct and faithful, impressive and often awakening. Ready in the Scriptures, gifted and forcible in his reasonings, striking in his illustrations, and naturally eager for his object, he often poured forth a stream of startling truth, sending joy or terror to the heart. He proclaimed his convictions of truth and duty regardless of the applause or frown of men.

WINTER, EGBERT, R.C. 1860, N.B.S. 1863, l. Cl. Holland, 1863; Cuddebackville, 1863-6, Pella 1st, 1866—

[Wirtz, John Conrad, c. to America before 1746; Sancon, and Springfield, Pa. 1746-9, Rockaway and Valley, N.J. 1750-62, York, Pa. 1762-3, d.]

Born in Zurich, Switzerland, he came to America before 1746, and, unlicensed, preached to the people, at their earnest solicitation, that they might not be altogether destitute of the word of life. He frankly stated the circumstances to Schlatter, and asked for a regular induction to the ministry. This he failed to obtain from Schlatter. The Presbytery of New-Brunswick finally ordained him (1752) over the church of Rockaway, which had sought their care and government. In York, his last settlement, tradition

has preserved his name in good savor, as an earnest and pious minister. At the laying of the corner-stone of his new church, at York, he said, "In the church now to be erected, may piety preside, holiness reign, truth ever prevail, love and harmony dwell, that the congregation may uninterruptedly flourish."—*Harbaugh's Lives*.

Wiseman, John, from Ind. Ch. England, 1851, S.S. Stone House Plains, 1851-2.

[Wissler, . . . , c. to America, 1752, d.]

[Witner, John George, Upper Milford, Pa. and Salzburgh, 1771-9, d.]

Woltman, Harm, H.C. 1866, student in H.S., 1869.

Wood, Joel, Fort Miller, 1840-5, d. Had been a Miss. to Indians.

WOODBRIDGE, SAMUEL M., N.Y.U. 1838, N.B.S. 1841, I. Cl. L.I. 1841; South-Brooklyn, 1841-50, Cocksackie 2d, 1850-2, New-Brunswick 2d, 1852-7, Prof. Ecc. Hist. and Ch. Gov. in N.B.S. 1857—Also Prof. Ment. Phil. in R.C. 1857.

Woodhull, Selah Strong, b. in N.Y.C. 1786, C.C. and V.C. 1802, studied under his uncle, Dr. Woodhull, of Freehold, and at P.S. I. Presbyt. N.B. 1805; (Bound Brook, Presbyt.) 1805-6, Brooklyn, 1806-25, Prof. Ecc. Hist. in N.B.S. and of Metaphysics and Philosophy in R.C. 1825-6, d.

He was the impersonation of activity, decision, energy, and persevering industry; you could see all this in his very expression and manner. His motto seemed to be onward and onward, still further upward and upward, still higher. He seemed to say in his every movement, life admits not of amusement, or of procrastination, or even of useless speculation. He was everywhere the thorough man of business, the thoroughly practical man. It is said of him, that, even when leaving his home for recreation, he provided himself with texts, pens, ink, and paper, that he might spend some of his time in the composition of sermons, and be beforehand with his work. His remarks to the students when meeting them for the first time after his inauguration as professor in the theological seminary, throw light upon his character, "Young gentlemen, you must expect while under my charge to study hard, and I will set you an example." The example was before them but a short time. The professor of much promise and lofty aspirations was very soon laid low by disease, resulting in death. The church expected much from him, and on good grounds; but God had ordered it otherwise. Had he been permitted to live and to retain his health, he would have effected much.—*G. L.*

Woods, John, Gibbonsville, 1835-6, Montville, 1838, S.S. at Preakness, Dec. 1842-June, 1843.

Wolff, W. from Germany, 1853, S.S. Jeffersonville, 1853-4, Naumberg, and New-Bremen, 1856-60, Miss. to Hackensack 3d, 1862, Warren and Plainfield, 1865-6.

WORTMAN, DENIS, A.C. 1857, N.B.S. 1860, 1. Cl. Poughkeepsie, 1860; South-Bushwick, 1860-3, Philadelphia 3d, 1863-5, Schenectady 1st, 1865—

[Wuert, John C. from Switzerland; Lehigh Co. Pa. 1742-4.]

WURTZ, WM. A. LaFayette Col. N.B.S. 1862, 1. Cl. Philadelphia, 1862; Canastota, Feb. 1863-8, w. c.

WUST, W. C. from Holland; Buffalo, (Hol.) 1855-6, Rochester, 1856-64, Lodi, N. J. 1864-8, suspended.

WYCKOFF, A. N. R.C. 1862, N.B.S. 1867, 1. Cl. Raritan, 1867; Glenham, 1867—

Wyckoff, Ab. V. b. in New-Brunswick, 1823, R.C. 1842, N.B.S. 1845, 1. Cl. N.B. 1845; Prattsville 1846-51, Greenburgh, 1851-2, died Oct. 20th.

WYCKOFF, COR. R.C. 1835, N.B.S. 1838, 1. Cl. Philadelphia, 1838; North-umberland, 1838-41, Rochester, 1841-65, High Bridge, 1866-9, w. c.

WYCKOFF, DE WITT B. R.C. 1862, N.B.S. 1865; 1. Cl. Kingston, 1865; Woodstock, 1865—

Wyckoff, Henry V. studied under Livingston, 1. Cl. N.Y. 1798; Charlestown, 1799-1803? Charleston 2d, 1803-20, suspended; 1822, seceded; Charleston 2d, Sec. 1822-9, Charleston Independent, 1829-1830 d. about 1830.

Wyckoff, Isaac N. b. near Millstone, N.J., 1792, R.C. 1813, N.B.S. 1817, 1. Cl. N.B. 1817; Catskill, 1817-36, Albany 2d, 1836-66, d. 1869.

He began the study of the classics under Rev. John M. Van Harlingen, of Millstone, in 1806. His father dying when he had only begun his studies, he was thrown very much on his own resources. He taught and labored, to supply the necessary means for his education. While in the Seminary, he also was principal of a Young Ladies' School, in New-Brunswick. In the ministry he was most active, energetic, and devoted. While in his first charge, greatly through his efforts, he had the satisfaction of seeing four new churches organized, contiguous to his own field. During his thirty years of service at Albany, he received more than a thousand into the communion of the church. He was especially noted for his kind offices to all in need of consolation or advice. His opinion was sought after by all classes. He gladly left his study and his books, to do any favor possible, even for the humblest. He was well acquainted with the personal, mental, moral, and social condition of his numerous flock. He was, moreover, the unwearied friend of the more recent Holland immigrants, many of whom are greatly indebted to him for his opportune advice and assistance. He was also ever foremost among the friends of every benevolent institution. For the last twenty years of his active life, he was the earnest, faithful, committee-man. Not a few young men were also indebted to his kindly assistance in reaching the ministry.



C. A. Wyckoff



He was a man of simple, honest, cheerful, unaffected piety. There was nothing sour or repulsive in his composition. Gloom and austerity were not ingredients in his religion. Being a Christian disciple without reserve, he rejoiced to know and do his Master's will. His cheerfulness, his self-control, his patience, his charity, all were tried, as God tries the graces of all his people; but it was plain to those who knew him best, that in the sunshine and in the shade, he could "sing songs of holy ecstasy, to waft him to the skies."

His home he made a Bethel. His hospitality was unbounded. Strangers and friends were welcome to his board, but none ever passed his threshold, to converse with him in the seclusion of his abode, without feeling that they had communed with a man who walked with God.

To him religion was not a pack to be carried on bent shoulders, and opened now and then for exhibition to the curious, but an inward fountain, always running and always clear. The spontaneity of his faith precluded the indulgence of mere cant. The light of the cross was on his brow, and the breath of Olivet animated his speech. He seldom or never made harsh and uncharitable remarks concerning others. A shrewd observer and a discriminating judge of conduct, still such was the habit of his heart that even in cases where he had suffered injury, he strove to find some room for the exercise of patient charity. To hear him pray in his family circle was to be borne up to the mount of vision. Then the father's heart mounted to the prophet's lips, and he seemed to converse with God—as friend holds fellowship with friend. In all his domestic regulations, there was a savor of heaven, and none could see him in the quiet ways of his household without saying, "There is a man who lives his religion, and whose religion is his life."

He was preëminently a biblical preacher, combining the doctrinal, practical, and experimental. His person, voice, manner, and matter were striking, and accordingly he took a front rank among the leading pulpit divines of the State of New-York. His style of composition was picturesque, and on this account there seemed to be in his sermons, at times, a contest between imagination and the logic of homely words. But every discourse was directed to the great end of all right and good preaching, namely, the instruction and edification of the hearer. He studied to make the Word of God the foundation of every discourse. As a rule, his sermons were clear and powerful applications of truth to the hearts, consciences, and judgments of his congregation.

He published several sermons, addresses, and articles on special subjects for the newspapers and magazines. The *Columbia County Preacher*, the *National Preacher*, and the archives of several institutions, contain many of his published productions. He was a copious contributor to the *Annals of the American Pulpit*, by Dr. Sprague.—*Memorial Sermon by E. S. P.*

WYCKOFF, JACOB S. R.C. 1853, N.B.S. 1856, I. S. Cl. L. I. 1856; Colt's Neck, 1856-65, South West-Troy, 1865—

WYCKOFF, JAS. R.C. 1861, N.B.S. 1864, l. Cl. Geneva, 1864; Queens, 1864—

Wyckoff, Theodore F. b. at Catskill, 1820, (son of I. N. Wyckoff,) R.C. 1839, N.B.S. 1842, l. Cl. Albany, 1842; Ghent 2d, 1843-4, South West-Troy, 1845-54, St. Thomas, W. I. 1854-5, d. Jan. 19.

He was distinguished for the mental graces with which he was adorned, the faithfulness with which his pastoral duties were discharged, for the gentleness of his disposition, the amenity of his manners, and the eminent social qualities which endeared him to the high and low, the rich and poor. He was also a finished scholar. His passionate love of his Maker's works, his high appreciation of the beautiful in art, were sources of unbounded pleasure to him—a pleasure which he often imparted to others with his facile pen. His contributions to the press, as well as his public addresses, evidenced a refined taste and a highly cultivated mind, winning him a high position for one of his years. His health led him to settle in the West-Indies, but in a few weeks he was stricken down by the yellow fever and died.

WYNKOOP, JEFFERSON, U.C. 1819, N.B.S. 1824, l. Cl. N.B. 1824; West New-Hempstead and Ramapo, 1825-36, Athens, 1838-40, (Presbyt. 1840-54,) w.c. 1854—

Wynkoop, Peter S. b. at Kingston, 1787, U.C. 1807, N.B.S. 1813, l. Cl. N.B. 1813; assistant of Vredenburg, at Raritan, 1813-14, Catskill, 1814-17, Hyde Park, (Staatsburgh,) 1817-20, Hyde Park and Pleasant Plain, 1820-2, Ghent and Hillsdale 1822-40, Ghent and Claverack 2d, 1840-3, Blooming Grove, 1844-8, d.

He pursued the study of the law, and began to practice his profession in 1810, but about this time his heart was touched by grace, and he promptly and cheerfully relinquished the prospect of worldly honor and emolument, and gave himself to the ministry. His labors were largely blessed. His views of divine truth were clear and discriminating; his faith was the result of intelligent conviction, and he was firm in his adherence to it. There was no tendency in his mind to indulge in novel speculations. Intent on the great objects of the ministry, realizing that he watched for souls, as one that must give account, his talents and time were not wasted on questions of doubtful disputation, which minister strife but do not edify. He practically adopted the resolution of the apostle to know nothing but Christ. His discourses were constructed with a constant regard to the spiritual interests of his flock. As a vigilant observer of circumstances which aid the impression of truth, he exhibited skill in giving to each his portion in due season. His earnestness of manner indicated that it was the utterance of truth which had its residence in the heart, and that, as he believed, he spoke. His hearers were regarded as hastening to the retribution of the eternal state, and his aim was, by the manifestation of truth, to commend himself to every man's conscience in the sight of God. He was faithful

and diligent in the cultivation of personal piety: he was accustomed to a strict scrutiny of his heart, bringing himself to the oracles of God, as a standard by which his spiritual character was to be determined. He was a man of prayer. He was accustomed to retire and seek at his Father's throne the anointings of the Spirit, which invigorated his own soul, and infused a spiritual fragrance through his ministry and life. His walk was close with God. His meditations of him were sweet, filling up many of his hours. At noon, as well as at evening and morning, he bowed at the family altar. He was strictly conscientious, even to personal sacrifices. His time, his powers, his influence, were unreservedly and fully consecrated to God. No motives of personal ambition or advancement found place in his heart.—*Memorial Sermon by E. H.*

(Wynkoop, Richard, C.C. 1819, N.B.S. 1822, l. by Presbyt.; Miss. to Cato 1827, d. 1842.)

YASADIAN, V. studied under the Missionaries in India, l. Cl. Arcot, 1867.

Yates, Andrew, b. in Schenectady, 1772, Y.C. 1793, studied theology under Livingston, l. Cl. N.Y. 1796; Prof. Latin and Greek in Union College, 1797–1801, (East-Hartford Cong. 1801–14,) Prof. Mental and Moral Philosophy, Union College, 1814–25, Prin. of High School at Chittenango, 1825–36, the helper of feeble churches, 1836–44, d.

With frequent interruptions in his earlier studies from feeble health, he still persevered and graduated with honor. No man had a more exalted idea of the duties of the sacred office, and few have performed these duties with greater fidelity or success. He was afraid to offend God, and this made him fearless of men. Hence he never entered into a compromise with error or wickedness. What he believed to be true and right, he openly proclaimed. Yet all he did was done with so kind a spirit that however much men might disagree with him, they never doubted that his conduct was dictated by uprightness and affection. During his pastoral relation, frequent and powerful revivals of religion were enjoyed, and, indeed, at no time were wanting the pleasing manifestations of the Spirit's presence. He also trained a number of young men in theological studies, besides his pastoral duties, and when he resigned his pulpit some of these followed him to Schenectady, that they might still enjoy his instructions.

While teaching he was also always engaged, more or less, in preaching the Gospel. There were but few churches of the Presbyterian order within thirty miles of Schenectady in which he had not often proclaimed the preciousness of Christ. He was also a principal agent in securing the establishment of a missionary station for the Indians, at Mackinaw, Michigan, about 1823.

While teaching at Chittenango, he organized a church there and became its pastor. During the last eight years of his life he was the unceasing friend and helper of feeble churches. He established, resuscitated, or greatly aided no less than thirteen during this period. He died of disease contracted by his abundant labors. His last effort was the establishment

of a church at Sacondaga, but, ten days before its dedication, sitting in his chair, and on the blessed Sabbath that he loved so well, he placidly breathed out his soul, without a pang or a groan.

There was no intricate complexity either in his principles or conduct. With a well-balanced mind, he possessed the transparent simplicity of a child, joined to a oneness of untiring purpose. Love was the great principle of his heart, and by its power, selfishness, in all its varied forms, was overborne. It was the law of his house to rejoice with them that do rejoice, and to weep with them that weep. But his most prominent characteristic was his indomitable hope. Unshaken confidence in the divine promises ever cheered him on, for he knew that God would not fail him. However dark the outward prospect seemed, he never doubted but that God would clear away all clouds.—*Memorial Sermon by W. H. C.*

Yates, John Austin, (s. of Andrew Yates,) b. at East-Hartford, Ct. 18... , N.B.S. 1824, l. Cl. N.B. 1824; tutor in U.C. 1824-7, Prof. Oriental Langs. in U.C. 1827-49, called to Jersey City 1st, 1849, accepted, but died before settlement.

YOUNGBLOOD, WILLIAM, b. at Montgomery, N.Y. 1800, R.C. 1832, N.B.S. 1835, l. Cl. Orange, 1835; voyage to Batavia, (Java, E. I.) June-Sept. 1836, Batavia, 1836-8, (studying the Malay language,) voyage to Borneo, by way of Singapore, Dec. 1838-Sept. 1839, teaching a Malay school at Pontianak, (Borneo,) Nov. 1839-42, Karangan, (Borneo,) Sept. 1842-Jan. 1847, voyage to America, Jan.-July, 1849, d. 1859.

He had early religious impressions, which seem to have matured about the fifteenth year of his age. He then had a strong desire to study with a view to the ministry. But being the eldest of the family, he was needed at home by his widowed mother, and for some years took charge of the paternal farm.

While in the Seminary his mind was much exercised in regard to the duty of devoting himself to the foreign missionary work. The appeals of the heavenly-minded and devoted David Abeel, who had just returned from China, had the effect of bringing him to a decision. He was accepted by the American Board, and designated, with other brethren of our church, to the island of Java. They embarked on the 8th of June, 1836. After many efforts, the Dutch Government not allowing them to operate on that island, they embarked for Pontianak, on the coast of Borneo, in December of 1838. While residing there some of the brethren engaged in the study of the Chinese language, with a view of establishing a mission in China as soon as the way opened. Brother Youngblood having gained some knowledge of the art of printing, and of the Malay language, he spent his time in visiting the neighboring Kampongs, preaching and distributing tracts, and, unaided, he printed with his own hands, by means of a press presented by the officers of an American squadron, Malayan books, for the use of a school of poor children he had gathered.

At length, in the beginning of the year 1842, Brothers Youngblood and Thompson founded a station among the Dyaks, about one hundred and forty miles in the interior of the island. After many trials, and incredible toil, owing to the unwillingness of the natives to assist, they succeeded in erecting with their own hands two temporary dwellings in the midst of the jungle. After a few months, joined by their families, in these lonely wilds they began the work of pioneer missionaries. Brother Thompson's health soon failing, he departed for his native land by the way of Europe, where he was called to his heavenly home. About four years after the establishment of the mission among the Dyaks, Brother Youngblood's health also gave way. The trial of a voyage to Singapore not proving, as hoped, efficacious to his restoration, he embarked January, 1849, for America. This was a trial harder to be borne than when he left his native shore. The seed of God's word had just begun to germinate in some minds, and now that all prospects of usefulness should be destroyed was painful in the extreme. "Never," said Mrs. Y. to the writer, "did I see my husband, in all my life, shed tears so profusely, and endure a trial so distressing, as when he bade farewell to his Dyak field." No reinforcements arriving, he saw the mission must be given up. For years this good brother lingered, able only to preach an occasional sermon, till his death. During these years his heart was still set on the great work of missions. He said to the writer, "I do not regret having personally engaged in the work of foreign missions, but it is rather to me a source of joy. I feel that it was the highest honor conferred on me, in being permitted to engage in this blessed cause, and become a co-worker with the Lord of missions. Gladly would I now return to our distant field of labor, or any other among the heathen, did my health and that of my companion permit, and toil till death for the salvation of perishing men. It is sweet to endure toil and privation for Christ."—*J. H. D.*

Ypma, Martin A. from Holland; Vriesland, 1851-3, Graafschap, 1853-4, High and Low Prairie, 1855-61, Alto, 1861-3, d.

ZABRISKIE, ALBERT A. R.C. 1865, N.B.S. 1868, l. Cl. Bergen, 1868; Farmer Village, 1868—

ZABRISKIE, FRANCIS N. (grandson of J. V. C. Romeyn,) N.Y.U. 1850, N.B.S. 1855, l. Cl. N.Y. 1855; Livingston Ch. N.Y.C. 1856-9, Coxsackie 2d, 1859-63, Ithaca, 1863-6, Claverack, 1866—

ZABRISKIE, JER. L. (grandson of J. L. Zabriskie,) C.C. 1854, N.B.S. 1863 l. S. Cl. L.I. 1863; Cuddebackville, 1866—

Zabriskie, John Lansing, b. at Albany, 1779, U.C. 1797, studied theology under D. Romeyn, l. Cl. Albany, 1800; Greenbush and Wynantskill, 1801-11, Hillsborough, (Millstone,) 1811-50, d.

During his long pastorate at Millstone, he maintained his influence and his standing unto the end. He was a man of many excellences; kind, social, unaffected, and sincerely and zealously pious; a gentleman of the old school, simple in his tastes, unostentatious in his life, and unsophisticated in his daily conduct. All who knew him loved him, and those who knew him best esteemed him most.

He was one of the most laborious and successful pastors in Somerset County. He preached and lectured more, visited more families, and attended more carefully to all his public duties, than almost any other minister of his time. He was considered by all an *example* not only, but a *monitor* in his official life.

His talents were good. His mind was more judicious, solid, and safe than brilliant, or endowed with genius. He was a wise man, a sensible man, a man to be depended upon. His counsel was judicious, and no one ever erred much in following it. Hence, he himself made no mistakes of importance, had no controversies, and while his friends were numerous, his enemies belonged to those whom his principles and his holy life necessarily brought in opposition to him.

He was an excellent preacher; and though he seldom wrote his sermons, they were solid, sensible, full of evangelical thought, and listened to with profit by all the earnest-hearted and godly in his congregation. His knowledge of the Gospel was full, distinctive, and clear; and when he had discussed any one of its doctrines, his hearers felt that they had had very important matters brought to their consideration, in a way which was calculated to impress their minds, and edify their hearts. Few men could speak more judiciously and appropriately, from the impulse of the moment, on any given theme. Often there was a neatness, terseness, and directness which could not fail to be highly pleasing.

Then he was a genial man, and in his social intercourse would astonish and excite you by his wit, his sarcasm, and even drollery; but this was only occasionally, and when he seemed to be carried out of his ordinary sphere. Habitually he was grave, thoughtful, and though not reserved, by no means a facetious or light man.

His life was unstained even by a breath of evil. No one doubted his piety, or the sincerity of his admonitions, when he reprobated vice or reproved iniquity.

By his simple habits and economy, while in the receipt of only a small stipend, he was able to accumulate a large estate, and leave it as an inheritance to his children. This, however, resulted chiefly from the early possession of his own patrimony, managed with prudence and care, and not from any savings out of his salary. In a word, he was a good man, useful in his day, and he has left a name which will have a savor of excellence for many generations, among those whose welfare he promoted, and whose fathers and mothers he led in the way of life.—*A. M.*

Zastera, F. From Church of Rome. Miss. in 4th Ger. Ch., N.Y.C. 1858.

ZECHARIAH, JOHN, (a native Hindoo,) studied under the missionaries, l. Cl.
Arcot, India, 1867; Catechist in Connoor, 18. .-67, pastor, 1867—

[Zübli,, Charleston, S.C. 1749.]

[Zufall, John, Tulpehocken, Pa. 1765-9.]

Zurcher, J. N. S.S. at Silver Creek, 1853.

ZWEMER, A. From Holland. Vriesland, 1858-68, Low Prairie, 1868—

THE CHURCHES.

ADDISVILLE, Pa. 1864. Bodine, 1864-8, Amerman, J. L. 1868—

ALBANY, N.Y. (Rensselaerwyck, Beverwyck,) 1642. Megapolensis, J. 1642-9, (Grasmeer, 1650-1,) Schaats, 1652-94, (Van Renslaer, 1675,) Dellius, 1683-99, Nucella, 1698-1704, Lydius, 1700-9, Van Driessen, P. 1712-38, Van Schie, 1738-44, Frelinghuysen, T. 1745-59, Westerlo, 1760-90, Bassett, 1787-1804, (Bogart, D. S. 1792-6 ?) Johnson, J. B. 1796-1802, Bradford, J. M. 1805-20, De Witt, J. (Sr.) 1813-15, Ludlow, J. 1823-34, Vermilye, T. E. 1835-9, Kennedy, 1841-55, Rogers, E. P. 1856-62, Clark, R. W. 1862—

Albany, (Ger.) 1770 ? Doll, 1772-5.

ALBANY 2d, 1815. De Witt, J. (Sr.) 1815-23, (Steele, J. B. supplied, 1823,) Ferris, I. 1824-36, Wyckoff, I. N. 1836-65, Elmendorf, J. 1865—

ALBANY 3d, 1834. Holmes, E. 1835-40, Yates, A. (S.S.) 1840-1, Campbell, W. H. 1841-8, Van Brunt, 1848-9, Halloway, (Sr.) 1849-53, Dickson, 1853-60, Miller, W. H. 1861-2, Bailey, 1863-8, Searle, J. 1868—

ALBANY, (Hol.) 1855. Houbolt, 1861-4, Bähler, P. B. 1865-6.

ALBANY, (Ger.) 1855. Schnellendreussler, 1855-65, Neef, 1865—

Albany, (Dudley Ch.) 1859. Dissolved, 1862.

Albany Bush, see Amsterdam.

Aliendal, see India.

Allegan, Mich. 1843. Taylor, A. B. Miss. and S.S. 1842-3.

ALTO, Wis. 1854. Stobbelaer, 1858-60, Ypma, 1861-3, Pieters, 1865—

Amersfort, now Flatlands.

AMITY, N.Y. (Clifton-Park, Rexfordville,) 1806. Romeyn, Thos. (Jr.) 1806-27, McKelvey, J. 1827-31, Van Wagenen, 1831-4, Chittenden, 1834-9, Bronson, A. 1840-2, Halloway, 1843-9, Williamson, G.R. 1849-52, Raymond, 1853-6, Schoonmaker, R.L. 1856-61, See, W.G.E. 1861-8, Letson, 1868—

Amity (Miss. station,) Dwight, M.W. 1823, Murphy, Miss. to 1830.

Amoy, see China.

Amsterdam, N.Y. (Albany Bush,) 1795. Ten Eyck, C. 1799-1803.—*Presbyterian*.

Amsterdam, N.Y. (Union Ch.) 1827. Morris, J. Miss. to, 1827, Stryker, H. B. 1827-33.—*See Fonda's Bush and Union*.

Ancram, N.Y. 17.., supplied by Livingston, J. L. 1779-81, by Lansing, N. 1781-4.

Angelica, Alleghany Co. N.Y. 1804. Gray, A. 1804-10.

AQUACKANONCK, at Passaic, N.J. 1694. Bertholf, G. 1694-1724, Du Bois, Gid. 1724-6, Coens, 1726-35, Van Driessen, J. 1735-48, Marinus, 1752-73, Schoonmaker, H. 1774-1816, Froeligh, P.D. 1816-25, Taylor, B. C. 1825-8, Paulison, 1829-31, Bogardus, W. R. 1831-56, Strong, J. P. 1856—

Aquackanonck; Seceder, 1825. Froeligh, P. D. 1825-7, Berdan, 1830—

ARCADIA, Cayuga Co. N.Y. 1835. Nevius, 1835-6, Turner, W. E. 1841-8, Whitbeck, J. 1849-52, Snyder, B. F. 1855-6, Turner, 1862-6. †

Arcot, see India.

Argyle, N.Y. 1809, merged in Fort Miller, 1833. Ostrander, S. (S.S.) two years, Johnson, I. Y. 1817-21, Van Hook, 1823-4, McKelvey, J. Miss. to, 1827, Mair, Miss. to, 1829, Laing, 1832-3.

Arnee, see India.

Arunodaya, see India.

Ashokan, now Shokan.

Asquach, same as Osquak.

ASTORIA, L.I. 1839. Bishop, 1840-52, Ten Eyck, W. H. 1853—

ASTORIA, 2d, 1854. Revived, 1862. Wenisch, 1865-6, Steinfuhrer, 1867—

ATHENS, Greene Co. N.Y. 1826. Abel, D. 1826-8, Van Cleef, C. 1828-33, Wilson, Jos. 1834-6, Wynkoop, Jef. 1830-40, Holmes, E. 1840-1, Watson, J. 1841-4, Cornell, W. A. 1844-8, Talmage, J. R. 1849-50, Betts, (S.S.) 1852-5, Buckelew, 1855-9, Spaulding, 1860-8, Campbell, A. D. 1868—

ATHENS 2d, N.Y. 1859. Spaulding, 1860-6.

ATHENS, Pa. 1858. Todd, A. F. 1858-65, Berry, P. 1865-8, Shaw, J. F. 1868—

Aurelius, Cayuga Co. N.Y. 1813. Ten Eyck, C. 1813-2.

AURIESVILLE, 1839. Jukes, 1840-4, Roof, 1847-50.

Baisic, now Westerlo.

BATTLE CREEK, Mich. 1855. Schultz, 1855-7, Brown, H. J. 1858-62, Rogers, S. J. 1862-5, Collier, I. 1866—

Beach Woods, 1823. Mandeville, G. 1824-6.

BEAVERDAM, 1763. Schuyler, 1766-79, supplied also by Labagh and Bork, 1779-1810, De Voe, 1808-16, Paige, Miss. to, 1822, Van Hook, Miss. to, 1822, Bogardus, C. 1822-5, Blair, Miss. to, 1825, Van Wagenen, 1826-31, Meyers, A. H. 1831-5, Van Kleeck, 1835-43, Demorest, W. 1846-51, Vedder, E. 1851-5, Van Liew, J. C. 1856-60, Miller, E. 1860—

BEDMINSTER, 1758. Hardenbergh, J. R. 1758-81, Romeyn, T. F. 1784-5, Studdiford, P. 1787-1800, Duryee, J. 1800-1, Schureman, 1801-7, Hardenbergh, C. 1808-20, Fisher, I. M. 1821-39, Schenck, G. 1840-52, Brush, W. 1852-65, Pool, 1865—

Beekman, Dutchess Co. N.Y. 1825. Amerman, T. A. (S.S.) 1830-1.

BELLEVILLE, (Second River,) 1700. Berthoff, G. (S.S.) 1700-24, Coens, 1725-30, Van Santvoord, C. 1730-2, Haeghoort, 1735-76, Leydt, M. 1779-80, Schoonmaker, H. (S.S.) 1784-94, Stryker, P. 1794-1809, again 1810-12, Van Santvoord, S. 1814-28, Abeel, G. 1828-34, Meyers, A. H. 1835-7, Garretson, J. 1837-49, De Mund, 1850-6, Talmage, T. D. W. 1856-9, Studdiford, P. A. 1859-66, Halloway, W. W. (Jr.) 1867—

Bellona, Ontario Co. N.Y. 1831. Wack, C. P. 1831-5.

Benton, 1817. Afterward, Bellona; occasionally supplied by Duryee, John, from New-Jersey.

BEREA, 1822. Ten Eyck, C. 1823—

BERGEN, 1662. Supplied by ministers from New-York, 1662-1749, (De Wint, 1749-51,) Jackson, W. 1757-89, Cornelison, 1793-1828, Taylor, B. C. 1828—

BERGEN NECK, 1829. Boice, I. C. 1829-44, Romeyn, J. 1844-50, Dutcher, 1850-4, Stillwell, 1854-64, Wells, T. W. 1865—

BERGEN POINT, 1854. Dutcher, 1854-7, Parker, Chs. 1857-60, Jones, H. W. F. 1860—

Berkshire Valley, Tioga Co. N.Y. 1826. Mandeville, G. 1826-8.

BERNE, 1830. Tarbell, Miss. to, 1826, Van Wagenen, 1830-1, Cahone, Miss. to 1828, Stryker, P. Miss. to, 1828-9, Meyers, A. H. 1831-5, Van Kleeck, to 1835-43, Demarest, W. 1846-51, Vedder, 1851-4, Van Liew, J. C. 1856-60, Miller, E. 1860—

BERNE 2D, 1830. Van Santvoord, S. (S.S.) 1831-2, Van Arsdale, J. R. 1834-5, Waring, (S.S.) 1836, Knieskern, 1841-5, Middlemas, 1848-54.

BETHEL, Iowa, 1866. De Pree, 1867—

BETHLEHEM, 17... Bork, 1798-1803, Overbagh, 1805-6, Westervelt, R. 1808-16, Kissam, 1818-41, Willis, 1842-51, Simonson, 1852-64, Voorhees, H. M. 1865—

BETHLEHEM 2D, 1848. Lansing, J. A. 1848-60, Pearce, 1860—

BETHLEHEM, Wis. 1850.

Bethlehem, Secession, 1824.

Beverwyck. See Albany.

BLAWENBURGH, 1832. Heermance, Henry, 1832-5, Talmage, J. R. 1837-49, Romeyn, T. B. 1849-65, Fritts, 1865—

Blenheim, 1822? now South-Gilboa. Paige, 1822-7, Salisbury, 1832-4, Bogardus, C. supplied, 1834.

BLOOMINGBURG, 1820. Du Bois, G. 1820-4, Van Vechten, S. 1824-41, Mills, S. W. 1843-58, Searle, Jer. (Jr.) 1858-62, Du Bois, H. 1863-66, Frazee, J. H. 1866—

Bloomington. See New-York.

BLOOMINGDALE, (Cl. Ulster.) 1796, Smith, T. G. 1799-1808, Hasbrouck, J. R. H. 1809-13, Van Keuren, 1826-35, McFarlane, 1844-5, Strong, T. C. 1845-9, Snyder, B. F. 1850-2, Lente, 1855-63, Blauvelt, A. 1866—

BLOOMING GROVE, 1815. Marselus, N. J. 1815-22, Taylor, B. C. 1822-5, Dumont, 1826-8, Ostrander, S. 1831-9, Middlemas, 1840-3, Wynkoop, P. S. 1844-8, Cornell, W. A. 1848-51, Spaulding, 1852-6, Van Dyck, L. H. 1856-61, Staats, J. A. 1861-6, Ingalls, 1868—

BLUE MOUNTAIN, 1851. Hillman, 1852-8, Blauvelt, C. J. 1859-62, Buckelew, 1864—

BOARDVILLE, (Mission Station,) 1854. Bernart, 1856—

Boght, now Bushwick.

BOGHT, 1784. Demarest, John, 1790-1803, Bassett, 1805-11, Bronk, 1813-22, Steele, J. B. 1824-33, Bogardus, C. 1834-8, Pitcher, W. 1840-54, Du Bois, J. 1854-9, Major, 1860-4, Raymond, 1864—

Boonton, now Montville.

BOONTON, 1868. Durand, 1868—

Borneo, see India.

BOUND-BROOK, 1846. Van Neste, 1847-53, Demarest, W. 1854-7, Voorhees, H. V. 1858-62, Romaine, B. F. 1862-8, Dutcher, 1869—

Bowman's Kill, now Buel.

BREAKABIN, 1829. Paige, Miss. to, 1822-6, Evans, Wm. Miss. to, 1826-7, Quaw, 1834-36, Steele, J. B. (S.S.) 1837, Eggleston, 1843-5, Van Woert, J. H. 1850-3, See, W. G. E. 1853-9, Shaffer, T. L. 1860-7, Vandewater, 1867-9.

BRANCHVILLE, 1850. Dater, 1850-3, Pitcher, W. 1854—

BRIGHTON HEIGHTS, S. I. (Tompkinsville,) 1823. Miller, J. E. 1823-47, Thompson, A. R. 1848-51, Brett, P. M. 1851-60, Hitchcock, 1860-65, Timlow, 1866-8, Watson, T. 1869—

BRONXVILLE, 1850. Stewart, 1850-2, Collier, Jos. 1852-5, Roosevelt, 1857—

BROOKLYN, (Midwont,) 1660. (Polhemus, J. T. (S.S.) 1654-60,) Selyns, 1660-4, Megapolensis, S. 1664-8, Van Znueren, 1677-85, (Clark, 1680-95?) Varick, 1685-94, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1747-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1785-1824, Lowe, P. 1787-1808, Johnson, J. B. 1802-3, Woodhull, 1806-25, Mason, E. 1826-8, Rouse, 1828-33, Dwight, M. 1833-55, Van Gieson, 1855-9, Willetts, 1860-5, Kimball, 1865—

Other churches in Brooklyn:

BEDFORD, or EAST-BROOKLYN, 1847. Lloyd, Miss. to, 1847, Elmen-
dorf, A. 1848-51, Schenck, J. W. 1853-5, West, J. 1855-68, Far-
mer, 1868—

Bergen Hill, 1859-61.

CENTRAL, or 2d, or BROOKLYN HEIGHTS, 1837. Garretson, J. Miss. to,
1836-7, Brodhead, 1841-6, McLaren, 1847-50, Bethune, 1850-59,
Eells, 1859-66, Eddy, 1867—

Chapel on the Heights, 1855. Quackenbush, 1855-9.

Fourth, 1841. Williamson, P. S. 1841-2.

GER. EVANG. E. D. 1867. (Formerly Independent Lutheran; Pohle,
1853-66, Riedenbach, 1866-7.) Wagner, 1867—

LEE AVENUE, 1855. Halloway, W. W. 1855-9, Holmes, J. McC.
1859-64, Willets, 1865-6, Hicks, 1867-8, Carroll, 1869—

MIDDLE, 1846. Oakey, 1847-9, Talmage, J. R. 1850-2, Smith, N. E.
1853—

MYRTLE AV. Miss. 1868. Noble, 1868—

NEW, (Ger.) 1851. Dickhaut, 1854-66, Heyser, 1867—

NORTH, 1851. Elmendorf, A. 1851-65, Enyard, 1865—

NORTH-GOWANUS, 1850. Pierce, 1851—

North Sixth St. Mission, 1858.

SOUTH, 1840. Van Arsdale, C. C. supplied 1840-1, Woodbridge,
1841-50, Rowland, 1853, Manning, 1854—

SOUTH-BUSHWICK, 1851. Hinrod, 1851-9, Wortman, 1860-3, Hart-
rauft, 1864-6, Voorhees, H. V. 1867-9.

WILLIAMSBURGH, 1829. Demarest, Jas. (Sr.) 1829-39, Van Doren,
W. H. 1840-9, Porter, 1849—

Broome, 1822. Paige, 1822-36.

- Brown Settlement, 1851. Bernart, 1851-4.
- Brunswick, Ill. (Copperas,) 1840. Sill, 1841-9, Presbyt.
- BUCKBROOK, 1858. An out station of Callicoon since 1863.
- Buel, (Bowman's Kill,) 1837. Starks, 1840-2, Clark, W. (S.S.) 1843-4.
- Buffalo, 1838. Beattie, John, 1838-44, Mabon, W. V. V. Miss. to, 1844-6.
- Buffalo, (Hol.) 1853. Wust, 1855-6, Kasse, 1861-4.
- Buffalo, 1855. See, J. L. Miss. to, 1854-5, pastor, 1855-61.
- Burlington, Iowa, 1853. Madoulet, 1853-5, Müller, J. 1858-60.
- BUSHNELL, Ill. 1856. Livingston, E. P. 1858—
- BUSHWICK, (*Boght*), 1654. Polhemus, J. T. 1654-76, Selyns, 1660-4, Van Zuuren, 1677-85, (Clark, Jas. 1680-95 ?) Varick, 1685-94, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1747-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1785-1824, Lowe, P. 1787-1808, Bassett, 1811-24, Meeker, 1825-1830, again 1830—
- BUSKIRK'S BRIDGE, (*Tiossiock*), 17... Froeligh, P. D. 1802-7, Ostrander, S. 1810-21, Van Hook, Miss. to, 1822, Switz, 1823-9, Quaw, Miss. to, 1829, Pitcher, J. H. 1833-43, Heermance, Har. 1843-5, Searle, S. T. 1848-50, Shaw, J. B. 1852-9, Gardner, T. A. 1862-7, Furbeck, 1867—
- CAATSBAN, 1730. (*Saugerties*.) Supplied by De Ronde, 1780-1, Van Vlieden, 1794-1802, Demarest, Jas. D. 1807-8, Ostrander, H. 1812-62, Collier, I. H. 1862-4, Chapman, N. F. 1864—
- CALLICOON, (*Thumansville*), 1856. Boehrer, 1862-6, Schnellendreussler, 1866—
- Canada, churches in
- Adolphustown, 1804. McDowell, 1804-20.
 - Andriestown, 1798.
 - Aussenburg, 1806.
 - Bay of Cante, or Quinte, 1798. McDowell, Miss. to, 1798-1800.
 - Coenradstown, 1708.
 - Elizabethtown, 1798.
 - Ernesttown, 1800. McDowell, 1800-20.
 - Fredericksburg, 1800. McDowell, 1800-20.
 - Hallowell, 1816.
 - Little York, 1810. Burned in war of 1812.
 - Markham, 1806.
 - Matilda, 1806.
 - Osnaburg, 18..
 - Sophiasburg, 18..
 - Sydney, 18..
 - Williamsburgh, 1806.
- } McDowell was general missionary to
all these Canadian churches.
- A church 25 miles north of York, 1806.

Caledonia, 1843.

Camp. See East-Camp.

CANAJOHARIE, (on Sand Hill,) 1750? Rosencrantz, A. 1750?-8, again 1765-94, Loppius, (or Lupp?) 1770-1771, Kennipe, 177.—., Broeffle, 1784-8, Peck, D. C. A. 1788-96, Gross, 1796-9? Labagh, I. 1800-3, Wack, J. J. 1805-16, Toll, 1805-15, Hasbrouck, J. R. II. 1820-26.

CANAJOHARIE, (independent,) 1816. Wack, J. J. 1816-51.

Canajoharie, Seceder, 1822. (*Westerlo and Middletown*), Toll, 1822-42.

CANAJOHARIE, 1827. Van Olinda, supply, 1827-30, Wells, R. 1830-4, Van Kleek, 1834-6, Robertson, 1837-8, Dunning, 1842-4, McFarlane, 1845-8, DeWitt, J. 1848-9, Chapman, N. F. 1849-53, Hammond, E. S. (S.S.) 1854-6, Romaine, (S.S. 1857-9,) 1859-62, Van Zandt, B. 1863—

CANASTOTA, 1833. Gregory, T. B. (S.S.) 1834-6, Stryker, P. (S.S.) 1836, Goetschius, S. Z. (S.S.) 1836-7, Hyde, Orin, Presb. (S.S.) 1837, Van Santvoord, C. S. 1838-9, (White A. (S.S.) Pres.) 1839-40, Rand, 1841-4, Drake, 1845-53, Gaston, A. H. (S.S.) Pres. 1855-6, Bogardus, N. (S.S.) 1858-9, Garretson, J. 1859-61, (Little, Jas. A. (S.S.) Pres.) 1861-3, Wurtz, 1863-8.

Caroline, 1800. Mandeville, G. 1802-4.

CAROLINE, 1831. Wack, C. P. 1831, Tarbell, 1834-40, Gates, 1842-50, Whitbeck, J. 1852-68.

CASTLETON, 1852. Stimpson, E. P. 1853-61, Heermance, E. L. 1861—

Catlin, 1831. Rogers, L. 1832-3.

CATO, 1819. De Fraest, 1822-26, Wynkoop, R. S. Miss. to, 1827, Stevenson, Miss. to, 1828, Hoffman, 1831-43, Knight, R. W. 1845-52, Morse, A. G. 1857-9, Watson, T. G. 1861-9.

Cato, Seceder, 1827.

Catskill, now Leeds.

CATSKILL, 1834. Wyckoff, I. N. 1834-6, Romeyn, Jas. 1836-41, Murdock, 1842-51, Van Gieson, 1853-5, Welch, 1856-9, Lansing, J. A. 1860-6, Horton, 1867—

CAUGHNAWAGA, N.Y. (*Fonda*), 1763. (This name is often carelessly written *Conewago*, in the early minutes; not to be confounded with Conewago, Pa.) Romeyn, Thos. 1772-94, Van Horne, A. 1795-1833, Quinn, 1833-5, Fonda, J. D. 1835-42, Van Olinda, 1843-58, Furbeck, 1859-62, Boyd, J. C. 1864—

CENTERVILLE, Mich., 1843. (Ketchum, Miss. to, 1836,) McNeish, 1844-6, Seeber, 1847-8, Minor, 1848-50, Schultz, J. N. 1853-5, Kershow, 1855-65, Van Vranken, A. H. 1865—

Ceylon, see India.

Charleston, S.C. (station.) Lyall, Wm. 1865-6.

Charlestown, 17... Wyckoff, H. V. 17...-1803, Van Buren, P. 1805-..., Hasbrouck, J. R. H. 1820-6, Morris, J. Miss. to, 1827-9, Chittenden, Miss. to, 1831-3.

Charlestown 2d, 1803. Wyckoff, H. V. 1803-20, Van Keuren, Miss. to, 1824.

Charlestown, Seceder, 1822. *Wyckoff, H. V.* 1822-9.

Charlestown 2d, Seceder, 182..

Charlestown, Independent, 1829. *Wyckoff, H. V.* 1829-31?

CHATHAM, 1843. Porter, E. S. 1843-9, Williamson, N. D. 1850-1, Schenck, J. W. 1851-3, Holmes, E. 1853-9, Mead, 1859—

Chenango, (near Binghamton,) 1794. See Union.

Chester, now Westerlo.

CHICAGO, (Hol.) 1853. Vander Meulen, C. 1859-60, Bolks, 1861-2, Klyn, 1863-8.

CHICAGO 2d, 1854. Ferris, J. M. 1854-62, Williamson, N. D. 1862-4, Demarest, Jas. (Jr.) 1866—

China, (Mission to, organized 1844,) churches and stations in :

Amoy, 1849. Lo-Tau, (pastor,) 1863—

Amoy 2d, 1860. Jap Hau Chiong, (pastor,) 1863—

Canton. Abeel, D. Feb.-Dec. 1830, pastor, 1863—

CHION-BE, 1859.

Ang-thun-thau.

Chiang-chiu, (station.)

Kangthau,

Kolongsoo. Abeel, D. 1842-5.

Macao. Abeel, D. 1838-41.

Mapeng.

Opi.

Te-Soa.

Peh-chui-ia.

Missionaries who have labored in the Amoy mission :

Abeel, D. 1838-45. Doty, 1844-65. Pohlman, 1844-9. Talmage, John, 1847— Joralmnon, 1855-9. Ostrom, 1858-63. Rapalje, 1858— Kip, 1861— Blauvelt, 1862-4. Van Doren, 1865.

CHITTENANGO, 1828. Taylor, H. 1829-30, Campbell, W. H. 1831-3, Yates, A. 1833, Slingerland, 1833-4, Hoes, 1835-7, Abell, 1840-54, Hastings, 1856-60, Talmage, J. R. 1860—

Chittoor, see India.

Chukonot, now Florida.

CICERO, 1837. Seely, 1840-4 Liddell, supplied, 1848-9, Williamson, N. D. 1849-50, Du Bois, J. 1850-4. Gray, J. 1856-7.

CLARKSTOWN, (New-Hempstead,) 1750. Verbryck, 1750-84, Lansing, N. 1784-1830, Hunt, 1830-2, Warner, A. H. 1832-7, Quick, P. J. 1837-66, Lippincott, 1866—

Clarkstown, Secession, 1825. Lansing, J. V. S. 1826, Brinkerhoff, J. G. 1830-40, Van Houten, 1858-62.

CLARKVILLE, 1854. Lansing, A. G. 1858-62, Slauson, 1862-6, Ballagh, W. H. (S.S.) 1868—

CLAVERACK, 1719. Van Driessen, J. 1727-8, (Erickson supplied, 1731-2 and Van Schie, 1732-43,) Van Hovenberg, 1743-56, Fryenmoet, 1756-70, (supplied by Cock, 1770-6,) Gebhard, 1776-1826, Sluyter, 1816-43, Boice, I. C. 1844-59, Van Gieson, 1859-65, Zabriskie, F. N. 1866—

CLAVERACK 2d, or, Mellenville, 1838. (Supplied by Sluyter, 1838-42, and by Wynkoop, P. S. 1842,) Vandervoort, 1842-5, Himrod, 1845-51, Pitcher, J. H. 1852-61, Sebring, 1862—

Cleveland, 1850. Hall, D. B. 1850-3, Jones, N. W. 1853-4, Presbyt. 1856.

CLEVELAND, (Hol.) 1863. Kasse, 1864-8.

Clifton Park, now Amity.

CLINTON, 1866. Van Doren, J. A. (S.S.) 1866—

Clintonville, now Irvington.

CLOSTER CITY, 1862. Hammond, E. S. Miss. to, 1862-4, Blauvelt, C. J. 1866—

Clove, Sussex Co. N. J. 1787. Van Bunschooten, E. 1787-1812. In 1818, Presbyt.

CLOVE, Ulster Co. N. Y. 1807. Mandeville, Gar. (S.S.) 1789-1802, Westervelt, R. 1807-8, Murphy, 1814-25, Morse, B. Y., Miss. to, 1828, Westfall B. B. 1828-34, Knight, 1838, Alliger, 1840-3, Lillie, Jas. 1844-5, Depuy, 1846-53, Evans, 1853-6, Jones, N. W. (S.S.) 1856, Voorhees, J. N. 1857-66, Van Arsdale, N. H. 1867—

CLOVER HILL, N. J. 1834. Schanck, G. C. 1835-7, Demarest, W. 1838-40, (Presbyt. 1840-62,) Voorhees, W. B. 1864—

CLYMER, 1853. Dunnewold, 1853-68.

- COBLESKILL, 1825. Evans, W. Miss. to, 1826, Raymond, 1829-32, Quaw, 1834-6, Lockhead, 1839-44, Spaulding, 1846-9, Hall, D.B. 1853-5.
- COEYMANS, 1793. Sickles, 1796-1800, Overbagh, 1805-6, Westevelt, R. 1808-16, Kissam, 1818-29, Van Santvoord, S. 1829-30, Fort, 1830-1, Amerman, T. A. 1831-2, Edwards, 1834, Murphy, 1842-3, Kissam, 1843-5, Cornell, J. A. H. 1845-8, Peltz, 1848-51, Davies, 1852-5, Gardiner, H. B. 1856-60, Collier, I. 1860-6, Bähler, L. H. 1867—
- COHOES, 1837. Lockhead, 1838-9, Van Buren, J. 1840-1, Myer, 1841-6, Gray, J. 1847-8, Waldron, 1849—
- COLD SPRING, 1855. Harris 1856-7, Laremore, (S.S.) 1860, Romondt, (S.S.) 1862, Phraner, 1863-6, Sherwood, (S.S.) 1867—
- Collicoon, 18.. (or Thumansville,) Schnellendruessler, 1866—
- COLTS NECK, 1856. Wyckoff, J. S. 1856-64, Bolton, 1865—
- COLUMBIA, 1822. Rawls, 1822-3, Ketchum, Miss. to, 1826-7. Hangan, 1830-2, Noe, (S.S.) 1835, De Voe, 1836-9, Ackerson, 1841-2, Starks, 1842-3, Hall, D. B. (S.S.) 1845-50, Murphy, 1853-4, James, 1854-5, Hammond, E. S. 1856-8, Aurand, 1860-3.
- Columbiaville, (Station,) Garretson, J. Miss. to, 1826-7.
- CONESVILLE, (Schoharie Kill,) 183-. Bogardus, C. 1838-42, Kerr, 1845-6.
- Conewago, Adams Co. Pa. (Hanover,) 17.. (Boehme, C. L. 1775-81,) Gray, A. Miss. to, 1793, Cornelison, Miss. to, 1794, (Gobrecht, 1793-1806.) Ger. Ref.
- Conewago. Erroneously for Caughnawaga, M.G.S. i. 45, 114, etc.
- CONSTANTINE, Mich. 1843. Bennet, 1844-5, McNeish, 1846-9, Jones, D. A. 1850-2, McNeish, 1852-4, Bailey, 1855-63, Beardsley, 1863—
- Copperas, now Brunswick.
- COURTLANDTOWN, N.Y. 1729. Ritzema supplied, 1744-76, church burned; Van Voorhees, S. 1785-8, organized anew, 1793; Manley, W. 1800-6, Hoffman, A. 1810-30, Kirkwood, 1833-6, Westbrook, 1836-50, Lockwood, 1850-2, Steele, J. B. 1854-7, St. John, (S.S.) 1858-65, Anderson, W. H. 1865-6, Van Wyck, P. 1867—
- Coshington, Ulster Co. N.Y. 1794.
- COXSACKIE, 1732. Weiss ? 1732-6, Schuneman, 1753-94, Sickles, 1791-1801, Ostrander, H. 1801-10, Livingston, G. R. 1811-26, Searle, J. (Sr.) 1826-51, Peltz, 1851-7, Dutcher, 1857-8, Hastings, 1860—
- COXSACKIE 2d, 1833. Cahoon, 1834-46, Van Cleef, P. D. 1846-9, Woodbridge, 1850-2, Steele, J. 1853-8, Zabriskie, F. N. 1859-63, McKelvey, A. 1865-6, Collier, E. W. 1866-7, Munn, 1868—
- CUDEBACKVILLE, 1854. Morris, H. 1855-62, Winter, 1863-6, Zabriskie, Jer. L. 1866—

CURRYTOWN, (Root,) 179.. Hasbrouck, J. R. II. 1826-30, Hangen, 1830-2, Heermance, Har. 1837-40, Frazee, 1840-3, Carle, 1848-51, Buckelew, 1852-5, Quick, J. J. 1855-61, Compton (S.S.) 1863—

Danube, same as Indian Castle.

Danube, Seeder, 1823. Goetschius, S. Z. 1823-4.

Danville, 1804. Gray, A. 1804-10.

DASHVILLE FALLS, 1831. Quaw, 1831-4, Markle, 1862-4, Liebeneau, 1867—

DAVENPORT, IOWA, 1859. Drury, Miss. to, 1861-2, Vanderveer, C. G. 1860-6, Vroom, W. II. 1867—

Day, 1842. Lansing, J. A. (S.S.) 1845-8, Voorhees, J. N. (S.S.) 1848-9, James, 1850-2, Case, 1855-7.

DEERPARK, (Mahackemack,) 1737. Organized by Mancius. Fryenmoet, 1741-56, Romeyn, T. 1760-72, Van Bunschooten, E. 1785-1800, Demarest, John, 1803-8, Eltinge, C.C. 1816-43, Van Wyck, G. P. 1844-52, Slauson, 1853-7, Mills, S. W. 1858—

Delaware River Missions, 1790. Kuypers, W. P. 1792-3, Ames, 1814.

Dingman's Ferry. See upper Walpack.

Dorlach, 17..

Dover, 1770 ?

DRENTH, 1851. Smit, 1851-3, Pieters, 1861-5, Huyssoon, 1865-6.

Duanesborough, 1824.

Durham, 1824. Ostrander, S. 1824-31.

Dyse's Manor, 1813.

East-Camp, now Germantown.

Eastern, (Easton ?)

East-Indies, see India.

EAST-MILLSTONE, 1855. Vande Wall, 1856-8, Cole, D. 1858-63, Berger, 1863-6, Phraner, 1866—

EAST NEW-YORK, 1839. Campbell, W. II. 1839-41, Schoonmaker, M. V. 1842-9, Strong, J. P. 1850-4, Munn, 1856-68.

EASTON, N.Y. 1815. Duryee, P. II. 1802-20, Fonda, J. D. 1820-30, Pitcher, J. II. 1833-8, Bronson, A. 1838-9, Newton (S.S.) 1844, Jones, D. A. 1844-8, Morris, 1851-5, Cochran, 1863—

EASTON, Pa. 1851. Knox, J. II. M. 1851-3, Edgar, 1853—

EAST-WILLIAMSBURGH, 1855. Holmes, J. McC. 1857-9, Pearse, 1859-60, Kip, I. L. 1861-2, Duryea, W. R. 1863-4.

EBENEZER, 1867. Kuyper, A. C. 1867—

EDEN, Wis. 1859. Kershow, 1866-8.

ELLENVILLE, 1840. Ayres, 1841-54, Bentley, 1855—

Ellenville 2d, 1855. Pfister, 1856-62.

Eminence, now Summit.

ENGLISH NEIGHBORHOOD, 1770. Lydekker, 1770-6, Cornelison, 1793-1806, Polhemus, II. 1809-13, Demarest, C. T. 1813-24, Abeel, G. 1824-8, Duryee, P. 1829-48, McFarland, 1848-55, Taylor, A. B. 1855—

English Neighborhood, Secession, 1823, Brinkerhoff, J. G. 1824, Demarest, C. T. 1824-51, Blauvelt, C. J. 1852-60.

EPHRATAH, 1831. Morris, J. Miss. to, 1827-9, Ketchum, Miss. to, 1832-6, Westfall, B. B. 1837-44, Jukes, 1844-50, Van Liew, J. C. 1850-6, Smith, W. H. 1865-8, Compton, 1868—

Esopus, now Kingston.

ESOPUS, (Klein Esopus,) 1791. Smith, T. G. 1799-1808, Hasbrouck, J. R. II. 1809-13, Van Hook, Miss. to, 1822, Van Keuren, 1825-36, Fort, 1836-53, Taylor, W. 1853-4, McFarlane, 1855-61, Myers, A. II. (S.S.) 1862-5, Garretson, J. 1865-6, Voorhis, J. N. 1867—

FAIRFIELD, (Horseneck or Ganseगत,) 1753. Marinus supplied, 1756-73, Blauw, (Conferentie,) supplied, 1762-8, Meyer, II. 1772-85, Leydt, M. 1779-80, supplied by Duryee, John, 1801-17, Neal, 1817-22, Stryker, II. B. 1823-7, Ogilvie, 1827-32, Raymond, 1833-5, Bronson, 1836-8, Wilson, Jos. 1838-45, Quick, J. J. 1845-9, Wilson, Jos. 1849—

FAIR HAVEN, (Woolcot,) 1847. Knight, R. W. 1849-52, Müller, 1854-7, Gates, C. 1857-9, Watson, T. G. 1862-4, Bartholf, 1864-8.

FAIRVIEW, Ill. 1837. Wilson, A. D. (S.S.) 1838-41, pastor, 1841-56, Anderson, Wm. 1856-9, Jorammon, 1860—

Fairville, 17..—

FALLSBURGH, (Neversink, Woodbourne,) 1802. Reorganized, 1827, Boyd, J. II. Miss. to, 1827-8, Gray, J. 1833-5, Eggleston, 1836-7, Duryee, I. G. 1843-51, Eltinge, C. D. 1851-2, Searle, J. 1853-61, Connitt, 1862-5, Brown, 1867—

FARMER VILLAGE, 1830. Gregory, O. II. 1831-8, Bassler, 1840-65, Brush, W. W. 1866-8, Zabriskie, A. 1868—

Fayette, 1817. Vanderveer, J. Miss. to, 1823, Morris, J. Miss. to, 1824-5.

Feura Bush, now Jerusalem.

FISHKILL, 1716. Van Driessen, supplied occasionally, 1727-31, Van Schie, 1731-8, Meinema, 1745-55, or 58, Van Nist, 1758-61, Schoonmaker, H. 1763-74, Rysdyck, 1772-89, Froeligh, S. also supplied, 1776-80, Blauvelt, I. 1783-90, Van Vranken, N. 1791-1804, Westbrook, 1806-30, Fisher, G. II. 1830-5, Kip, F. L. 1836—

FISHKILL, on the Hudson, 1822. Heyer, 1823-51, Quackenbush, 1851-5, Suydam, 1857-62, Kimball, 1863-5, Berger, 1866-9.

FLATBUSH, (Midwout.) L. I. 1654. Polhemus, J. T. 1654-76, Van Zuuren, 1677-85, (Clark, Jas. 1685-95,) ? Varick, 1685-95, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1747-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1785-1824, Lowe, 1781-181., Monteith, 1819-20, Strong, T. M. 1822-61, Wells, C. 1862—

FLATBUSH, Ulster Co. N.Y. 1807. Overbagh, 1809-41, Brodhead, 1837-41, Demarest, D. D. 1841-3, Watson, J. 1844-7, Hulbert, 1848-52, Gosman, 1854-9, Minor, 1859-64, Merritt, 1865—

FLATLANDS, (Amersfort, Midwout.) 1654. Polhemus, J. T. 1654-76, Van Zuuren, 1677-85, Varick, 1685-94, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondens, 1742-7, Van Sinderin, 1747-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, 1785-1824, Lowe, P. 1787-181., Monteith, 1819-20, Cruikshank, 1824-34, Baldwin, 1836-52, Davie, 1853-61, Doolittle, T. S. 1862-4, Brett, C. 1865—

Flats, now Rhinebeck.

Flats, or German Flats, (west of Albany,) 1764. Rosencrantz, H. 1765-94, Spinner, 1802-48, Center, 1824-6, Pitcher, J. H. 1831-3, Murphy, 1837-9, Stark, 1843-4.

Flats, *Sceeder*, 1825. Palmer, 1825-9.

FLORIDA, (Chukonot, Remsen Bush, Minaville,) 1784. Romeyn, T. 1800-6, Paige, 1808-20, Rouse, 1822-8, Stevenson, 1829-54, Clancey, 1855-60, Krum, 1861-5, Lane, 1866—

FLUSHING, L.I. 1842. Gordon, 1843-9, Mandeville, G. H. 1851-9, Halloway, W. 1859-65, Fairchild, 1866—

Fonda, see Caughnawaga.

Fonda's Bush, or New-Harlem, in Broadalbin, Fulton Co. N.Y. 1795. Ten Eyck, C. 1799-1812, Palmer, 1818-20, Van Vechten, S. Miss. to, 1823, Presbyt. 1823.

FORDHAM, 1696, supplied at first from New-York. Ritzema, 1744-76, reorganized, 1802; Jackson, J. F. 1819-1835, Van Pelt, 1837-47, Cahoone, 1847-8, Bevier, 1851-3, Beattie, Jas. 1854-6, Bolton, 1856-65, Fehrman, 1866-9.

Ford's Bush. (Station.) Morris, J. Miss. to, 1829.

FORRESTON, Ill. 1862. Karsten, 1865-7, De Beer, 1867—

Fort Carbon, Pa. (Station.) Du Mont, Miss. to, 1829-30.

FORT HERKIMER, 1852. Starks, 1852-7, again 1861-2, Quick, J. J. (S.S.) 1867-8.

FORT MILLER, 1817. Johnson, I. Y. 1817-23, Van Hook, 1823-4, McKelvey, John, 1827, Mair, Miss. to, 1829, Thompson, D. R. 1833, Parry, 1833-7, Wood, Joel, 1840-5, Stebbins, (S.S.) 1848, Slauson, (S.S.) 1848-50, Cochran, 1852, Lansing, A. G. 1867-8, Kellogg, 1868—

Fort Plain, same as Canajoharie.

FORT PLAIN, 1831. Bogardus, N. 1834-5, Burtiss, 1835, Pepper, 1837-40, Van Vechten, S. 1841-4, McLean, C. G. 1844-51, Schenck, M. L. 1853-7, Hall, J. G. 1858-63.

Frankfort, 1830. Snyder, 1829-30, Seely, 1831-5, Murphy, 1839-40, Starks, 1843-6, Murphy, 1854-6.

FRANKLIN, (Wis.) 1851. Klyn, 1852-3.

FRANKLIN, N.J. 1855. Talmage, P. S. (S.S.) 1855-9, Lott, 1859-65, Ostrom, (S.S.) 1866-8, pastor, 1868—

FREEHOLD, 1708. Morgan, 1709-31, Haeghoort, 1731-5, Erickson, 1736-64, Du Bois, B. 1764-1827, Van Vranken, S. A. 1817-34, Otterson, 1835-8, Marcellus, 1839-51, Willis, 1851-68, Swain, 1868—

FREEHOLD 2D, 1842. Ganse, 1843-56, Collier, E. W. 1856-66, Van Buren, P. called, but prevented, by sickness, from settling, 1867, Van Aken, G. 1867—

FULTON, Ill. 1866.

FULTONVILLE, 1838. Dyer, 1841-3, Van Buren, J. M. 1843-52, Welles, R. 1857-68.

GALLUPVILLE, 1844. Hammond, E. S. 1844-52, Bogardus, 1852-6, Lane, G. 1857-60, Comfort, 1860-3, Vedder, E. 1863—

Gansegat, now Fairfield.

GANSEVOORT, 1839. Birkby, 1840-5, Du Bois, John, 1845-50, Doe, (S.S.) 1852-3, Van Wyck, P. 1854-6, McCartney, 1857-63, Markle, 1864-8.

GENEVA, 1831. Mandeville, H. 1831-4, Abeel, G. 1834-49, Romeyn, J. 1850-1, Voorhees, H. V. 1851-4, Collier, Jos. 1855-9, Wiley, 1860-5, Rogers, S. J. 1865—

Georgetown, D.C. (Miss. Station) Baldwin, E. Miss. to, 1822-4.

German Flats, same as Great Flats, or Flats, (on the Mohawk.)

GERMANTOWN, N.Y. (East-Camp,) 1728. Hagar, 1711, Van Driessen, J. 1728-35, Schnorr, 1746-..., Rubel, 1755-9, Fryenmoet, 1756-70, Cock, 1763-84, Cough, 177-8., Gebhard, occasionally; Fox, 1803-..., Rudy, 1825-36, Boyd, Josh. 1842-50, Hoff, 1851-5, Meyers, A. H. 1856-62, Schermerhorn, H. R. 1862-5, Rowe, 1866-8, Bodine, 1868—

Ghent, (Squampamick,) 1775, Gebhard supplied, 1782-7, Sluyter supplied occasionally.

GHEENT, 1819, revived. Wynkoop, P. S. 1822-42, De Witt, J. 1845-8, Gray, J. 1848-55, Letson, 1856-64, Drury, 1864—

GHEENT 2d, 1843. Wyckoff, T. F. 1843, Williamson, G. R. 1844-8, Vander-voort, 1848-50, Van Woert, 1852-65, Sebring, E. N. 1865—

Gibbonsville, now West-Troy.

Gibbsville, Wis. 1856. Dunnewold, 1868—

GILBOA, 1836. Paige, 1836-7, Bogardus, C. 1838-42, Van Dyck, L. H. 1844-52, Lockwood, S. 1852-4, Welch, 1855-6, Benedict, 1857, See, W. G. E. 1859-61, Letson, 1864-8.

GLEN, 18... Morris, J. Miss. to, 1827-9, Chittenden, 1831-3, Jukes, 1839-44, Van Vranken, A. H. 1851-65, Van Vranken, F. V. 1866—

Glen, Independent, Paulison, 1840-18...

GLENHAM, 1837. Johnson, J. G. 1840-6, Miller, 1846-9, Duryea, J. G. 1851-2, Bevier, 1853-60, Holmes, E. (S.S.) 1860-5, Horton, 1865-7, Wyckoff, A. N. 1867—

GLENVILLE, (Schenectady 1st, of Fourth Ward,) 1813. Van Zandt, P. 1818-22, Slingerland, 1824-33, Bunnell, 1835-8, Ingalls, 1840-51, Meyers, A. H. 1852-4, Burghardt, 1855-61, Peeke, G. H. 1861-3, Minor 1864—

GLENVILLE 2d, 1818. Murphy, 1826-34, Stryker, H. B. 1834-7, Swift, 1837-42, Crocker, 1842-8, Vedder, E. 1849-51, Williamson, N. D. 1851-5, Slingerland, 1857-60, Berry, P. 1862-3, Wilson, F. F. 1864—

Guanodanain, *see* India.

GORHAM, 1843. Ryerson, 1843-5, Lloyd, 1846-7, Hammond, I. 1847-50.

GRAAFSCHAP, 1850, (organization came from Holland.) Klyn, 1850-2. Ypma, 1853-4. In 1856, all except five families seceded. Pieters, 1861-5, Brock, D. 1865—

GRAHAMSVILLE, 1844. Gregory, T. B. 1844-8, Hammond, J. W. 1849-52, Case, 1852-3, Betts, 1855-6, Jones, D. A. 1858-63, Hammond, J. W., 1863-7, Turner 1868—

GRAND HAVEN, 1851. Bolks, 1853-5, Oggel, P. J. 1856-9, Vanderveen, 1861-8.

GRAND RAPIDS, Mich. 1843. Taylor, A. B. (S. S.) 1843-8, Berry, P. 1860-1, Ferris, J. M. 1862-5, Decker, 1865-7, Vanderveen, 1868—

GRAND RAPIDS, Mich. (Hol.) 1851. Klyn, 1854-6, Houbolt, 1859-60, Vander Meulen, C. 1860—

GRANDVILLE, 1859. Kiekintveld, 1867—

GRAVESEND, 1655. Polhemus, J. T. 1655-76, Selyns, 1660-4, Van Zuuren, 1677-85, Varick, 1685-94, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1747-65, Curte-

nus, 1755-6, Schoonmaker, M. 1765-1824, Bassett, 1811-24, Labagh, I. P. 1832-42, Labagh, A. I. 1842-59, Hansen, 1859—

Great Flats, or German Flats, or Flats.

GREENBURGH, 1850. (This church was organized in 1788 as a Congregational Church; it afterward became Presbyterian, and in 1850 entered into its present relations.) Smith, 1812-20, Phelps, 1850-1, Wyckoff, A. V. 1851-2, See, J. L. 1853-4, Moore, 1856-64, Bogardus, W. E. 1865-7, Bertholf, J. H. 1867—

GREENBUSH, (Livingston Manor,) 17. ., Lansing 1781-4, Vedder, H. 1803-64, Bogardus, F. M. 1864—

GREENBUSH, (Cl. Rens,) 17. . . Romeyn, J. V. C. 1788-99, Zabriskie, J. L. 1801-11, Marselus, 1815-22, Taylor, B. C. 1822-5, Dumont, 1826-8, Liddell, 1830-4, Stimpson, 1834-51, Talmage, J. R. 1852-60, Wilson, P. Q. 1861-5, Anderson, W. 1866—

GREEN POINT, 1848. Van Nest, A. R. Miss. to 1848, Ward, J. W. 1849-54, Talmage, G. 1855-62, Peek, G. H. 1863-5, Van Gieson, 1866-7, Mc. Kelvey, A. 1867—

GREEN PORT, (Mt. Pleasant,) 1835. Hangen, 1836-8, Fisher G. II. (S.S.) 1838-40, Van Wagenen, 1840-1, Fonda, J. D. 1842-7, Van Wyck, 1848-51, Voorhees, J. N. 1851-7, Finch, 1857-60, Himrod, 1861—

GREENVILLE, 1840. Hulbert, 1842-8, Collier, Jos. 1852-5, Stewart, 1846-52, Marcellus, 1856-9, Romondt, 1860-1, Pitcher, J. H. 1861—

GRIGGSTOWN, 1842. Lord, J. S. 1843-7, Todd, J. A. 1848-55, Livingston, E. P. 1855-8, Searle, Stephen, 1859—

Guilderland, now Helderbergh.

GUILFORD, 1833. Brush, W. 1834-51, Jansen, J. N. 1852-63, De Witt, R. 1864—

Hackensack, 1686. Bertholf, G. 1694-1724, Erickzon, 1725-8, supplied by Du Bois, Gualterus, 1728-30, Curtenius, 1730-55, Goetschius, J. H. 1748-74, Romeyn, D. 1775-84, Froeligh, S. 1786-1822, seceded.

Hackensack, Secession, 1822. Froeligh, S. 1822-7, Paulison, 1832, Demarest, C. T. 1839-51, Blauvelt, C. J. 1852-60, De Baun, J. Y. 1860—

Hackensack Independent, 1832. Paulison, 1832-40, Amerman, A. 1843—

HACKENSACK, (2d.) 1756. Schuyler, 1756-66, Blauw, 1768-71, Kuypers, W. 1771-97, Romeyn, J. V. C. 1799-1833, Romeyn, Jas. 1833-6, Warner, A. H. 1837-64, Romeyn, T. B. 1865—

HACKENSACK, 2d, 1855. Demarest, Jas. (Jr.) 1856-63, Fisher, G. II. 1864—

HACKENSACK, (Ger.) 1857. Becker, 1857-60, Wolf, Miss. to, 1862, Schroeder, 1864—

- HAGAMANS, 1855. Pearce, 1856-9, Slingerland, 1860-2, Hagaman, A. J. 1863—
- Hallebergh, same as Lisha's Kill.
- Hanover, Pa. 17... (on the Susquehanna,) same as Conewago.
- Half Moon, now Waterford.
- Hardwick, 17... (Chitara, 1787-92, Wack, C. 1792-1809, also Wack, J. J. 1798-1800, Senn, 1795-1800,) Force, 1811-16.
- Hardy Co. Va. 17... (Miss. Station,) Jennings, 1789-91, became Presbyt. ?
- Harlem, see New-York.
- Harlem, (Ger.) see New-York.
- HARLINGEN, (Sourland, Millstone,) 1727. Frelinghuysen, T. J. 1729-48, Frelinghuysen, J. 1750-4, (Arondeus, *Confirentie*, 1747-54,) Hardenbergh, 1758-61, Van Harlingen, J. M. 1762-95, Smith, W. R. 1795-1817, Polhemus, H. 1798-1808, Labagh, P. 1809-44, Gardner, J. 1844—
- HASTINGS, 1850. Johnson, H. 1850, Phelps, 1851-9, Quackenbush, 1859-60, Peck, T. R. G. 1865—
- HAVANA, Ill. 1865. Williamson, N. D. (S.S.) 1866, Decker, 1867—
- HELDERBERGH, (in Guilderland,) 17... Van Huysen, H. 1793-1825, Van Vechten, S. Miss. to, 1822-3, Blair, Miss. to, 1824, Hardenbergh, J. B. 1824-5, Blair, 1825-30, Bogardus, N. 1830-3, Frazer, 1836-8, Steele, J. B. 1838-45, Bailey, 1845-7, Davis, 1847-51, Van Dyck, L. H. 1852-6, Davis, 1857—
- Hempstead, Secession*, 1825. (Kakiat.) Demarest, Jas. D. 1824-58, De Baun, J. Y. 1856-60.
- HENDERSON, (Warren,) 1825. Hangen, 1830-2, Noe, 1835, De Voe, 1836-9, Pepper, 1840-5, Lord, D. 1851-6, again, 1860-4.
- HERKIMER, 17... Spinner, 1802-35, Ketchum, Miss. to, 1826-7, Boyd, Josh. Miss. to, 1827-8, Morris, J. Miss. to, 1828-9, Pitcher, J. H. 1831-3, Murphy, 1837-41, again, 1842-49, Mead, 1849-59, Gardner, 1860-4, Petrie, (S.S.) 1864-8.
- Herkimer 2d, 1824. Became Presbyt. in 1825. Center, (S.S.) 1824-5.
- Herkimer 2d, 1830. Snyder, H. 1831.
- HIGH BRIDGE, 1866. Wyckoff, C. (S.S.) 1866-8, pastor, 1868-9, Van Amburgh, 1869—
- HIGH PRAIRIE, (Hooge Prairie,) Ill. organized, 1849, but independent till 1852. Bolks, 1862-5, Lepeltak, 1865—
- HILLSBOROUGH, (at Millstone, N.J.) 1766. Supplied by Leydt, J., Hardenbergh, J. R., and Van Harlingen, J. M., 1766-74, Foering, 1774-9,

Froeligh, S. 1780-6, Van Harlingen, J. M. 1787-95, Cannon, 1797-1807, Schureman, 1807-9, Zabriskie, John L. 1811-1850, DeWitt, John, 1850-63, Corwin, 1863—

Hillsdale, (Krum,) 1769. Gebhard, 1793-1814, Sluyter, 1816-25, Wynkoop, 1825-40, Himrod, 1842-3.

Hoboken, (Ulster Co. N. Y.) 1828.

HOBOKEN, 1850. (Ostrander, H. Miss. to, 1822, Abeel, G. Miss. to, 1824-8,) Gregory, T. B. Miss. to, 1850-4, Parker, C. 1855-7, Mann, 1858-61, Riddle, M. 1861-5, Vroom, W. II. 1865-7, Allen, J. K. 1868—

HOBOKEN, (Ger.) 1856. Mohn, 1856—

HOLLAND, Mich. 1851. Organization came from Holland. Van Raalte, 1851-67.

HOLLAND 2D, (Hope,) 1862. Stewart, A. T. 1866—

HOLLAND 3D, 1868. Vandermeulen, Jac. C. 1868—

HOLLAND, Wis. 1854. Beidler, Miss. to, 1855, Vander Scheur, 1855-6, Van Liewen, 1857-9, Vander Meulen, J. C. 1861-3, Stobbelaer, 1864—

HOLMDEL, (Middletown, Neversink,) 1657. Morgan, 1709-31, Haeghoort, 1731-5, Erickson, 1736-64, Du Bois, B. 1764-1827, Van Vranken, S. A. 1817-26, Beekman, 1826-36, Riley, W. 1839—

Honey Creek, now Raritan, Ill.

Hooge Prairie, now High Prairie.

Hope, see Holland 2d.

HOPEWELL, 1757. Rysdyck, 1765-89, Blauvelt, I. 1783-90, Van Vranken, N. 1791-1804, Barcalo, 1805-10, De Witt, T. 1812-26, Whitehead, 1828-35, Polhemus, A. 1835-57, Cobb, O. E. 1857—

Horse Neck, now Fairfield.

HUDSON, N.Y. 1835. Fisher, G. II. 1836-41, Gosman, 1841-53, Demarest, D. D. 1853-65, Holmes, J. McC. 1865—

Hudson, N.J. 1846. Lloyd, Miss. to, 1853-5, King, Miss. to, 1856-7.

HUDSON, N.J. (Ger.) 1853. Doeppenschmidt, 1864—

Hudson, N.J. 2d, (Ger.) 1859.

HURLEY, 1801. Smith, T. G. 1801-8, Gosman, 1808-11, Ostrander, H. 1811-14, Carle, 1814-25, Van Keuren, 1826-34, Mason, J. (S.S.) 1834-6, Riley, Wm. 1836-9, Harriman, 1839-40, Elmendorf, A. 1840-3, Cruikshank, J. C. 1843-50, Lippincott, 1850-66, Harris, 1867—

HUGUENOTS, S.I. (Westfield,) 1850. La Tourette, 1852-4, Gregory, T. B. 1855-60, Stryker, H. B. 1861—

HYDE PARK, (Stoutsburch,) 1793. Brower, C. 1794-1812, Wynkoop, P. S. 1817-22, Vanderveer, F. H. 1823-9, Cahoon, 1829-33, Westfall, S. V. E. 1834-7, Cruikshank, J. C. 1837-43, Elmendorf, A. 1843-8, Ten Eyck, 1848-43, Dater, 1853—

ILION, 1862. Petrie, 1863—

India, Churches in, (Arcot Mission, organized, 1854.)

ALIENDEL, 1865. Mayou, 1866—

ARCOT, (Rahnepett,) 1846. Scudder, Jos. 1852-6, Sawyer, 1859-65, Scudder, John, 1865—

ARNEE, 18... Scudder, J. W. 1855-9, Mayou, 1859-62, Scudder, S. D. 1862-3, Scudder, John, 1863, Mayou, 1863—

ARULNADU, (station of Arnee,) 1867.

ARUNODAYA, (station of Palamanair,) 1867. Chamberlain, 1867—

BATAVIA, (Java;) Youngblood, 1836-9. Van Doren, W. T. 1840-2.

BORNEO, (station.) Nevius, 1836-44, Van Doren, W. T. 1840-2, Abeel, D. 1841-2, Pohlman, 1838-44, Doty, 1840-4, Thompson, B. 1840-8, Steele, W. H. 1842-9, Stryker, I. P. 1841-2.

CHITTOOR, 1853. Scudder, E. C. 1856-9, Scudder, W. W. 1859-60, Scudder, John, 1861-3, Scudder, E. C. 1861-2, Scudder, J. W. 1862—

COONOR, 1857. Scudder, Jos. 1856-9, Scudder, H. M. (S.S.) 1860-4, Scudder, S. D. 1864, John, (native pastor,) 1867—

GINGEE, (station,) 1861. Mayou, supplied, 1862-3.

GNANODAYAM, 1867. Sawyer, 1867—

JAVA. Abeel, D. 1830-1, Nevius, 1836-., Doty, 1836-40, Thompson, B. 1838-40, Ennis, 1836-40, Pohlman, 1838-44.

JUGGAPILLY, (station of Palamanair.)

KARANGAN, Borneo. Youngblood, 1842-9.

KATTAPADI, 1866. Scudder, E. C. 1867-8.

KOTAGIRI, (station of Coonoor.)

KUNDIPATTOOR, 1866. Scudder, E. C. 1866-8.

MADRAS, 1839. Scudder, John, 1839-42, again, 1848-54.

MADURA, 1846. Scudder, John, 1846-8.

MALIAMPETT, (station of Arnee.) Mayou, 1867—

MODUR, (station of Arnee, 1866.) Mayou, 1867—

MUDNAPILLY, 1865. Chamberlain, 1865—

- Munimuthu, (station of Arcot, 1866.) Scudder, John, 1866—
- Ootacamund, (station, 1864.) Scudder, H. M. 1864.
- PALAMANAI, 1860, (Scudder, E. C. supplied the station, 1859-60,) Chamberlain, 1860-2, Scudder, S. D. 1863-5, Scudder, J. W. 1865-6, Chamberlain, 1866—
- Pontianak, Borneo. Youngblood, 1839-42, Nevius, 183.,-43.
- Parachoor, (station of Arnee.) Mayou, 1867—
- Pandeteripo, Ceylon. Scudder, John, 1819-39.
- Pariantangal, (station of Coonoor, 1866.)
- Pudukapam, (station of Arnee.) Mayou, 1867—
- Sakadu, (station.) Scudder, E. C. 1867-8.
- Sambas, (Borneo.) Doty.
- Sandavasal, (station of Arnee.) Mayou, 1867—
- SATTANBADI, 1863. Mayou, 1863-5, Sawyer, 1865—
- SERVOOR, (station of Arnee,) 1867. Mayou, 1868—
- Shekadu, (station of Vellore.)
- Siam. Abeel, D. 1831-3, 1841.
- Siruthalambandi, (station of Coonoor, 1866.)
- Tavimi, (station of Arnee.)
- VELLAMB, 1866. Mayou, 1868—
- VELLORE, 18... Scudder, H. M. 1844-57, Scudder, W. W. 1860-4, Scudder, E. C. 1863-8.
- Indian Castle, (Danube,) 1772. Ketchum, Miss. to, 1823.
- INDIAN CASTLE, 1861. Stanbrough, 1861—
- ITHACA, 1830. Mann, 1831-7, Hoes, 1837-45, Henry, 1846-9, Bulkley, 1851-2, Elmendorf, J. 1853-5, Schenck, J. W. 1855-63, Zabriskie, F. N. 1863-6, Strong, T. C. 1866—
- IRVINGTON, (Clintonville, Camptown,) 1840. Staats, J. A. 1840-1, Chapman, J. L. 1842-9, Bruen, J. M. 1850-2, Taylor, A. B. 1852-5, McKelvey, A. 1858-60, Vehslage, 1861—
- JACKSON, 1833. Stewart, J. W. 1834-6, Pitcher, W. 1836-9, Quick, J. J. 1840-3, Pitcher, J. H. 1844-52.
- JAMAICA, L.I. 1702. Antonides, 1705-41, Freeman, 1705-41, (Van Basten, 1739-40,) Goetschius, J. H. 1741-8, Romeyn, Thos. 1754-60, Boelen, 1776-80, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1818, Schoonmaker, J. 1802-50, Garretson, G. I. 1835-49, Alliger, 1850—

Jamesville, N.Y. 18... Evans, E. 1836.

Janesville, 1834. Amerman, T. A. 1839-40.

Japan, Mission organized, 1859.

Japan, 1st Church, 1863. Brown, S. R. 1863-7.

Kanagawa, (station, 1859.) Brown, S. R. 1859-63, Ballagh, J. H. 1861-3.

Nagasaki, (station, 1859.) Verbeck, 1859—

Yokohama, (station, 1863.) Brown, S. R. 1863-7, Ballagh, J. H. 1863—

Java, see India.

JEFFERSON, Mich. 1851. Heermance, Har. 1851-7, Evans, Chs. A. 1857-8, Vermilye, D. 1863-6.

JEFFERSONVILLE, 1852. Wolf, 1853-4, Hones, 1854-8, Riedel, 1858-1861. Boehrer, 1862-6.

Jeniks, 1794. *M.G.S.i.* p. 256, mentioned.

Jersey City, 1807.

JERSEY CITY, 1830, (Grand st.) Ostrander, S. Miss. to, 1822, Meeker, May—Oct. 1830, Talmage, J. R. 1830-3, Lusk, 1833-48, Yates, J. A. called, 1849, died; Lord, D. 1850-1, McClure, A. 1852-5, Riddle, D. H. 1857-62, Scudder, H. M. 1865, Peeke, G. 1865—

JERSEY CITY 2D, (Van Vorst, Wayne st.) 1846. Taylor, W. J. R. 1846-9, Van Cleef, P. D. 1849—

JERSEY CITY 3D, (Jersey Avenue,) 1852. Ostrander, S. Miss. to Harsimus, 1822; Taylor, W. J. R. 1852-4, Strong, J. P. 1854-6, Selden, 1857, Wells, C. L. 1858-62, Berry, J. R. 1863-8, Suydam, 1868—

JERSEY CITY, (Ger.) 1856. Doeppenschmidt, 1856-64, Meyer, Karl, Miss. to, 1864-6.

JERUSALEM, (Feura Bush,) 17... Van Huysen, 1793-1825, Kissam, 1828-41, Van Santvoord, S. 1845-7, Compton, 1854-60, Gulick, A. V. 1860-5, Millsbaugh, 1866—

Johnsborough, 1819. Center, Miss. to, 1823.

Johnstown, (Western allotment of Kingsborough,) 1818. Amerman, 1817-21, Van Vechten, S. 1823-4, Van O'Linda, Miss. to, 1824, Stryker, H. B. Miss. to, 1830.

Johnstown, Secession, 1822. Independent. Amerman, A. 1821-43, Westervelt, J. P. 1845-55.

Kakiat, now West New-Hempstead, and Clarkstown.

KALAMAZOO, Mich. 1851. Gardeneir, 1855, Klyn, 1856-62, Vander Meulen, 1864-8, Kriekaard, 1868—

Kanagawa, see Japan.

Kattambadi, see India.

Keokuk, 1865. Baay, Miss. to, 1860-2, pastor, 1862-5, disbanded.

Kewasum, Wis. station. Mattice, Miss. to, 1862-4, Wilson, C. D. Miss. to, 1864-7.

KEYPORT, 1847. Chapman, N. F. Miss. to, 1848-9, Minor, Miss. to, 1850-1, Searle, J. Miss. to, 1851-3, Lockwood, 1854—

KINDERHOOK, 1712. A preaching station of Albany, 1700-12. Van Driessen, P. supplied, 1712-27, also Ehle, 1720-.., Van Driessen, J. 1727-35, supplied by Van Driessen, P. Van Schie, and Frelinghuysen, J. 1735-56, Frelinghuysen, F. called, 1753, but died; Fryenmoet, 1756-77, (Ritzema, 1778-88,) Labagh, I. 1789-99, Sickles, 1801-35, Van Aken, 1834-5, Heermance, Henry, 1835-6, Vandervoort, 1837-42, Van Zandt, B. 1842-52, Bronson, 1854-7, Berry, J. R. 1857-63, Collier, Edward, 1864—

Kinderhook 2d, 1834. Cushing, 1834-5.

Kings Co., L.I. 1654. A general name embracing the collegiate charges of Brooklyn, Flatlands, Bushwick, New-Utrecht, Flatbush, and, at times, Gravesend.

KINGSTON, (Esopus,) 1659. Blom, 1660-7, Tasschemacher, 1676-78, Van Gaasbeek, 1678-80, Weekstein, 1681-7, Vandenbosch, 1687-91, (Van Bosen, 1691-3,)? Nucella, 1695-1704, Beys, 1706-8, Vas, 1710-32, Mancius, 1732-56, Meyer, H. 1763-72, Doll, 1775-1808, Gosman, 1808-35, Lillie, 1836-41, Van Wagenen, 1841-4, Hoes, 1845-67, Van Derveer, 1867—

Kingston, (Ger.) 17... Gross, 1773-83.

KINGSTON 2D, 1849. Smuller, 1850-3, Du Bois, A. 1854-9, Collier, Jos, 1859-64, Stitt, 1865—

KISKATOM, 1833. Van Liew, J. C. 1833-4, Hoff, 1835-42, Lyall, 1844-7, See, J. L. 1847-50, Compton, 1851-4, Eckel, 1854-5, Case, 1857-60, Rockwell, Chs. 1860-8, See, W. G. E. 1868—

Kistigirene, another name, or an error, for Niskayuma, *M.G.S.* i. 255.

Kleyn Esopus, now Esopus.

Knowlton, Warren Co. N.J. 17... Chitara, 1787-92, Wack, C. supplied. 1792-1809, Wack, J. J. also supplied, 1798-1805, (Presbyterian, Talmage, Jehiel, 1816-43.)

KNOX, 1841. Knieskern, 1841-5, Lane, 1857-60, Comfort, 1860-3, Vedder, 1863-8.

Kolongsoo, see China.

Krum, same as Hillsdale.

Kundipatoor, see India.

LA FAYETTE, 1863. Duryea, W. R. 1864—

Lakeville, same as Success.

Lansing, (station.) Demarest, Jas. (Sr.) Miss. to, 1848.

Lansingburgh, 17. ., Lupton, 1788-9, called also Stone Arabia, but not to be confounded with the place now known by that name.

LAWYERVILLE, (New-Rhinebeck,) 1788. Labagh, I. 1803-14, Jones, N. 1816-20, Labagh, I. 1823-7, Raymond, 1829-32, Bassler, 1833-8, Lockhead, 1839-43, Spaulding, 1846-52, Hall, D. B. (S.S.) 1853-5, Raymond 1856-64, Van Woert, 1867—

LEBANON, (Ger. Ref.) (Rockaway,) 1740. Wirtz, 1750-61, Kalls, 1757-9, Dallicker, 1770-82, Wack, C. 1782-1809, (R.D.C. 1813.) Schultz, 1816-34, Wack, C. P. 1835-40, Van Amburgh, 1840-8, Steele, J. 1848-53, Van Amburgh, 1853-69.

LEEDS, (Catskill, Madison,) 1732. Weiss? 1731-6, Schuneman, 1753-94, Labagh, 1798-1809, Wynkoop, P. S. 1814-17, Wyckoff, I. N. 1818-34, Van Liew, J. C. 1832-3, Hoff, 1835-42, Romeyn, Jas. 1842-4, Slingerland, 1844-5, Betts, 1845-50, Minor, 1851-6, Searle, S. T. 1857—

Le Roy, Jefferson Co. N.Y. 1821.

LEYDEN CENTER, 1867. Johnson, H. H. (S.S.) 1867—

LINLITHGO, (Livingston Manor,) 1722. Van Driessen, J. (S.S.) 1722-38, Van Hovenbergh, supplied, 1743-56, Fryenmoet, 1756-70, supplied by Livingston, J. H. 1779-81, Lansing, Nic. 1781-4, Romeyn, Jer. 1788-1806, Vedder, Herman, supplied, 1806-14, Kittle, 1815-27, Holmes, E. 1827-35, Van Wagenen, 1835-41, Fonda, J. D. 1842-7, Crispell, 1847-57, Shepard, 1858-67, Kip, F. M. (Jr.) 1867—

LISHA'S KILL, 1852. Wells, 1855-8, De Baum, J. A. 1858—

LITTLE FALLS, N.J. 1837. Stryker, H. B. Miss. to, 1823-7, Ogiline, Miss. to, 1827-9, Wilson, Jos. 1838-45, Vedder, E. 1845-9, Cruikshank, J. C. 1850-68.

Livingston Manor, 1700-16. Now embracing the churches of Linlithgo, Taghkanic, Greenbush, (Cl. of Hudson,) etc.

Livingston, (station.) Evans, Wm. Miss. to, 1826.

LODI, N.Y. 1825. (See Ovid.) Messler, 1825-8, Bennett, A. 1829-38, Liddell, 1838-48, Garretson, G. J. 1849-52, Van Neste, G. 1853-65, Collier, I. H. 1867—

LODI, N.J. 1859. Huyssoon, 1859-64, Wust, 1864-8.

LONG BRANCH, 1851. Conklin, Miss. to, 1847-51, Wilson, Jas. B. 1851—
LOW PRAIRIE, Ill. 1855. Ypuma, 1855-61, Bolks, 1862-5, Koopman, 1865-
8, Zwemer, 1868—

Lower Canajoharie, 1773.

Lower Red Hook, see Red Hook Landing.

Lower Schoharie, 17...

Lyons, 1833. Nevius, Miss. to, 1835.

LYSANDER, Onondaga Co. N.Y. 1828. Stevenson, Miss. to, 1827-8, Quaw,
Miss. to, 1829-30, Marcellus, 1830-1, Williams, M. B. 1834-7, Knight,
R. W. 1846-48, Bradford, W. W. 1849-55, Van Vranken, F. V. 1861-5,
Enders, 1866—

Macao, see China.

MACON, Mich. 1849. Taylor, A. B. 1849-52, Kershow, 1853-5, Beidler,
1856-7, Heermance, Har. 1857-62, Skillman, 1863—

Madison, now Leeds.

Mahakemick, now Deer Park.

MAMAKATING, (Wurtsboro, Rome,) 1805. Du Bois, G. 1820-4, Van
Vechten, S. 1824-9, Edwards, (S.S.) 1831-4, Drake, 1842-4, Hillman,
1846-9, Cruikshank, (S.S.) 1849-53, Searle, S. 1853-9, Du Bois, John,
1859-66, Frazee, 1866—

Manayunk, see Philadelphia.

MANHEIM, (Snell's Bush,) 1770....., Goetschius, S. Z. Miss. to,
1822, Ketchum, 1823-30, Manley, J. 1831-3, Murphy, 1834-6, Weidman,
1837-41, Du Bois, John, 1843-5, Meyers, A. H. 1848-52, Weidman,
1852-60, Stanbrough, 1861—

Mapeng, see China.

MAPELTOWN. 1801. (See Canajoharie.) Toll, 1803-15, Hasbrouck, J. R. II.
1820-6, Vanderveer, J. Miss. to, 1823, Van Vechten, S. Miss. to, 1823-4,
Van Keuren, Miss. to, 1824, Van Olinda, 1830-1, Hangen, 1832-6, Heer-
mance, Har. 1837-40, Carle, 1848-51, Buckelew, 1852-5, Quick, J. J.
1856-62, Whitbeck, R. M. (S.S.) 1863-4, Compton, (S.S.) 1864.

MARBLETOWN, (Marmerton, Mormelton,) 1737. Frelinghuysen, Jac. called,
1753, but d. Frelinghuysen, H. 1756-7, Romeyn, D. 1766-75, Harden-
bergh, J. R. 1781-6, Van Horne, A. 1789-95, Goetschius, S. 1796-1814,
Carle, 1814-26, Paulison, 1826-9, Van Dyck, C. L. 1829-53, McNair,
1855-9, Shaw, W. A. 1859-60, McNair, 1860-7, Brush, W. W. 1868—

MARBLETOWN 2d, (Worth or North,) 1851. Lippincott, (S.S.) 1851-6,
Harris, 1867—

Marbletown, (Conferentie,) same as New-Paltz 2d.

- Marmerton, now Marbletown.
- Mariaville, 1843. Donald, 1844-50.
- Marshallville, 1831.
- Martinsburgh, Lewis Co. N.Y. 1827.
- Mayfield, Fulton Co. N.Y. 1793. Ten Eyck, 1799-1812, Amerman, A. 1817-21, Van Olinda, Miss. to, 1824, Van Vechten, S. Miss. to, 1823-4.
- Mayfield, Independent*, 1821. Amerman, A. 1821-43, Westervelt, J. P. 1845-55.
- Medina, Mich. 1846. Heermance, Har. 1846-51.
- Mellenville, see Claverack 2d.
- MELROSE, (Ger.) 1854. Schroepfer, 1855-61, Dahlman, 1861-3, Wagner, 1863-7, Meuri, 1867—
- METUCHEN, 1857. Thompson, J. B. 1859-66, Bogert, N. J. M. 1867—
- MIDDLEBURGH, (Upper Schoharie,) 1732? Van Nest, R. 1774-85, De Voe, 1808-1... Schermerhorn, J. F. 1817-27, Garretson, J. 1827-33, Steele, J. B. 1833-8, Boyd, Joshua, 1840-2, West, 1845-52, See, I. M. 1852-4, Vedder, E. 1855-63, Bogardus, W. E. supplied, 1863, Lott, 1863—
- MIDDLEBUSH, 1834. Schultz, 1834-8, Van Doren, J. A. 1838-66, Swain, 1866-8, Mershon, 1869—
- MIDDLEPORT, 1852. De Puy, 1856, Jones, N. W. 1856-60, Van Vleck, J. 1862-4, Du Bois, J. 1866—
- Middletown, N. Y. 17... Close, 179...-1803, Toll, 1803-22, Palmer, 1818-20, Van Hook, Miss. to, 1822, Boyd, Josh. Miss. to, 1826-7.
- Middletown, N. Y. Secession*, 1822.
- Middletown, N. J. now Hahndel.
- MIDDLETOWN VILLAGE, 1836. Crawford, 1839-40, Millspaugh, 1841-66, Seibert, 1866—
- Midwout, a name including the several churches in Kings Co. L. I. See Kings Co.
- MILESVILLE, 1858. Boehrer, 1862-6, Schnellendreussler, 1868—
- MILLBROOK, 1866. Cobb, H. E. 1866—
- Millstone, now Harlingen. Prior to 1766, Millstone, in the minutes, always means Harlingen. (See Millstone Centennial.)
- Millstone, see Hillsborough.
- MILWAUKEE, Wis. 1851. Klyn, 1852-4, Bolks, 1855-61, Vander Meulen, John, 1862—
- MINA CORNERS, 1856. Dunnewold, supplied, 1856-60, pastor, 1860-68.

Minaville, now Florida.

Minden, 18. . .

MINISINK, (Nominack,) 1737. Fryenmoet, 1741-56, Romeyn, T. 1760-72, Van Bunschoten, E. 1785-1800, Demarest, John, 1803-8, Eltinge, C. C. 1816-37, Ayres, 1838-41, Bookstaver, 1841-7, (Morse, J. G. Presbyt. supply, 1848-9,) Demarest, John T. 1850-2, Jones, D. A. 1852-8, Gates, 1860-2, Cornell, Wm. 1862-3, Moore, W. S. 1864—

MOHAWK, 1838. Murphy, 1840-3, Starks, 1843-52, Slingerland, 1855-6, Hammond, J. W. 1856-9, Mott, C. D. 1859-64, Slingerland, 1865-6, Consaul, (S.S.) 1867—

Mombacus, now Rochester.

MONTGOMERY, (Wallkill, or New-Paltz 2d,?) 1732. Vrooman, 1752-3, Kern, 1771-8, Van Nest, R. 1774-85, Froeligh, M. 1788-1817, Fonda, Jesse, 1817-27, Lee, R. P. 1829-58, Van Zandt, A. B. 1859—

MONTVILLE, (Persippany, or Boonton,) 1756. Marinus, supplied, 1756-68, (Blauw, Conferentie, 1762-8,) Myer, H. supplied, 1772-91, Ostrander, S. 1794-1810, Kuypers, W. P. 1801-5, Brinkerhoff, 1821-4, Messler, Miss. to, 1824, Morris, J. Miss. to, 1825, Tarbell, Miss. to, 1826, Ogilvie, 1826-7, Messler, 1829-32, Cornell, F. F. 1833-6, Woods, 1838, Lord, Jer. L. 1840-43, Janeway, J. L. 1843-50, Conklin, 1851—

Montville, Secession, 1824. Brinkerhoff, J. G., Miss. to, 1824, again, 1825-30.

MORESVILLE, 1836. Knight, Wm. (S.S.) 1841-2, Hillman, 1843-5, Evans, 1849-53, Eckel, 1853-4, Buckelew, 1859-64.

Mormelton, now Marbletown.

MOTT HAVEN, 1851. Van Doren, W. T. 1852-3, De Puy, 1853-4, Enyard, 1858-65, Du Bois, 1866—

MOTTVILLE, Mich. 1849. Seeber, 1849-51, Bailey, 1856-63, Beardsley, 1863-4.

Mt. Morris, 1839. Hammond, 1842-5.

Mt. Morris, Secession, 1828. Brinkerhoff, J. G. 1844—...

Mt. Pleasant, now Stanton, N.J.

Mt. Pleasant, now Greenport, N.Y.

Mt. Pleasant, see New-York.

MT. VERNON, 1853. Snyder, B. F. Miss. to, 1852-4, See, I. M. 1854-64, Hutton, M. H. 1864—

Mudnapilly, see India.

MUSKEGON, Mich. 1859. Houbolt, 1864—

Naponoch, now Wawarsing.

NASSAU, (Union Village,) 1803. Bork, 1803-8, Fonda, Jesse, 1808-13, Van Buren, P. 1814-20, Romeyn, Jas. 1820-7, Morris, J. F. 1829-32, Hunt, C. 1832-7, Knox, J. P. 1838-41, Holmes, 1841-51, Steele, R. H. 1852-63, Collier, I. H. 1864-6, Brush, A. H. 1867—

NAUMBERG, (Ger.) 1855. Wolf, 1856-60, Becker, 1860—

Navesink, (Neversink,) see Freehold and Holmdel.

NE-SHAUX, (Shannick, Nechanic, New-Shannock,) 1758. Hardenbergh, J. R. 1758-61, Van Harlingen, J. M. 1762-95, Froeligh, S. 1780-6, Smith, W. R. 1794-1817, Polhemus, H. 1798-1808, Labagh, P. 1809-21, Ludlow, G. 1821—

Nestegauna, now Niskayuna.

Neversink, (*M. G. S.* i. 19, 22,) an error for Minisink.

Neversink, see Navesink.

Neversink, now Fallsburgh.

NEW-AMSTEL, (New-Castle,) Del. 1642. (Campanius, John, 1642-54, Swedish.) R. D. C. 1654, organized by Polhemus, on his way from Brazil. Welius, 1657-9, Hadson called, d. on passage, 1664, Tasschemacher, 1678-80. (Now Presbyt. Full account in *Spotswood's Historical Sermon.*)

New-Amsterdam, now New-York.

NEWARK, 1833. Wells, R. 1835-42, Scott, Jas. 1843-58, Terhune, 1859—

NEWARK 2D, 1848. Williamson, G. R. 1848-9, Van Brunt supplied, 1849, Abcel, G. 1849-64, Riddle, M. B. 1865-9.

NEWARK 3d, 1848. Serenbets, 1849, Lehlback, 1850-61.

NEWARK, NORTH, 1856. Polhemus, A. May-Oct. 1857, Du Bois, H. 1859-61, Demarest, Jas. (Jr.) 1863-6, Hart, 1867—

NEWARK, WEST, 1866. Wenisch, 1867—

NEWARK, SOUTH, 1868. (Clinton Av.)

NEW-BALTIMORE, 1836. Cornell, J. A. H. 1843-8, Peltz, 1848-51, Davies, 1852-5, Gardner, 1856-60, Strong, R. G. 1861—

NEW-BREMEN, 1855. Wolf, 1856-60, Becker, 1860—

NEW-BRUNSWICK, (see Three Mile Run,) 1717. Frelinghuysen, T. J. 1720-48, Leydt, J. 1748-83, Hardenbergh, J. R. 1786-90, Condict, 1793-1811, Schureman, 1812-13, Fonda, Jesse, 1813-17, Ludlow, J. 1817-19, Ferris, I. 1821-4, Hardenbergh, J. B. 1825-9, Janeway, J. J. 1830-1, How, 1832-61, Steele, R. H. 1863—

NEW-BRUNSWICK 2D, 1843. Demarest, D. D. 1843-52, Woodbridge, 1852-7, Wilson, H. M. 1858-62, Schenck, J. W. 1863-6, Hartranft, 1867—

NEW-BRUNSWICK 3D, (Ger.) 1851. Serenbets, 1851-4, Schneeweiss, 1855-8, Hones, (S.S.) 1858-60, Meyer, C. (S.S.) 1863-4, Cludius, 1865-6, Meyer, C. (S.S.) 1867—

NEWBURGH, 1835. Cruikshank, W. 1835-8, Fisher, I. M. 1838-9, Vanderveer, F. H. 1839-42, Van Zandt, A. B. 1842-9, McLaren, 1850-9, Mandeville, G. H. 1859—

NEW-CONCORD, 1856. Decker, 1857-60, Jansen, 1860-4, Jones, D. A. 1864-7, Bevier, (S.S.) 1867—

NEW-DURHAM, 1843. Taylor, W. J. R. 1844-6, Mabon, W. V. V. 1846—

Newfoundland, N. J. 1815.

NEW-HACKENSACK, 1758. Rysdyck, 1765-89, Van Vranken, N. 1791-1804, Barcolo, 1805-10, De Witt, T. 1812-26, Dwight, M. W. 1826-33, Van Cleef, C. 1833-66, Ward, 1867—

New-Harlem, same as Harlem.

New-Harlem, same as Fonda's Bush.

NEW-HAVEN, (South Ch. Cong.) Ct. 1852. (Stiles supplied, 1852-7, Noyes, 1857-61, Carroll, 1861-8.) Ref. Ch. 1868. Carroll, 1868-9, Brush, W. (S.S.) 1869—

New-Hempstead, now Clarkstown.

NEW-HURLEY, 1770. Goetschius, S. 1775-96, Meyer, J. H. 1799-1803, Froeligh, P. D. 1807-16, Bogardus, W. R. 1817-28, Vanderveer, F. H. 1829-39, Demarest, Wm. 1840-5, Slingerland, 1846-54, Comfort, 1854—

NEW-LOTS, 1824. Cruikshank, W. 1824-34, Baldwin, J. C. 1836-52, Van Buren, J. M. 1852—

New-Millstone, same as Hillsborough and Millstone.

NEW PALTZ, 1683. Originally French Ref. Daillé supplied occasionally, 1683-96, (supplied chiefly by ministers from Kingston? 1696-1727,) Van Driesen, J. supplied, 1727-36, 1751, Schunema, 1753-4, Chalker, 1760? Goetschius, J. M. 1760-71, Goetschius, S. 1775-96, Meyer, J. H. 1799-1803, Froeligh, P. D. 1807-16, Bogardus, W. R. 1817-31, Van Olinda, 1832-44, Vandervoort, 1845-8, Stitt, 1848-65, Peltz, 1865—

New-Paltz 2d, *Conférentie*, see Montgomery; 1752. Vrooman, 1752-3, Van Nest, R. 1774-83, reunited.

NEW-PROSPECT, 1816. Wilson, A. D. 1816-29, Shimeall, 1829-31, Ward, J. W. 1832-7, Demarest, J. T. 1837-41, Moore, W. S. 1850-6, Hamilton, 1857-63, Connitt, 1866—

New-Rhinebeck, now Lawyerville.

New-Rochelle, (Ger.) 1858.

NEW-SALEM, (Salem,) 17.... Van Huysen, 1793-1825, Blair, Miss. to 1825, Dumont, Miss. to, 1826, Boice, I. C. 1826-9, Fort, 1829-36, Westfall, S. V. E. 1837-47, Van Santvoord, S. (S.S.) 1843-4, Middlemas, 1854-5, Lansing, A. G. 1858-61, Slauson, 1861-6, Kershow, 1868—

New-Shannock, same as Ne-Shanic.

New-Stissing, 17...

NEWTON, L.I. 1731. (Van Basten, 1739-40,) Goetschius, J. H. 1741-8, Romeyn, Thos. 1754-60, Boelen, 1766-80, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1802, Schoonmaker, J. 1802-49, Garretson, G. I. 1835-49, Strong, T. C. 1849-59, Anderson, W. A. 1859-66, Shepard, 1867—

NEWTON 2D, 1855. Dickhaut, 1856-61, Wenisch, 1865-6, Steinfuhrer, 1867—

Newtown, (Cl. Ren.) 1803.

NEW-UTRECHT, 1677. Van Zauren, 1677-85, (Clark, Jas. 1680-95,) Varick, 1685-94, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1747-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1785-1824, Lowe, P. 1787-1808, Beattie, 1809-34, Currie, 1835-66, Sutphen, 1867—

NEW-YORK, (New-Amsterdam,) 1619. Embracing Collegiate Churches; (at first, worship was conducted in different buildings, then at Old Slip, and then in the fort on the Battery, till 1693.)

South, 1693, (Garden st.) burned, 1813; now South Dutch.

MIDDLE, 1727. (Nassau st.) till 1844; Ninth st. 1836-54, now La Fayette Place, since 1839.

NORTH, 1767. (Fulton st.)

TWENTY-NINTH ST. 1854.

FORTY-SECOND ST. 1868. Michaelius, 1628-33, Bogardus, E. 1633-47, Backerus, 1647-9, Megapolensis, J. 1649-64, Drisius, 1652-71. Megapolensis, S. 1664-8, Van Nieuwenhuysen, 1671-5, again, 1676-82, Selyns, 1682-1701, Du Bois, Gualterus, 1699-1751, Boel, 1713-54, Ritzema, 1744-84, De Ronde, 1751-84, Laidlie, 1764-79, Livingston, J. L. 1770-1810, Linn, 1784-1805, Kuypers, G. A. 1789-1833, Abbel, J. N. 1794-1812, Schureman, 1809-11, Brodhead, 1809-13, Milledoler, 1813-25, Knox, 1816-58, Strong, P. N. 1816-26, Brownlee, 1826-48, De Witt, T. 1827—, Vermilye, T. E. 1839—, Chambers, 1849—, Duryea, Jos. T. 1862-7, McNair, Miss. pastor at North Ch. Fulton st. 1867—, Ludlow, Jas. M. 1868—

African Church, 1823, Jordan, 1826-9.

BLOOMINGDALE, 1805. Bogart, D. S. 1806-7, Gunn, 1809-29, Kip, F. M. 1830-1, supplied by I. P. Labagh, 1831-2, Burtiss, 1834, Van Aken, E. 1835—

Broadway, afterward Stanton st. 1843. Lillie, 1843-8. In 1848, became Presbyterian.

Broome St., moved to Thirty-fourth st., in 1860.

Central, see Ninth St.

German Reformed, 1758, (Nassau st.) (Rosencrantz, 1758-9, Kalls, 1759-60, Rothenbergler, 1761-2.) (R. D. C. 1763.) Kern, 1763-72, Foering, 1772-4, Gebhard, 1774-6, Gross, 1783-8, Milledoler, 1795-1805, Will, 1802, Runkle, 1805-12, Dreyer, 1812-14, Smith,, Labagh,, 1814-22, Knouse, 1823-7, Mills, 1823-33, (Smith, Lewis, a Lutheran, 1833-8,) Ebaugh, 1838-9, again 1844-51, — ?? He was recognized as pastor, but without a people, for many years. From 1823-38, this church claimed independency of Classis, and afterward became involved in tedious litigation.

GER. EVANGEL. MISS. (Houston st.) 1838. Rudy, 1839-42, Guldin, 1842-63, Geyer, 1863—

GER. EVANG. 2D, 1848. (Grand st.) Steins, 1849, Birkey, 1852-65.

GER. EVANG. 3D, 1852. Dickhaut, 1854, Friedel, 1856—

Ger. Evang. 4th, 1854. Schwedes, 1855, (1866, Ger. Ref.)

GER. REF. D. 4TH, 1858. Oerter, 1858—

Greenwich, 1803. (Cor. Bleecker and Amos sts.) Rowan, 1807-19, Hardenbergh, C. 1820-1, Marselus, 1822-58, Van Arsdale, C. C. 1852-4, Marvin, 1855-8, Strong, T. C. 1859-66.

HARLEM, 1660. Supplied by Ministers from New-York, generally, 1660-1744, Beys, 1710, Ritzema, 1744-65, Schoonmaker, M. 1765-84, Jackson, J. F. 1792-1806, Romeyn, J. 1807-14, Vermeule, 1816-36, Schoonmaker, L. 1837-47, Lord, Jer. 1848-69.

Harlem, (Ger.) 1853. Bielfield, 1855.

HOLLAND CH. 1866. Uiterwyck, 1866-8.

Houston St., see Seventh Avenue.

King St., Secession, 1823. Westervelt, S. D. 1839-50, Demarest, C. T. 1851-63, Van Houten, 1865—

Livingston Ch. (Eighth Av.) 1851. Lloyd, 1851-3, McGregor, 1855, Zabriskie, F. N. 1856-9, united with Thirty-fourth St.

Madison St. Chapel, 1861. Hardenbergh, J. B. 1861, Blauvelt, A. assistant 1861.

MANHATTAN, 1829. (Av. B.) Knouse, 1829-33, Van Kleek, 1835, Marcellus, 1835-6, Cornell, F. F. 1836-56, Collier, Ezra, 1854-6, Wiggins, 1857—

- MARKET ST., 1819. McMurray, 1820-35, Ferris, I. 1836-52, Cuyler, T. L. 1854-9, Dutcher, 1863-6.
- Mt. Pleasant, (Fiftieth st.) 1846. Brett, P. M. 1846-51, Jameson, 1852-62, Miller, W. H. 1862-3, See, I. M. 1864-7, disbanded.
- Ninth St., 1831. Kip, F. M. 1831-6, (from 1836-54, belonged to Collegiate Ch.,) Van Zandt, A. B. 1856-9.
- North St. 1833. How, S. B. Miss. to, 1828-9, Messler, Miss. to, 1828-9.
- North-Trinity, R. D. C. 1861. (Cor. Broadway and Thirty-Fourth st.)
- NORTH-WEST, 1807. (In Franklin st., till 1854, now in 23d st.) Bork, 1808-23, Du Bois, G. 1824-37, Hunt, 1837-39, supplied by Harkness, 1840, Hardenbergh, 1840-56, Ganse, 1856—
- Orchard St., 1826. Teller, 1826-9, Abceel, D. supplied, 1829, Hardenbergh, J. B. 1829-39, supplied by Janeway, J. J. 1830-1, by Labagh, I. P. 1831-2.
- PROSPECT HILL, 1860. Quackenbush, 1860—
- Rivington St., (station,) Shimeall, Miss. to, 1827-8.
- Sanctity Ch. (Ger.) 17...
- Seventh Avenue, (Houston St.,) 1823. Baldwin, E. 1825-39, De Mund, 1839-48, Whitehead, 1848-9, Gordon, 1849-58, Dutcher 1858-9, disbanded.
- Seventh Av. (Ger.) 1857.
- SOUTH DUTCH. In 1813, withdrew from the Collegiate Ch. In Garden St. till 1835, when it divided into Murray St. (since 1848, Fifth Avenue,) and Washington Square. Mathews, 1813-35, Hutton, M. S. 1834-5, Macauley, 1837-61, Rogers, 1862— ;
- Stanton St., see Broadway.
- Stuyvesant's Bouwerie, 1660. Selyns, 1660-64.
- TWENTY-FIRST ST., 1836. May, 1839-48, Van Nest, A. R. 1848-62, Bethune, 1859-62, Thompson, A. R. 1862—(Now, 1869, in Fortieth St.)
- THIRTY-FOURTH ST., (Formerly Broome St.,) 1823. McLean, 1824-6, Brodhead, 1826-37, Van Vranken, S. A. 1837-41, Fisher, G. H. 1841-55, Voorhees, H. V. 1855-6, Stryker, 1856-68, Riley, I. 1868—
- THIRTY-NINTH ST., (station,) 1867. Clark, W. H. Miss. to, 1867—
- UNION, 1859, (Sixth Av.) Formed by the union of the Seventh Av. Ch. and the West R. D. C. Dutcher, 1859-63, Hartley, 1864—
- Vandewater St., 1830. Dey, 1830-1.
- WASHINGTON HEIGHTS, 1843. Whitehead, Chas. 1854-62, Voorhees, H. M. 1862-5.

WASHINGTON SQUARE, 1837. Mathews, 1837-42, Hutton, 1837—

WEST R. D. C. (Sixth Av.) 1850. Cary, 1851, McKee, 1852-8.

Yorkville, (station,) Frey, Miss. to, 1827.

NISKAYUNA, (Nestegauna,) 17... Demarest, J. 1790-1803, Romeyn, T. 1806-27, McKelvey, J. 1827-31, Van Wagenen, 1831-5, Raymond, 1836-50, Talmage, G. 1851-5, Wells, C. L. 1855-8, De Baun, J. A. 1858—

Nominack, now Minisink.

Noordelors, 1855.

Noord-Holland, now North-Holland.

Norman's Kill, 1783 ?

NORRIS, Ill. (station,) Bogardus, W. E. Miss. to, 1868—

North-Bergen, (Ger.) 1853. Mohn, 1854-6, Becker, 1857-60, Justin, 1865—

NORTH-BLENHEIM, 1850. Scribner, (S.S.) 1847-8, Van Woert, 1850-3, See, W. G. E. 1853-9, Shafer, 1860-7, Vandewater, 1867-9.

North-Branch, now Readington.

NORTH-BRANCH, 1825. Fisher, G. H. 1826-30, Wilson, A. D. 1831-8, Campbell, J. K. 1838-54, Doolittle, P. M. 1856—

NORTH-CREEK, Ill. 1862.

NORTH-ESOPUS, 1851. Taylor, W. 1853-4, Meyers, A. H. 1855-6, Van Dyck, C. L. 1857-66, Areularius, 1866—

North-Gowanus, see Brooklyn.

NORTH and SOUTH HAMPTON, 1721. (Ger. Ref. till 1771, then D.R.) Frelinghuysen often supplied, 1721-31, Dorstius, 1731-48, Goetschius, 1738-40, Du Bois, Jonathan, 1750-72, (pastor, name unknown, 1773-80 ?) acc. to letter from Classis of Amsterdam, 1775, to Ger. Coetus; (see also *Harbaugh*, ii. 381;) Leydt, M. 1780-3, Stryker, P. 1788-90, Brush, J. C. 1794-6, Larzalere, 1797-1828, Halsey, A. O. 1829-67, Knowlton, 1860-4, De Hart, 1868—

NORTH-HEMPSTEAD, 1816. (Success, 1731.) (Van Basten, 1739-40.) Goetschius, J. H. 1741-8, Romeyn, Thos. 1754-60, Boelen, 1766-72, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1824, Bogert, D. S. 1813-26, Heermance, Henry, 1826-7, Otterson, 1828-34, Robb, 1835-7, Gordon, 1838-43, Sheffield, 1843-6, Schoonmaker, R. L. 1847-52, Demarest, Jas. (Sr.) 1853-9, Boice, 1859—

North-Hoboken, 18....

NORTH-HOLLAND, Mich. 1852, revived, 1856. (Noord-Holland.) Oggel, E. C. 1866—

North-Marbletown, see Marbletown 2d.

NORTHUMBERLAND, 18. . . . Mair, 1829-31, May, 1835-8, Wyckoff, C. 1838-41, Slauson, 1844-52, Van Wyck, P. 1854-7, McCartney, 1857-63, Markle, 1864-5, Kellogg, 1867—

NYACK, 1838. Brett, P. M. 1838-42, Hagaman, C. S. 1843-52, Van Zandt, B. 1852-5, Lord, D. 1856-60, Marvin, 1860—

Oak Hill, 17. . . . Labagh, P. 1798-1809, Van Zandt, P. 1823, Ostrander, S. 1824-31.

Old Stissing, (Ger.) 17. . . .

Olive, now Shokan.

ONISQUETHAW, 1839. Existed previously as Presbyt. Van Santvoord, S. 1839-64, Millspaugh, 1866—

OOSTBURG, Wis. 1854. Vander Scheur, 1856-66, Karsten, 1867—

Oppenheim, 18. . . . De Voe, 1811-16.

Oppenheim 2d, 1822. Vanderveer, John, Miss. to, 1823.

OSQUAK, (Asquach,) 18. . . . Morris, J. Miss. to, 1829.

Osquack, Secession, (Asquach,) 1823. Goetschius, S. Z. 1823-4.

OVERYSSEL, Mich. 1851. Organization came from Holland. Bolks, 1851-3, Nykerk, 1858—

OVID, 1808. Brokaw, Ab. 1808-22, Vanderveer, F. H. Miss. to, 1823, Vanderveer, J. Miss. to, 1823, Van Vechten, S. Miss. to, 1823-4, Morris, J. 1824-8. See Lodi.

Ovid, Secession, 1822. McNeil, 183. . .

OWASCO, 17. . . . Brokaw, Ab. 179. . .-1808, Brinkerhoff, G. G. 1809-12, Ten Eyck, C. 1812-27, Hammond, J. 1831-9, Evans, Wm. 1839-46, Dutcher, 1846-50, Raymond, 1851-3, Ingalls, 1853-64, Peeke, A. P. 1865—

Owasco, Secession, 1823. McNeil, 1823-3. . ., Johnson, Wm. 1838—?

OWASCO OUTLET, (Sand Beach,) 1812. Ten Eyck, C. 1812-27, Westfall, 1827-8, Dunlap, Miss. to, 1828-9, Heermance, Henry, March-Nov. 1829, Tarbell, 1830-2, Rogers, L. 1833-4, Kirkwood, 1836-7, Moule, 1839-41, Knight, R. W. 1842-4, Winfield, 1844-50, Brown, S. R. 1851-9, Garretson, J. 1861-4, Schenck, J. V. N. 1865-7, Brown, S. R. (S.S.) 1867—

OYSTER BAY, (Wolver Hollow,) 1732. (Van Basten, 1739-40,) Goetschius, J. H. 1741-8, Romeyn, T. 1754-60, Boelen, 1766-80, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1824, Bogart, D. S. 1813-26, Heermance, Henry, 1826-7, Otterson, 1827-34, Quinn, 1835-41, Gregory, T. B. 1841-4, Oakey, 1844-7, Smith, N. E. 1847-53, McNair,

- 1853-5, De Baun, 1855-8, Lowe, J. C. 1859-63, Searle, J. 1863-6, Smock, 1866—
- Paghkatghkan, 1800. (Middletown, Delaware Co. N.Y.)
- Paiston Kill, 1793.
- Palamanair, see India.
- Palatine, 1825. Van Olinda, 1825-30, Van Cleef, C. (colleague) 1826.
- PALISADES, 1866. Vermilye, D. Miss. to, 1866-8, See, I. M. Miss. to, 1868—
- Panna, now Ponds.
- PARAMUS, 1725. Erickson, 1725-8, Mancius, 1730-1, supplied by Curtenius and Van Driessen, J. 1731-48, Vanderlinde, 1748-89, Kuypers, G. A. 1788-9, Blauvelt, I. 1790-1, Kuypers, W. P. 1793-6, Eltinge, W. 1799-1850, Winfield, 1851-6, Corwin, 1857-63, De Mund, 1864—
- Paramus, Secession*, 1823. Brinkerhoof, J. G. 1828-44, Van Houten, 1858-62.
- Pasaick, N. Y. 17..
- PASCACK, 1814. Goetschius, S. 1814-35, Manley, 1834-53, Demarest, J. T. 1854-67, Bartholf, 1868—
- PASSAIC 2D, N.J. 1868.
- PATERSON, (Main St.) (corporate name, Totowa 1st,) 1775. Marinus, 1756-73, (Blauw, *Conferentie*, 1762-8,) Meyer, H. 1772-91, Schoonmaker, H. 1799-1816, Eltinge, W. 1816-33, Vandervoort, 1834-7, Wiggins, 1837-56, Peltz, 1857-60, McKelvey, A. 1860-5, Steele, J. 1865—
- PATERSON, (Water St.) (corporate name, Totowa 2d,) 1827. Field, J. T. 1828-32, Cole, J. 1833, Liddell, 1834-8, Duryea, John H. 1839—
- Paterson, Secession, independent*, 1828. Amerman, 1843-55.
- PATERSON, (Hol. 1st. Clinton St.) 1856. Huyssoon, 1864-5, Bahler, P. B. 1866-8, Huyssoon, 1868—
- PATERSON, Broadway, 1864. Halloway, W. W. (Sr.) 1865—
- PATERSON, (Hol. 2d, Main St.) 1866. Bechthold, 1866-8, Kasse, 1868.
- PATERSON SIXTH, 1866. Rutte, 1867—
- Pawagtenog, apparently the same as New-Paltz 2d. In 1778, Rynier Van Nest was minister there in connection with Shawangunk. *Mins. of old Classis of Kingston*.
- PEAPACK, 1848. Anderson, W. 1849-56, Thompson, H. P. 1857—
- Peekskill, 17.. At first Congregational. In 1834 merged in the church of Courtlandtown. Manley, W. 1800-6. See Courtlandtown.
- PEEKSKILL, 1850. Buck, 1850—

Peerpack, 1761; probably an error for Deerpark.

PEKIN, Ill. 1843. Williamson, 1843-9, Westfall, 1849-56, Lloyd, 1857-60, Williamson, N. D. (S.S.) 1861-2, Gulick, U.D. 1862—

PELLA 1ST, Iowa, 1856. Oggel, P. 1860-3, Winter, 1866—

PELLA 2D, 1863. Thompson, A. Miss. to, 1862-8, pastor, 1868--

Persippany, or Boonton, now Montville.

[Philadelphia, (Ger.) 1726. Weiss, 1726-9, Boehm, J. 1729-47, Schlatter, 1746-55, (Rubel, 1751-5,) Kalls, 1756-7, Steiner, 1757-62, Rothenberger, 1763-5? Weyberg, 1763-90, Winckhaus, 1790-3, Hendel, 1794-8, Helffenstein, S. 1800-31, Sprole, 1832-7, Berg, J. F. 1837-52, when pastor and people changed their church relations by uniting with the Ref. Dutch Ch. and became the Second Ref. Dutch. (See Philadelphia 2d, No. 3.)]

PHILADELPHIA, (Evang. Ref.; first in Crown St., afterward cor. Spring Garden and Seventh,) 1813. This church consisted of the English-speaking portion of the old Ger. Ref. They first separated in 1806, and united with the R.D.C. in 1813. (Eastburn, Jos. 1806-8, Burch, Jas. K. (S.S.) 1809-13,) Brodhead, 1813-26, Livingston, G. R. 1826-34, Bethune, 1834-6, Hardenbergh, J. B. 1836-40, Van Arsdale, C. C. 1841-9, Willetts, A. A. 1849-60, Suydam, 1862-9, Orr, Thos. 1869—

Philadelphia 2d, (in Ranstead Court,) 1818. Now the Seventh Presbyterian. In 1817 the old Ger. element was driven out of the original Ger. Ch. and they organized a new Ger. Ch. (the 2d,) in John St., and the original Ger. Ch. became English.—*Berg's sermon* p. 21, 22. Parker, D. 1818-20.

Philadelphia 2d, (Eighth St.) 1817. Hoff, 1818-24, Sears, 1825-33, Babbit, 1834-5, Gosman, 1835-6, disbanded.

PHILADELPHIA, (MANAYUNK,) 1829. Van Cleef, C. Miss. to, 1826-8, Robertson, Miss. to, 1828, Kirkwood, Miss. to, 1828-9, Bumstead, 1830-41, Quinn, 1842-7, Little, 1848-50, Gates, 1851-4, Fulton, 1855-March '65; again, Nov. 1865-9.

PHILADELPHIA 2D, 1852, formerly Ger. Ref. (Seventh St.) Berg, J. F. 1852-61, Talmage, T. D. W. 1862-9.

Philadelphia, (Roxborough,) 1836. Bumstead, 1838-54, (Presbyt.)

PHILADELPHIA 3D, 1837. (Tenth and Filbert St.) Bethune, 1837-49, Livingston, H. G. 1849-55, Taylor, W. J. R. 1854-62, Wortman, 1863-5, Schenck, J. W. 1866-8, Wadsworth, Chas. 1869—

PHILADELPHIA 4TH, 1862. Gramm, 1862-7.

PHILADELPHIA, (BETHUNE CH.) 1868. Talmage, P. S. 1868—

PHILADELPHIA 5TH, (Kensington,) 1868. Meerwein, 1868—

Philipsburgh, now Tarrytown, Courtlandtown, etc.

PIERMONT, 1838. Crispeil, 1842-7, Lord, D. 1847-50, Berry, J. R. 1850-1, West, 1852-5, Jewett, 1857-9, Decker, 1860-5, Todd, A. 1865—

Piermont 2d, 1851. Van Doren, W. H. 1852-3.

Piffardinia, 1847. Compton, 1850-1.

PITTSFORD, Mich. 18.. Vermilye D. 1863-6.

Pittstown, 1700. Froeligh, P. D. 1892-7.

PLAINFIELD, Central, 1863. Simonson, 1864—

PLAINFIELD (Ger.) 1858. Neef, (S.S.) 1858-60, pastor, 1860-4, Wolf, 1865-6.

PLATTEKILL, Ulster Co. N.Y. 1838. (An out-station of Flatbush, from 1804.) Overbagh, 1834-8, Brodhead, 1837-41, Schenck, M. L. 1840-53, Chapman, 1854-64, Cole, S. T. 1864-8.

Pleasant Plains, N.Y. 1816. Wynkoop, P. S. 1817-22, in 1823 ch. became Presbyt.

Polkton, Mich. 1834.

POLKTON, 1858. Vander Meulen, J. C. 1863-4, Huyssoon, 1866-8.

Pompton, now Pompton Plains.

POMPTON, 1815. Field, 1816-27, Shimeall, Oct. 1828-May, 1829, De Mund, 1830-9, Doolittle, H. 1840-52, Gaston, 1852-62, Jansen, John, 1863—

POMPTON PLAINS, 1736. There was preaching here as early 1713, it being an out-station of Ponds church. In 1762 the Coetus party built on present site, and in 1771, the two parties were united. (Bertholf, G. (S.S.) 1713-24, Coens, 1725-30, Van Driessen, J. 1735-48, Marinus, 1752-73, (Blauw, *Conferentie*, 1762-8) Meyer, H. 1772-91, Ostrander, S. 1793-1809, Field, 1813-15, Neal, 1817-25, Messler, 1829-32, Talmage, J. R. 1832-6, Schanck, G. C. 1837-53, Shepard, 1853-8, Harris, 1858-67, Schenck, J. V. N. 1867—

PONDS, (Panna.) 1710. Bertholf, G. (S.S.) 1710-24, Coens, 1725-35, Van Driessen J. (S.S.) 1735-48, Vanderlinde, 1748-88, Leydt, P. 1780-93, De Witt, P. 1793-1809, Demarest, John, 1812-20, Kuypers, Z. H. 1825-41, Thompson, W. J. 1842-5, Collins, B. V. 1845-67.

Posster-Kill, Secession, 1824. Lansing, J. V. S. 1824-6, Bellenger, 1829-18..

PORTER, Mich. 1859. Bailey, 1859-63, Beardsley, (S.S.) 1864—

PORT JACKSON, 1850. Roof, 1850-5, Gates, 1856-7, Duryea, I. G. 1859-62, Voorhees, H. M. 1863-5, Quick, A. M. 1866—

Port Washington, (station,) Smith, N. E. Miss. to, 1845-7.

Pottersdam, now Rockaway, or Whitehouse.

POTTERSVILLE, 1865. Jones, T. W. 1867—

Pottsville, Pa. (station,) 1830. Dumont, Miss. to, 1829, Talmage, J. R. Miss. to, 1829-31.

POUGHKEEPSIE, 1716. Van Driessen, J. supplied occasionally, 1727-35, again, 1751, Van Schie, 1731-8, Meinema, 1745-55, or 58, Van Nist, 1758-61, Schoonmaker, H. 1763-74, Rysdyck, 1765-72, (*See M. G. S. i. 31, etc.*) Van Voorhees, S. 1773-6, (Froeligh, S. 1776-80, Livingston, J. H. 1781-3,) Gray, A. 1790-3, Brower, 1794-7, Cuyler, C. C. 1808-33, Van Vranken, S. A. 1834-7, Mann, 1837-57, McEckron, 1858-66, Van Gieson, 1867—

POUGHKEEPSIE 2D, 1848. Whitehead, 1850-2, Hagaman, C. S. 1852—

Prairieville, 1842.

PRATTSVILLE, (Windham,) 1814. Paige, 1814-30, Stimpson, 1830-3, Van Dyck, H. 1833-5, Gregory, T. B. 1836-41, Depuy, 1841-6, Wyckoff, A. V. 1846-51, Hammond, E. S. 1852-4, Johns, 1855-9, Gilbert, 1861-6, Dusenberre, 1866—

PEAKNESS, 1801. (Supplied by DeWitt, P., Demarest, John Field, and Neal, 1801-24,) Kuypers, Z. H. 1825-41, Staats, 1843-61, Durand, 1862-8, Cole, S. T. 1868—

PRINCETOWN, N.Y. 1822. Whiting, 18..-22, Dewing, Miss. to, 1822, Van Vechten, S. Miss. to, 1822-3, Blair Miss. to, 1824, Hardenbergh, J. B. 1824-5, Blair, 1825-7, Bogardus, N. (S.S.) 1828? Lockwood, L. R. 1833-4, Ingalls, (S. S.) 1838-9, Davies, 1843-7, Rosencrantz, J. 1849-50, Hall, D. B. (S.S.) 1856-63, Ricketts, (S.S.) 1863-5, pastor, 1865—

PULTNEYVILLE, 1851. Morris, J. Miss. to, 1824-5, Kasse, 1852-61, Veenhuizen, 1862—

QUEENS, 1858. Hammond, J. W. 1859-63, Wyckoff, Jas. 1864—

Queens Co. L.I. A general name embracing the collegiate charges of Jamaica, Oyster Bay, Success, and Newtown, and sometimes Gravesend.

Quincy, Ill. 1858. Conrad, Miss. to, 1858-9.

RAMAPO, 1785. Leydt, P. 1789-93, Brinkerhoff, G. G. 1793-(1807)? Demarest, J. D. 1808-24, Wynkoop, Jef. 1825-36, Allen P. 1837-53, Van Doren, W. T. 1853-7, Demarest, W. 1858—

Ramapo, Secession, 1824. Demarest, J. D. 1824-58, De Baun, J. T. 1856-60.

RARITAN, (Somerville,) 1669. Supplied by Bertholf, G. occasionally, 1699-1720, Frelinghuysen, T. J. 1720-48, Frelinghuysen, J. 1750-4, (Arondens, *Conferentie*, 1747-54,) Hardenbergh, J. R. 1758-81, Romeyn, T. F. 1784-5, Duryea, John, 1785-99, Vredenburg, 1800-21, Van Kleek, 1826-31, Messler, 1832—

- RARITAN 2D, 1834. Whitehead, 1835-9, Chambers, 1840-9, Craven, 1850-4, Mesick, 1855—
- RARITAN 3D, 1848. Stryker, P. 1848-51, Cornell, J. A. H. 1851-6, Le Ferre, 1857—
- RARITAN, Ill. (Honey Creek,) 1856. Eltinge, C. D. 1856-61, Bumstead, 1862—
- READINGTON, (North-Branch,) 1719. At North-Branch till 1738, when removed to Readington. Frelinghuysen, T. J. 1720-48, Frelinghuysen, J. 1750-4, Hardenbergh, 1758-81, Lydekker, *Conferentie*, supplied, 1767, Van Arsdale, S. 1783-7, Studdiford, P. 1787-1826, Van Liew, J. 1828—
- Redford, 1858. Michael, Dan. Miss. to, 1836-47.
- Red Hook, same as Upper Red Hook.
- RED HOOK LANDING, 1766. Supplied by Fryenmoet, 1766, by Kuypers, W. 1769-71, by Romeyn, D. 1773-4, by De Ronde, 1780; De Witt, P. 1788-9, Romeyn, J. 1794-1806, Kittle, 1807-15, Rudy, (S.S.) 1825-35.
- Remsenbush, now Florida.
- Rem Snyder's Bush, 1824. Ketchum, Miss. to, 1823.
- RENSSELAER, 1848. McCartney, 1849-57, Bevier, 1860-3, Raymond, 1864—
- Rensselaerwyck, now Albany—
- Rexfordville, see Amity.
- RHINEBECK, (Rhinebeck Flats,) 1731. Vas, 1732, Weiss 1742-5, Van Hovenbergh, 1756-64, Kuypers, Warnoldus, 1769-71, Van Voorhees, 1776-84, De Witt, P. 1787-98, Romeyn, J. B. 1799-1803, Brodhead, 1804-9, McMurray, 1812-20, Parker, D. 1820-6, Labagh, A. I. (evangelist,) 1826-7. Bethune, 1827-30, Hardenbergh, J. B. 1830-6, Lillie, 1837-..., Hoff, 1842-51, Stryker, P. 1851-6, Miller, W. A. 1856-9, Timlow, 1860-6, Talmage, G. 1867—
- Rhinebeck, (Ger.) 17... Rubel, 1755-9, Cock, 1763-84, De Witt, P. 1787-98.
- RICHMOND, (see Staten Island.) 1808. Van Pelt, 1808-35, Brownlee, Jas. 1835-53, Peek, T. R. G. 1854-60, White, E. N. 1859-62, Fehrman, 1862-6, Sinclair, 1866—
- Ridgeway, Mich. 1842. De Witt, J. 1842-4, Minor, 1845-8, Taylor, A. B. 1849-52, Kershow, 1853-5, Beidler, 1855-6. See South-Macon.
- ROCHESTER, (Cl. Kingston,) 1736. Frelinghuysen, Jac. called 1753, but died, Frelinghuysen, H. 1756-7, Romeyn, D. 1766-75, Van Horne, A. 1789-95, Mandeville, G. 1798-1802, Westervelt, R. 1802-8, Murphy, 1814-25, Morse, B. V. Miss. to, 1828, Westfall, B. B. 1828-38, Mesick, 1838-40, Wyckoff, C. 1841-65, Strong, W. 1865—

ROCHESTER, (Cl. Geneva,) 1852. Wust, 1856-61, Krickaard, 1866-8, Bähler, P. 1868—

Rockaway, see Lebanon.

ROCKAWAY, (Potterstown.) in Whitehouse, 1793. Duryea, J. 1799-1801, Demarest, C. T. 1808-13, Schultz, 1816-34, Williamson, P. S. 1835-9, Otterson, 1840-5, Talmage, G. 1845-51, Comfort, 1852-4, Lloyd, 1855-6, Sturges, 1857-63, Van Slyke, E. 1865-7, Bailey, W. 1868—

ROCKY HILL, 1857. Schenck, M. S. 1857-65, Gesner, 1865—

Rome, same as Wurtsboro' or Mamakating.

Root, now Currytown.

ROSENDALE, 1843. McFarland, 1844-5, Strong, T. C. 1845-9, Eckel, 1850-3, Lente, 1855-63, Beardsley, 1863, Bevier, 1864-7, Liebenau, (S.S.) 1867—

ROTTERDAM, (Schenectady 2d,) 1814. Van Zandt, P. 1818-22, Searle, J. 1823-7, Boyd, Josh. 1828-36, Mead, 1844-9, Jukes, 1856-62, Lowe, J. 1863—

ROTTERDAM 2D, 1823. Searle, J. 1823-7, Boyd, Josh. 1828-40, Nott, 1841-54, Spaulding, 1856-60, Schoonmaker, R. L. 1861—

Roxborough, in Philadelphia.

ROXBURY, 1802, records begin. (Formerly Beaverdam, Delaware Co. N.Y.) Organization, 1825. Boyd, Josh. Miss. to, 1826-7, Knight, R. W. 1838-41, Hillman, 1843-5, Evans, C. A. 1849-50, Turner, 1850-62, Rhinehart, 1862—

Sacondaga, 17..,

SADDLE RIVER, 1784, till 1789, one consistory with Paramus. Vanderlinde, 1784-9, Kuypers, G. A. 1788-9, Blauvelt, 1790-1, Kuypers, W. P. 1793-6, Eltinge, W. 1799-1811, Goetschius, 1814-35, Manley, J. 1834-66, Meyers, A. II. 1866—

Sagertisses, now Saugerties.

Salem, now New-Salem.

Salisbury, 1822. Ketchum, 1822-3.

Salt River, Mercer Co. Ky. 1796. Labagh, P. Miss. to, 1796-7, Kyle, 1804-16. In 1817, Cl. New-Brunswick recommended it to become Presbyterian.

SAMSONVILLE, 1851. Taylor, W. 1851-2, Harlow, 1852-8, Markle, 1858-61, Deyo, 1868—

Sand Beach, now Owasco Outlet.

Sandusky City, 1855. Kuss, 1855-6.

SARATOGA, (Schuylerville,) 1788 ? Smith, S. 1789-1800, Duryea, P. II.

1802-28 (?) Boyd, H. M. 1830-3, May, 1836-9, Jones, D. A. 1839-44, Chester, 1844-9, Searle, S. T. 1850-7, Merrill, 1858-61, Lansing, A. G. 1862—

Sattambady, see India.

SAUGERTIES VILLAGE, (Sagertisses.) 1839. (Name in Classical Records, 1839, is Caatsban, while what is properly called the church of Caatsban is on Classical Records, 1813, seq. called Saugerties.) Ostrander, H. 1839-40, Van Santvoord, C. S. 1840-54, Elmendorf, J. 1855-62, Gaston, 1862—

SAYVILLE, 1866. Jongeneel, 1866—

SCHAGHTICOKE, 1707. Supplied by Frelinghuysen, T. quarterly, 1745-59, by Westerlo, 1760-73; Van Bunschooten, E. 1773-85, De Ronde, supplied, 1776-84, pastor, 1784-95, Paige, 1793-1807, Ostrander, S. 1810-21, Switz, 1823-9, Marcellus, 1831-4, Boyd, H. M. 1835-41, Ackerson, 1842-4, Meyers, A. H. (S.S.) 1844-8, Fonda, J. D. 1848-56, Van Brunt, (S.S.) 1857-61, White, G. 1864—

SCHENECTADY, 1670-80. (*Mag. R. D. C.* ii. 328.) Tassechemaker, 1684-90, supplied by Dellius, 1690-9, Freeman, 1700-5, supplied by Lydius, 1705-9, (Barclay, Episcop. 1710, etc.) Brower, T. 1715-28, Erickson, 1728-36, Van Santvoord, C. 1742-52, Vrooman, 1754-84, Romeyn, D. 1784-1804, Sickles, (colleague,) 1794-7, Meyers, J. H. 1803-6, Bogardus, C. 1808-11, Van Vechten, 1815-49, Taylor, W. J. R. 1849-52, Seelye, J. H. 1854-8, Seelye, E. E. 1858-64, Wortman, 1865—

Schenectady 2d, now Rotterdam.

Schenectady 1st, of the Fourth Ward, now Glenville.

SCHENECTADY 2d, 1851. Duryea, I. G. 1852-8, (Dean, 1858-61,) Van Santvoord, C. S. (S.S.) 1860-1, Du Bois, A. 1862—

SCHENECTADY 3d, (Ger.) 1854. Schwilk, 1856-68.

SCHODACK, 17... Fryenmoet, 1770-8, Romeyn, J. V. C. 1788-94, Bork, 1789-1803, Fonda, Jesse, 1809-13, Van Buren, P. 1816-19, Johnson, I. Y. 1821-4, Bennet, 1825-7, Van Santvoord, S. 1829-34, Gray, J. 1835-46, Baily, 1847-55, Snyder, 1856—

SCHODACK LANDING, 1858. Was united with the Ch. of Schodack, 1858-66. Kip, I. L. 1867—

SCHOHARIE, 1720-30. (Hagar, in this region, 1711.) Ehle, 1720-17..., Erickson, 1730-1, Weiss, 1731-6, Schuyler, 1736-55, Goetschius, J. M. 1757-60, Rosenkrantz, A. 1760-5, Schuyler, 1766-79, (Van Nest, R. 1780-5,) ? Schneyder, 1785-8, Broeffle, 1788-(98)? (Van Nest, R. 1797-1802,) ? Schoeffer, (1798)?-1819, Weidman, 1820-36, Scribner, 1836-9, Robertson, 1839-42, Wells, R. 1844-57, Crispell, 1857-63, Cobb, S. H. 1864—

Schoharie Kill, (Conesville,) 1800? Schermerhorn, C. D. 1802-30.

Schoharie, Mt. 181.. Quaw, 1834-6, Scribner, (S.S.) 1847-8. Vedder, E. 1855-63.

Schoteau, 17..,

Schraalenburgh, 1724. Erickson, 1725-8, Mancius, 1730-2, Curtenius, 1737-55, Goetschius, J. H. 1748-74, Romeyn, D. 1775-84, Froeligh, S. 1786-1822, *succeeded*.

Schraalenburgh, Secession, 1822. Froeligh, S. 1822-7, Blauvelt, C. J. 1828-52, Hammond, E. S. 1858-62, Van Houten, 1862-6.

SCHRAALENBURGH 2d, 1756. Schuyler, 1756-66, Blauw, 1768-71, Kuypers, W. 1771-97, Romeyn, J. V. C. 1799-1833, Cole, I. 1829-32, Garretson, J. 1833-6, Osborne, 1837-41, Blauvelt, C. J. 1842-58, Gordon, 1858—

Schuyler, (station,) Herkimer Co. N.Y. Snyder, H. Miss. to, 1829-30.

Schuylerville, now Saratoga.

Second River, now Belleville.

SHANDAKEN, 1854. Hammond, J. W. 1854-6, Betts, 1856-61, Peck, A. P. 1862-5, Brush, A. H. 1865-7, Hammond, J. W. 1867—

Shannick, see Ne-Shanic.

SHARON, 1800. Labagh, I. 1800-14, (Gray, 1804-10) ? Jones, N. 1816 20, Raymond, 1829-32, Bassler, 1833-7, Frazee, 1838-40, Chittenden, 1841 5, Bogardus, N. 1846-8, Eckel, 1849-50, Julien, 1852-3, Jones, N. W. (S. S.) 1855-6, Raymond, 1856-64, Van Woert, 1867—

Sharon, Seceder, (Independent,) 1827. Bellenger, 1829-..—

SHAWANGUNK, 1737. Schunema, 1753-4, Goetschius, J. M. 1760-71, Van Nest, R. 1774-85, Froeligh, M. 1778-1813, Polhemus, H. 1813-16, Wilson, A. D. 1816-29, Mandeville, H. 1829-31, Bevier, 1831-43, Alliger, 1843-50, Scott, 1851-66, Spaulding, 1868—

SHEBOYGAN FALLS, Wis. 18...

SHOKAN, (Ashokan, Olive,) 1799. Goetschius, 1796-1814, Carle, 1814-26, Boyse, Miss. to, 1827-9, Roosa, 1823-34, Amerman, T. A. 1835-8, Harlow, 1839-49, Hammond, J. W. 1848-9, Voorhees, J. N. 1849-51, Hammond, J. W. 1852-6, Betts, 1856-61, Peeke, A. P. 1862-5, Brush, A. A. 1865-7, Hammond, J. W. 1867—

Siam. See India.

SILVER CREEK, Ill. (Ger.) 1851. Zurcher, (S.S.) 1853, Wagner, 1856-61, Müller, J. 1861—

Sinthoick, or Sinecock, 17.., afterward, Stillwater.

Six Mile Creek, 1827. Mandeville, G. 1828-31.

SIX MILE RUN, N.J. (see Three Mile Run.) 1717, (or 1710?) Frelinghuy-

sen, T. J. 1720-47, (Arondeus, *Conferentie*, 1747-54,) Leydt, J. 1748-83, Van Harlingen, 1787-95, Cannon, 1797-1826, Romeyn, Jas. 1828-33, Sears, 1833—

Smithfield, 1737. Freyenmoet, 1741-56, Romeyn, T. 1760-72, Van Bunschooten, E. 1785-1800; became Presbyterian.

Snell's Bush, 17... , now Manheim.

Somerville, see Raritan.

Sourland, now Harlingen.

SOUTH-BEND, Ind. 1849. McNeish, 1849-52, Beidler, 1853-4, Evans, C. A. 1856-7, Van Doren, W. T. 1857-9, Peeke, G. H. 1860-1.

South-Bushwick, see Brooklyn.

SOUTH-GILBOA, (see Blenheim,) 1859. Buckelew, 1859-64.

SOUTH-MACON, Mich. 1863. (Formerly Ridgeway.) Skillman, 1863—

SOUTH-WEST TROY, 1844. Wells, R. (S.S.) 1844, Wyckoff, T. F. 1845-54, Roof, 1855-64, Wyckoff, Jac. 1865—

Sparta, (station.) Stevenson, Miss. to, 1827-8.

SPOTSWOOD, 1821. Van Hook, Miss. to, 1819-20, McClure, J. 1822-5, Rice, H. L. 1825-34, Van Liew, J. C. 1834-41, Betts, 1842-5, Knight, W. 1846-7, Manning, 1847-54, Vandewater, 1855-67, Willis (S. S.) 1868—

Spraker's Basin, 1829, Van Olinda, 1830-1.

SPRAKER'S BASIN, 1858. Wales, 1859-60, Bogardus, N. 1861-6, Van Zandt, B. (S.S.) 1867—

Spring Garden, see Philadelphia 2d.

SPRING LAKE, Ill. 1854. Bumstead, 1856-62, Gulick, A. V. 1865—

SPRING VALLEY, 1865. Brock, 1865-9.

Squampamick, 1775. Afterward revived in the Ch. of Ghent.

Staatsburgh, probably an error for Stoutsburgh, or *vice versa*. See Hyde Park.

STANTON, (Mt. Pleasant,) 1834. Van Arsdale, J. R. 1835-50, Doolittle, H. 1852—

STAPLETON, S. I. 1851. Thompson, A. R. 1851-8, Skinner, 1859-67.

STATEN ISLAND,

North Side, (Port Richmond or Cityville,) 1690. Supplied by Bertholf, 1694-1724, by Freeman, 1705-41, by Antonides, 1705-44, and occasionally by Vas, 1710-18, Van Santvoord, C. 1718-42, (De Wint, 1751-2,) Jackson W. 1757-89, Stryker, P. 1790-4, Kirby 1797-1801, Van Pelt, 1802-35, Brownlee, Jas. 1835—

Fresh-Kills, 1665. A church was built not far from the present site of the church of the Huguenots, for the French, about this time; supplied by Drisius, 1665-82, by Bonrepos, David, 1683-1717, when they coalesced with the Dutch.

South Side, 1665. (At Stony Brook.) A church was built by the Waldenses and Huguenots, and they were supplied by Drisius, 1665-82, by Daillé, 1683-8, Vanden Bosch 16..-87. Afterward the site of the church was transferred to Richmond. (See also Huguenots.)

Richmond, 1717? (Union of French, Dutch, and English.) Supplied, by Bertholf, 1717-24, by Freeman, 1705-41, by Antonides, 1705-44, by Vas, 1710-18, Van Santvoord, C. 1718-42, (De Wint, 1751-2,) Jackson, W. 1757-76. Burned by the British. (See Richmond.)

St. Caik, *M.G.S.* i. 20. An error, for Sinthoick.

St. Croix, See West-Indies.

St. John, see West-Indies.

St. Johns, same as Upper Red-Hook.

ST. JOHNSVILLE, 1770. (Ger. Ref.) Dyslin, 1790-1815; (R.D.C. 1812,) De Voe, 1816-30, Meyers, A. H. 1830-1, Stryker, H. B. 1833-4, Murphy, 1834-7, Meyers, A. H. 1837-44, Knieskern, 1845—

St. Remy, 1864. Garretson, J. (S.S.) 1865-6.

St. Thomas. See West-Indies.

Stillwater, Sussex Co. N.J. 17.. supplied by Wack, C. 1782-1809, and partly by Wack, J. J. 1798-1805, Van Hook, Miss. to, 1822, (Presbyterian.)

Stillwater, Saratoga Co. N.Y. (Sinthoick,) 17.. Paige, W. 1793-1807, Froeligh, P. D. 1802-7.

Stirling, 1825. De Fraest, 1825-8.

Stissick, (Ger.) 1783? See New and Old Stissing.

STONE ARABIA, 1743. Peck, D. C. A. 1788-1800, Labagh, I. 1800-3, Wack, J. J. 1805-16, Morris, J. Miss. to, 1827-9, Ketchum, 1829?-36, Westfall, 1838-43, Jukes, 1844-50, Van Liew, J. C. 1850-6, Van Dyck, L. H. 1861-7, Compton, 1868—

Stone Arabia, (Ger.) 1801? Wall, (or Wack, J. J.) 1803?

Stone Arabia, Independent, 1816. Wack, J. J. 1816-51.

Stone Arabia, (Lansingburgh,) 1788?

STONE HOUSE PLAINS, 1801. Stryker, P. 1801-9, again, 1810-12, Tarbell, 1827-8, Hillman, 1836-41, Hammond, E. S. 1842-4, Thomson, 1845-6.

- Quinn, 1847-8, Liddell, 1848-50, Wiseman (S.S.) 1851-2, Talmage P. S. 1854-65, Statesir, 1866—
- Stoutenbergh, or Stoutsburgh, now Hyde Park. See also Staatsburgh.
- STUYVESANT, 1827. Garretson, J. Miss. to, 1826-7, Heermance, Henry, Miss. to, 1827-8, Garretson G. I. 1832-4, Kittle, 1835-46, Nevius, 1846—
- STUYVESANT FALLS, 1859. Bates 18..-61, Swick, 1861-4, Kip, I. L. 1864-7, supplied by Bogardus, 1867-8.
- Success, 1730. Disbanded, 1829, the church of North-Hempstead taking its place. See pastors under North-Hempstead.
- Summit, (Eminence.) 1824. See W.E.G. 1833-9.
- Sun Prairie, 1843. Slingerland, 1844-6.
- Susquehannah, 17.. . Conewago? Manley 17..-1800.
- Swartstown, 1839.
- SYRACUSE, 1848. Cornell, J. A. II. 1848-51, Berry, J. R. 1851-7, Talmage, T. D. W. 1859-62, Elmendorf, J. 1862-5, Searle, J. 1866-8, Berger, 1869—
- Syria. Van Dyck, C. V. II. 1840-.. Berry, P. 1861-5.
- TAGHKANICK, (Livingston Manor,) 1777. Supplied occasionally by Gebhard, 1777-97, by Livingston, J. II. 1779-81, by Lansing, N. 1781-4; Vedder, Herman, 1803-50, Murden, 1847-50, Lyall, Wm. 1851-65, Mills, G. A. 1866—
- TAPPAN, 1694. Supplied by Bertholf, G. 1694-1724, Mutzelius, 1726-49, Verbyck, 1750-84, Lansing, N. 1784-1835, Cole, I. 1829-64, Blauvelt, G. M. S. 1864—
- Tuppan, *Secession*, 1825. Lansing, J. V. S. 1826.
- TARRYTOWN, (Philipsburgh,) 1697. Supplied by Bertholf, G. 1697-1724 by Mutzelius, 1726-50, by Ritzema, 1744-76; Van Voorhees, 1785-8, Jackson, J. F. 1791-1806, Smith, T. G. 1808-37, Du Bois, Geo. 1838-44, Wilson, Jos. 1845-9, Ferris, J. M. 1849-51, (Schenck, J. W. 1849-51,) Stewart, 1852-66, Thompson, J. B. 1866—
- TARRYTOWN 2D, 1851. Ferris, J. M. 1851-4, Todd, J. A. 1855—
- Teashok, now Buskirk's Bridge.
- THOUSAND ISLES, (in St. Lawrence River,) 1851. Davenport, Miss. to, 1847-50, Du Bois, A. 1850-4, Rockwell, Geo. 1854—
- Three Mile Run, N. J. 1700-3. This church lasted about half a century, the churches of New-Brunswick and Six Mile Run meanwhile taking its place. Supplied by Frelinghuysen, T. J. 1720-47, (Arondeus, *Confederation*, 1747-54,) and by Frelinghuysen, J. 1750-4.
- Thumansville, now Callicon.

Tillaborough, 1865. Smith, W. H. (S.S.) 1867.

Tiossiock, now Buskirk's Bridge.

Tompkinsville, S. I. now Brighton Heights.

Tompkinsville, (Ger.) 1860.

Totowa, see Paterson.

Tottenville, S. I. 1855.

Trenton, 1841. Wack, C. P. 1841-4.

Tuscarora, Pa. station. Gray, A. 1810-14, Dumont, Miss. to, 1829-30.

Tyashoke, or Tiossiock, now Buskirk's Bridge.

Two RIVERS, Ill. Station. Wilson, C. D. Miss. to, 1867—

TYRE, 1839. Gray, W. 1839-46, Compton, 1847-50, Van Arsdale, J. R. 1850-64, Whitbeck, R. M. 1864-8.

Union, 1794, (at Tioga, Broome Co. N.Y. *M. G. S.* i. 448.) (Chenango.) Palmer, S. 1808-18, Van Vechten, S. Miss. to, 1823-4, Vanderveer, J. Miss. to, 1823, Van Olinda, Miss. to, 1824, Du Mont, Miss. to, 1826.

UNION, Albany Co. N. Y. 1825. Boice, I. C. 1826-9, Fort, 1830-6, Westfall, 1837-47, Jones, D. A. 1848-50, Murden, 1850-4, Compton, 1854-60, Gulick, A. V. 1860-4, Ballagh, W. H. 1865-8.

Union, Secession, (at Amsterdam,) 1822. Palmer, 1822-9.

UNION VILLAGE, (Washington Co.) 1812. Christie, Jas. 1816-8, Fonda, J. D. 1820-35, Van Zandt, B. 1836-42, Morris, H. 1843-8, Marvin, 1848-55, Van Santvoord, C. 1855-8, Steele, J. 1858-65, Van Horne, D. 1868—

Union Village, now Nassau.

UNIONVILLE, 1820. Smith, T. G. 1820-37, Moule, 1837-9, Robb, (S.S.) 1839, Moore, W. S. 1839-50, See, J. L. 1850-4, Moore, W. S. 1856-64, Bogardus, W. E. 1865-7, Bertholf, J. H. 1867—

UPPER NEVERSINK, 1849. Bernart, 1851-6, Jones, D. A. 1858-63, Hammond, J. W. 1863-7, Turner, W. E. (S.S.) 1867—

UPPER RED HOOK, (St. Johns,) 1783. De Witt, P. 1787-98, Romeyn, Jer. 1794-1806, Kittle, 1807-33, Thompson, F. B. 1834-6, Hlangen, 1836-40, Ward, 1841-5, Johnson, J. G. 1846—

Upper Scholarry, (now Middleburgh.)

UTICA, 1830. Labagh, J. Miss. to, 1827-31, Bethune, 1831-4, Mandeville, H. 1834-41, Knox, J. P. 1841-4, Wiley, 1846-50, Fisher, G. H. 1855-9, Knox, Chas. E. (S.S.) 1860-2, Vermilyea, A. G. 1863—

Vanderveer, Ill. 1841. Hillman, 1841-2, Schultz, J. N. 1843-7, Westfall, S. V. E. 1853, Ayres, 1854-6.

Van Vorst, see Jersey City 2d.

Veddersburgh, 1800. Ten Eyck, C. 1803-4. In 1812 became Presbyterian.

Vallambi, see India.

Vellore, see India.

VRIESLAND, Mich. 1851. Organization came from Holland. Ypma, 1851-3, Zweemer, 1858-68.

WALDEN, 1838. Scribner, J. M. 1839-42, Whitehead, Chas. 1842-8, Schoonmaker, M. V. 1849—

Wallkill, now Montgomery.

WALPACK, LOWER, 1737. Freyenmoet, 1741-56, Romeyn, T. 1760-72, Van Bunschooten, 1785-99, Force, 1808-25, Demund, 1827-9, Schanck, G. C. 1833-4, Hyndshaw, 1836-9, Pitts, (S.S.) 1840-59, McWilliam, 1861—

WALPACK, UPPER, 1862. (Dingman's Ferry.) Jones, N. W. (S.S.) 1862-3, Garretson, G. S. 1863—

Warren, now Henderson.

WARREN, N. J. (Ger.) 1855. (Had before been an independent Lutheran Church.) Friedel, 1855, Oerter, 1856-8, Neef, (S.S.) 1858-60, pastor, 1860-4, Wolf, 1865-6.

Warren Co. N. Y. (stations.) Stryker, H. B. Miss. to, 1822-3.

WARWICK, 1764. (Presbyt. Parkhurst, and John, 1764-1803.) R.D.C. 1803. Hardenbergh, C. 1804-8, Christie, J. I. 1812-35, Van Keuren, 1836-7, Stewart, J. W. 1838-42, Vanderveer, F. H. 1842—

Washington, now West-Troy.

Washington, Ill. 1847. Schultz, J. N. 1849-51.

Washington Heights. See New-York.

WATERFORD, (Halfmoon,) 17... Lupton, 1788-9, Close, 179.-1804, Dwight, 1822-6, Labagh, I. P., 1827-30, Schoonmaker, R. L. 1832-6, Slingerland, 1836-7, Lockhead, 1838-9, Whitbeck, 1841-3, Dickson, 1849-52, Schoonmaker, R. L. 1852-6, Van Brunt, 1857-61.

WATERLOO, 1851. Rockwell, G. 1851-4, Abell, 1856-7.

WAWARSING, (Wawassink,) 1745. Supplied by Fryenmoet, 1745-51, Frelinghuysen, J. called, 1753, but died, Frelinghuysen, H. 1756-7, Romeyn, D. 1766-75, Hardenbergh, J. R. 1782-6, Van Horne, Ab. 1789-95, Mandeville, G. 1798-1802, Westervelt, R. 1802-8, Murphy, 1814-25, Hutton, M. S. Miss. to, 1827-8, Hoffman, A. Miss. to, 1828-9, Switz, 1829-35, Duryea, J. H. 1837-9, Ward, J. W. 1839-41, Demarest, Jas. (Sr.)

1842-8, Quackenbush, 1849-51, Lente, 1852-4, Williamson, N. D. 1855-61, Van Vleck, John, 1862-4, Swick, 1864—

Western allotment of Kingsborough, now Johnstown.

WESTERLO, (Baisic, Chester,) 1793. Toll, 1803-22, Center, Miss. to, 1823, Vanderveer, J. Miss. to, 1823, Van Veehten, S. Miss. to, 1823-4, Van Keuren, Miss. to 1824, Fort, 1822-31, Wilson, Jos. 1832-4, Slingerland, 1834-6, Gosman, S. S. 1836-8, Chittenden, 1839-40, Cornell, J. A. H., 1841-3, Robertston, S. 1843-8, Bogardus, N. 1849-50, Demarest, W. 1850-4, Dyer, 1856-61, Furbeck, 1862-7.

WEST-FARMS, 1839. Supplied by Bourne, 1839-42, Collins, B. V. 1842-5, Simonson, 1845-52, Burghardt, 1852-5, Van Wyck, P. 1857-67, Van Slyke, E. 1867—

Westfield, now Huguenots, S. I.

WEST-HURLEY, 1848. Supplied by Gulick, A. 1847-54, pastor, 1854-9, Case, 1860-5, Van Doren, D. K. 1867—

West-Camp, or Camp, 1710-20, Hagar, 1711.

West-Indies, Abeel, D. Miss. to, 1828-9, again 1836-7.

St. Croix, 17.. Van Vlieden, P. 17..—92.

St. John, 17.. Knevels.... Was extinct in 1828.

St. Thomas, 17.. Labagh, A. I. 1827-42, Brett, P. M. 1842-6, Knox, J. P. 1847-54, Wyckoff, T. F. 1854-5.

(These churches in the West-Indies continued under the care of the Classis of Amsterdam after the Reformed Churches on the American Continent became independent. In 1828, when Dr. Knox visited the islands, he found that they yet possessed large funds for the support of the Gospel and the poor. The Church of St. Thomas had \$50,000, but they had been without a pastor since 1811. The Church of St. John was also in ruins, and not a communicant known to remain, though there were funds belonging to the church.)

WEST-LEYDEN, Lewis Co., N. Y. 1856. Boehrer, 1856-62, Wagner, (S. S.) 1862-3, Schlieder, 1865—

WEST NEW-HEMPSTEAD, (Kakiat,) 1773. Marinus, 1773-8, Leydt, P. 1789-93, Brinkerhoff, G. G. 1793-1806, Demarest, J. D. 1808-24, Wynkoop, Jef. 1825-36, Allen, P. 1837-62, Brock, J. R. 1862-5, Van Neste, G. 1865—

West-town, 17.. Van Bunschooten. E. 1792-9.

WEST-TROY, (Gibbonsville,) 1815. Bronk, 1813-34, Wood, 1835-6, Mann (S. S.) 1837, Gregory, O. H. 1838—

WHITE HALL, Ill., 1861. Schenck, M. L. 1865—

White House, see Rockaway.

WHITE PLAINS, 1865. Hulbert, 1865—

Wilksbarre, 1792.

Wilton, 1823. Van Hook, Miss. to, 1825, McKelvey, John, Miss. to, 1827.

Williamsburgh, see Brooklyn.

WILTWICK, 1863. (Fort supplied the station, 1854-60,) Shaw, 1864—

Windham, now Prattsville.

Woestyne, 17... Now Rotterdam.

Wolcott, now Fair Haven.

Wolcott, Secession, 1827.

Wood Haven, 1858.

WOODSTOCK, 1805. Overbagh, 1806-17, Boyse, 1826-37, Bogardus, N. 1838-42, Vandoren, W. T. 1843-5, Gulick, A. 1846-54, James, W. L. 1856-62, Blauvelt, C. J. (S. S.) 1864-5, Wyckoff, D. B. 1865—

Wurtsboro. See Mamakating.

WYCKOFF, 1822. Had been a regular preaching station of Ponds since about 1798. (DeWitt, P. 1798-1808, Demarest, John, 1812-20,) Kuypers, Z. H. 1825-41, Thompson, W. J. 1842-5, Ryerson, 1845-65, Van Benschooten, 1865—

WYNANTSKILL, 1793. Romeyn, J. V. C. 1794-9, Zabriskie, John, L. 1801-11, Westervelt, R. 1816-22, Morris, J. Miss. to, 1824-5, Bogardus, C. 1826-32, Bronson, A. 1833-6, Slingerland, 1837-40, Gates, 1840-2, Lansing, Jac. A. 1842-8, Quick, J. J. 1849-54, Stevenson, 1854-64, Tomb, 1865—

Wynantskill, Secession, Independent, 1824. Lansing, J. V. S. 1824-6, Belenger, 1829-..

YONKERS, 1843. Hulbert, 1845-8, De Mund, 1848-50, Seward, 1850-2, Hulbert, 1852-65, Cole, D. 1865—

YORKTOWN, Min. 1867.

ZEELAND, Mich. 1851. (Organization came from Holland.) Vandermeulen C. 1852-9, Stobbelaer, 1860-4, Bolks, 1865—

THE CLASSES.

IMMEDIATELY after permission was granted to hold a coetus, this body divided the Reformed Church into circles or consociations. These were three in number, to which a fourth was subsequently called, namely :

The Circle of New-York, 1747; Circle of Jersey, 1747; Circle of Albany, 1747; Circle of Orange, 1750. In 1753, it was proposed to form a full Classis, the circles having no positive authority. This was done, and was the immediate cause of the division in the church. The definite name of this Classis, with the loss of its minutes, is not known, but it was intended to include the whole church. The minutes of these several circles also are not known to exist. There is consequently a gap in the records, of seventeen years, (1754-71,) which is very inadequately supplied by a few letters of the Conferentie, the disaffected party. Ritzema, the last president of the Coetus, carried the minutes of that body with him, and continued the proceedings of the Conferentie, in the book of the Coetus. In 1772, when the two parties again united, the articles of union provided for five classes, namely: Albany, Hackensack, Kingston, New-Brunswick, and New-York. In 1800, the General Synod divided the Classis of Hackensack into the classes of Bergen and Paramus; the Classis of Kingston, into the classes of Poughkeepsie and Ulster; the Classis of Albany into the classes of Rensselaer, Albany, and Montgomery; while they left the Classes of New-York and New-Brunswick as they were before. This made, in the year 1800, nine classes. Since that time, by the request of the classes, the Particular Synods have subdivided them still further, with the increase of churches, until now there are thirty-two. In 1857, the two classes of Washington and Watervliet united, forming the Classis of Saratoga. In 1843, the Classis of Long Island became extinct by its division into two new classes, the North and the South Classes of Long Island. In 1826, with the extending missionary operations on the Mohawk, and in vicinity, the three new classes of Schenectady, Cayuga, and Schoharie were organized. With the growing operations in the West, the Classes of Illinois and Michigan were organized in 1841, and ten years later the Classis of Holland. The following is a complete list, the extinct names being italicized :

New-York,	. . . . .	1772.	Orange,	. . . . .	1832.
Albany,	. . . . .	"	Green,	. . . . .	1834.
New-Brunswick,	. . . . .	"	Passaic,	. . . . .	1839.
<i>Kingston,</i>	. . . . .	"	Illinois,	. . . . .	1841.
<i>Hackensack,</i>	. . . . .	"	Michigan,	. . . . .	"

Bergen,	1800.	North Classis of Long Island,	1843.
Montgomery,	"	South Classis of Long Island,	"
Paramus,	"	Hudson,	1845.
Poughkeepsie,	"	<i>Watervliet</i> ,	"
Rensselaer,	"	Holland,	1851.
Ulster,	"	Geneva,	1852.
<i>Long Island</i> ,	1813.	Westchester,	"
Philadelphia,	1814.	Arcot, (India,)	1854.
<i>Washington</i> ,	1818.	Monmouth,	"
Cayuga,	1823.	Wisconsin,	1855.
Schenectady,	"	Kingston,	1856.
Schoharie,	"	Saratoga,	1857.
South Classis of New-York, . .	1823.	Raritan,	1859.

THE SYNODS.

AMONG the Reformed Churches in America of German origin, the terms *coetus* and *synod* were used synonymously; but the Dutch, owing to the brewing strife concerning ecclesiastical independence, were obliged to be more cautious. When the two parties came together in 1771, they called themselves "A Reverend Meeting of Ministers and Elders," and only dared to talk of a General, and certain Particular ecclesiastical Bodies. But immediately after the Revolution they gathered boldness, and resolved to apply the names of *synod* and *classis* to the respective bodies. This original provincial Synod was a mere transitional body between the period of infantile dependence on a foreign church and complete independence. It called a convention in 1792, and a General Synod, conventional in character, and entirely independent, was organized in 1794, upon an Americanized constitution. The old provisional Synod, which had formerly been conventional, was henceforth to consist of two ministers and two elders from each *Classis*, and this now took the character of a Particular Synod. It continued to examine students, equally with the *Classes*, upon whom the power was also now bestowed, although the *classes* could not do this without deputies from the Synod being present. After 1800, the Particular Synods ceased to examine. They met yearly, while the General Synod met triennially. In 1800, this Particular Synod was dissolved, and the two Particular Synods of New-York and Albany constituted. It was then also resolved that a delegation of eight members and eight elders from each Particular Synod, shall constitute the General Synod, but not more than two ministers and two elders were to be taken from the same *Classis*. In 1809, a new organization was deemed expedient. A delegation of three ministers and three elders from each *Classis* was agreed to, and in 1812, also, it was determined to hold annual sessions. In 1818, General Synod was incorporated. In 1856, the Particular Synod of Chicago was constituted.

THE INSTITUTIONS.

RUTGERS COLLEGE.

FRELINGHUYSEN'S ACADEMY.

THE insufficiency of ministers which retarded the growth of our denomination, in the last century, was but slightly felt by the few wealthy churches located in places engaged in trade with the Old World. Nor is it probable that, in the absence of ecclesiastical assemblies and journals, the extent of the evil was known. A recollection of the rich and well-appointed universities, in which they had been educated, also prevented many of the pastors from attempting to supply this deficiency by the establishment of educational institutions in this country. Such a design was not expressed till the number of churches more than trebled that of pastors.

The earliest plan of which we have any record, was the establishment of a Professorship of Divinity for the Low Dutch, in Columbia College; the right of the appointment being vested in the Consistory of the Collegiate Church. (See p. 8.) The publication of this scheme, in 1754, awakened the denominational spirit of those who afterward formed the Coetus party. They feared that its consummation would increase the defection to the Episcopal Church, which enjoyed the patronage of the colonial government. Measures were immediately taken to establish an academy, or seminary, "for the Dutch alone," in which the English language should not be used. The leader of the movement was Theodore Frelinghuysen, of Albany. A ministerial education was at that time obtained in Holland by attendance upon two institutions, differing from each other in their methods of instruction as well as in the studies pursued. At the academies, which corresponded to the German Gymnasia, recitations were held in the languages, rhetoric, *belles-lettres*, and the elements of natural science. Instruction in the various departments of philosophy, ecclesiastical history, biblical exegesis, and theology, were given by the lectures of the university professors, the student being no longer annoyed by daily examinations, but allowed the greatest liberty. In the academy proposed by Frelinghuysen, these two methods of instruction were combined, and the contemplated course of study was more extensive than that of the European academies, but necessarily less advanced than that of the universities. An increase of the ministry of the denomination was not exclusively designed. The more general

purpose was announced to be the moral and intellectual culture of youth, and the dissemination of sound philosophy, (*veræ sophiæ*.)

As the country churches were indifferent to the project, though most interested in its success, Domine Frelinghuysen was commissioned, at a special meeting of the original Coetus, which appears to have been irregularly convened in May, 1755, to visit Holland and collect the necessary funds. Liberal aid was expected, as the Netherlands churches had responded generously to the appeals of Schlatter in behalf of the Reformed Churches in Pennsylvania. As Frelinghuysen also contemplated the erection of a Classis, several of the pastors withdrew from the Coetus and organized the Conferentie. The first act of this new organization was the preparation of a letter to the Classis of Amsterdam in opposition to the proposed academy. Frelinghuysen did not sail for Holland till 1759. Nothing is known of his reception by the Classis, as he never returned. (THEOLOGICAL SEMINARIES, FRELINGHUYSEN, T.)

QUEEN'S COLLEGE AS A LITERARY AND THEOLOGICAL INSTITUTION.

The character of the Coetus party was about this time considerably changed by the death of Erickson, and the accession of young men, among whom Rev. J. R. Hardenbergh was the most prominent. The maintenance of the Dutch language was no longer considered necessary, but the intention of establishing a literary and theological institution, of an intermediate grade between the academy and the university, was retained. The colleges already established in this country were accepted as models in regard to discipline, and, in ten years after Frelinghuysen's departure, application was made to Governor Franklin, of New-Jersey, for a charter. Political considerations induced him to grant it, with special provisions for the prevalence of the English language. The Trustees were expressly enjoined to keep their minutes, accounts, and all rules, orders, and regulations, in this language and no other; and to support at least one Professor, fully qualified to give instruction in its grammatical knowledge. They were also required to take the oath of abjuration, and to subscribe a declaration of adherence to the Protestant religion. Upon these conditions they were invested with the right of appointing a President, from the membership of the Reformed Dutch Church, and such a number of Professors and tutors as at any time might seem to them advantageous to the institution. It is not probable that medical or legal instructors were contemplated, but such appointments are permitted by the indefiniteness of the language used. A similar indefiniteness appears in the statement of the object of the College. It is said to be "the education of the youth in the learned languages, liberal and useful arts and sciences, and especially in divinity, preparing them for the ministry and other good offices." The right of the Trustees to elect a Professor of Divinity, and the right of the professor thus elected to deliver theological lectures, was expressly mentioned. The power of conferring degrees, which is in England given only to the officers of the university, was, to a certain extent, bestowed upon the President and Trustees.

The number of Trustees, including four ex-officio members, was limited to forty-one, of whom not more than one third could be ordained ministers of the Gospel. The original board contained the allowed proportion of pastors. Six of them were from New-Jersey, comprising the leaders of the Coetus party, five of them were from New-York, and two from Pennsylvania. These last were connected with the German Reformed Church.

The institution received the name of Queen's College, and was located in New-Jersey, where its founders resided. The attachment of the pastors in New-York City to their own plan of a Professorship in connection with Columbia College also prevented an application to the governor of that province.

The first meeting of the Trustees was held at Hackensack, in 1771. Very few of the members from New-York were present. Considerable discussion occurred as to the site of the College. Some of the older members appear to have claimed that Hackensack was the most central location. Others favored New-Brunswick as giving greater promise of growth, since it was an important point upon the line of travel between New-York and Philadelphia. The latter view prevailed. The proximity of Princeton, where the College of New-Jersey was already well established, seems to have been overlooked. One of the younger trustees, Dr. Hardenbergh, a man of unusual activity and great executive ability, and thoroughly American in his sympathies, was elected President, and John Taylor, afterward distinguished for his patriotism, Professor of Natural Philosophy and Mathematics. Dr. Hardenbergh appears to have assumed the duties of instructor in the Languages, Moral Philosophy, etc., without resigning his pastoral charge at Raritan. Literary exercises were thus begun. The first building occupied by the College stood near the present site of the Second Presbyterian Church. It was burned during the Revolution. The next, standing upon the same site, was removed, and is known as the Lancasterian school. The task of collecting funds for the endowment, which was yet insignificant, was also laid upon the President. With Domine Leydt, of New-Brunswick, he passed from door to door soliciting subscriptions. (HARDENBERGH, J. R., LEYDT, J.)

Immediately after the opening of the College, the division which had been occasioned by the scheme of Frelinghuysen in 1755 was healed. Through the labors of Dr. Livingston, articles of union were adopted, in which the Conferentie party consented to the establishment of an Assembly, or Synod, with powers of ordination, but refused to recognize Queen's College. On the other hand, the Coetus party would not acknowledge the College in New-York. By way of compromise, it was agreed that the Theological Professors to be appointed by the Synod should have no connection with any English academies. The failure of the Trustees to obtain the patronage of the Synod was in part compensated by Abraham Van Nest's acceptance of a place in the Board. The institution thus obtained a friend among the laity of the church whose pastors had prevented its adoption.

The Synod made but feeble attempts to secure a Professor of Divinity,

and the Trustees, with remarkable energy, determined to carry out their plan of a combined literary and theological institution. A call was sent to Rev. John Brown, D.D., the distinguished commentator, of Haddington, Scotland, but it was declined. In hope of obtaining a more general contribution, a plan was proposed to unite the Synodical Professorship with the College, by placing the Professor of Theology in the College, who also should be its President, under the control of the Synod, by leaving the nomination to the Classis of Amsterdam. The Professor thus nominated would be subject to the particular and general ecclesiastical bodies, in the same manner as ministers were at large. The apparent cheapness of the plan seems to have made it acceptable to many, and £4000 was subscribed by those who had no partisan interest in the College. As this amount far exceeded that which had been pledged for the support of the Synodical Professor, the Synod of 1773 coincided with the proposal of the Trustees, and promised assistance in increasing the fund. The Classis of Amsterdam referred the application of the Trustees for a nomination to the Theological Faculty at Utrecht; the Faculty wrote back to the Classis, but nothing was accomplished. During this delay objections were made to the plan, and a convention of ministers and elders was held in October, 1775, to devise measures for its consummation. The Trustees insisted that there should be no overhauling of what had been done. The opening of the Revolutionary war prevented the convention from taking any action. In the mean time, Dr. Hardenbergh and Prof. Taylor were giving instruction to a small number of students. Among them was Simeon De Witt, who afterward became Surveyor General of the United States. Thirteen bachelors of arts were graduated before the suspension of exercises, necessitated by the development of the war. Only one of them entered the ministry of the Reformed Church. The College adopted for its motto, "*Sol justitiæ, et occidentem illustra.*"

Prof. Taylor joined the army. Dr. Hardenbergh was called by his fellow-citizens to occupy important political positions. He was a member of the convention which framed the constitution of the State, and was several times elected to the Assembly. He retained charge of the church at Raritan for several years, and was often honored by the attendance of General Washington. In 1781 he retired to Rosendale, Ulster Co., N.Y., in which neighborhood his family had formerly enjoyed manorial privileges. At the close of the war Prof. Taylor returned to New-Brunswick, and collegiate exercises were partially resumed.

QUEEN'S COLLEGE AS A PREPARATORY SCHOOL.

In 1784 the Trustees renewed their application for the patronage of the Synods, but were opposed by those who wished a change of location. Dr. Livingston while favoring New-Brunswick as a central point for the three States of New-York, New-Jersey, and Pennsylvania, considered the establishment of a literary institution unnecessary, on account of the vicinity

of Princeton, and altogether beyond the funds of the church. The erection of a Divinity Hall, for the sole purpose of teaching theology, seemed to him more desirable. The union of literary and theological interests, proposed in the charter, was apparently acknowledged by Dr. Hardenbergh to be impracticable, in the separation of church and state which had taken place. On the other hand, the Trustees claimed that a Literary College was necessary for the continuance of the denomination, and that by coinciding with their proposal in 1773, in regard to the Professorship of Divinity, the Synod had taken the entire institution under its care; and this claim was pressed, although the £4000 which had induced the partial recognition had been lost. It was finally determined, at a convention held in October, 1784, to establish a Professorship of Divinity at New-York, independently of the College. The latter institution was recognized as a preparatory school under the care of the Synod. But the value of this acknowledgment was diminished by the appointment of a committee to establish a similar school at Schenectady, and the promised assistance in the raising of funds amounted at first to but little. The Trustees accepted the *status* thus assigned them, with the understanding that the institution should be open to young men who had not the ministry in view; and the number of students became comparatively large, after President Hardenbergh removed to New-Brunswick, having accepted a call from the church located there. Pulmonary disease terminated his useful life in 1790, before he had reached his fifty-third year. Dr. Condict, his successor in the pastoral work, accepted a part of his collegiate duties, but the presidency remained vacant. An unsuccessful attempt was made by one of the friends of the College to reunite it with the Synodical Professorate; and the Trustees, yielding to discouragement, without consulting the Synod, and while an unusually earnest effort was in progress to increase the endowment, made proposals to the Trustees of the College of New-Jersey, at Princeton, for a union of the two institutions. Some persons refused to pay over the moneys which they had collected, until assured that such negotiations had been abandoned. The Synod of 1793 indorsed their action, and instructed all who might have funds on hand for the College to retain them. In 1794, the removal of the College to some point nearer New-York City was declared necessary for the completion of the plan that had first been proposed in 1773. The Trustees would not consent to such removal, and although the moneys which had been collected were at length paid over, the exercises of the College were again suspended in 1795. Nine of the graduates of this period were afterward licensed by the Reformed Church.

QUEEN'S COLLEGE AS A NEW-BRUNSWICK INSTITUTION.

Its revival, in 1807, was mainly due to the self-sacrificing labors of Dr. Condict. (CONDICT.) As a citizen of New-Brunswick he desired the establishment of a literary institution at that place. Local considerations induced a large part of the Trustees to second his plans. The movement was

diverted from its original purpose by the action of the Particular Synod of New-York, which refused to contribute to the support of a literary institution, but promised subscriptions for the establishment of a theological school. A covenant was eventually adopted in September, 1807, according to which the General Synod,

1. Suspended the efforts which were in progress for the endowment of the Theological Professorship.
2. Appointed the Trustees agents to obtain and collect subscriptions in the State of New-York, for the support of a Theological Professorship *in the College*, and made them Trustees of the funds which should be raised.
3. Deposited in their hands the moneys already collected.
4. Located the Synodical Professorship at New-Brunswick.
5. Promised money for the erection of a theological hall, and the purchase of a theological library.
6. Sanctioned the efforts of the Trustees to endow the literary department of the College.

On the other hand, the Trustees promised,

1. To combine its literary interests with a decided support to evangelical truth, and the promotion of a faithful and able ministry in the Dutch Church.
2. To appropriate all moneys raised in the State of New-York to the support of the Theological Professorship and the assistance of indigent students.
3. To call the permanent Professor of the Synod as soon as sufficient funds should be secured.

No provision was made for the removal of the theological school, nor for the reversion of its funds in case of the failure of the literary department.

Ten thousand dollars were immediately subscribed by the Collegiate Church for the theological fund, and the College went into operation, Dr. Condict taking charge as president *pro tem*. The department of moral philosophy was also assigned to him. Robert Adrain was elected Professor of Mathematics. About thirty students attended, and the grammar school, which had been established as early as 1800, was in a flourishing condition. Dr. Livingston accepted the Professorship of Theology, but continued to reside in New-York, as the salary promised was very inadequate. Larger accommodations became necessary, and the Trustees attempted the erection of the building at present occupied by the College. The plot of land, embracing six and a quarter acres, was obtained from the estate of James Parker, Esq. Its foundations were laid in 1809. Over five thousand dollars of the theological funds, which had now increased to sixteen thousand, were loaned to the literary department, and a part of the building was soon occupied. Upon receiving a second call, Dr. Livingston accepted the less arduous part of the President's duties, and removed to New-Brunswick; the government of the students was retained by Dr. Condict as vice-president. The unexpected cost of the edifice prevented the fulfillment of the

engagement which the Trustees made with Dr. Livingston. Dissatisfaction was soon expressed, as they did not pay him the interest of the amount known to be contributed to the theological fund. The trustees acknowledged that they had loaned \$5772.57 to the literary department, but reminded the Synod of its obligation to contribute to the erection of the building, as it was designed in part for the use of the Theological Professor. Three thousand dollars of the theological fund was appropriated in 1813, and interest allowed on two thirds of the amount from 1809.

A medical faculty was also appointed, and several doctors of medicine were graduated.

The diversities of the theological and literary interests now appeared. While the Trustees were laboring amid great embarrassments for the completion of the edifice, the attention of the church was given to a theological school, organized in 1812, with the expectation of three professorships. Dr. Condict was succeeded in 1811 by an alumnus of the college, Dr. John Schureman, a young man of great promise but feeble health. Henry Vethake succeeded Dr. Adrain in 1813, and Rev. Cornelius C. Vermeule was elected Professor of Languages in 1814. The number of students continued encouraging, but the dissatisfaction of the church in the administration of the theological fund increased. From a report of the Treasurer in 1815, it appeared to yield only five per cent. The embarrassment of both the Synod and the Trustees increased, and in 1815 a plan was proposed laying double duties upon the Professors of the theological school, and dividing their support. The Trustees were unable to carry it out, and the College closed in 1816, though degrees were conferred until 1818.

The college edifice was gratuitously offered to the Synod, with some reservations in behalf of the Grammar School, for the use of the Seminary, and support was promised as long as the Synod should continue it at New-Brunswick, or until the literary exercises should be again resumed. But the covenant of 1807 was not repealed, nor did the Trustees give up the theological fund.

During these nine years, eight young men were prepared for the Seminary. Among the other graduates was Cornelius L. Hardenbergh, a grandson of the first president, and subsequently Professor of Law in the institution.

An attempt which was now made to remove the Seminary to the city of New-York disclosed a fact hitherto overlooked—that the theological fund was appropriated to the support of a Professorship in the now closed College. The Trustees refused to release the Synod. The consequent dissatisfaction was increased by their unwillingness to use the surplus income arising from the Van Benschoten fund for the support of the seminary. Investigation also showed that neither of these funds had been carefully administered. A claim was presented by the Synod, for that part of the theological fund which the Trustees had used in the erection of the College building without the consent of the Synod. A most unpleasant and protracted altercation ensued, in the course of which the Synod claimed entire control

of the theological fund, and the Trustees charged rent to the amount of \$600 a year for the building, which they had offered gratuitously in 1816. Legal measures were threatened. It was finally adjusted by the transfer of the entire College property to the Synod, "free from any conditions or restrictions whatsoever." In consideration of this transfer the Synod canceled its claim of \$4000, (\$2200 principal and \$1800 interest,) and assumed a note of the Trustees amounting to about \$4800. The Synod thus paid a little over \$12,000. More than \$30,000 had been expended, yet only one recitation-room had been furnished. Its appearance in 1823 is described by one that attended the grammar school as follows: "We passed in those days through no massive iron gateway, through no portended academic grove, to reach the school. The College, unadorned by cupola or dome, stood lonely and bare upon its bleak little eminence, exposed to the scorching rays of the sun in summer, without a tree to shade us as we approached it, or to break for us in winter the chilling blasts of the whistling north wind. Half a dozen sickly, stunted trees, 'tis true, unscientifically planted in their beds of shale and gravel, vegetated, without growing, at magnificent distances from each other, leaving us ample room under the broad canopy of the sky to play our game of corner ball. The grounds were surrounded and divided into three parts by a rough board fence, except in front, where the inclosure and the intersecting lines were drawn by a whitewashed paling, not always in good repair—for sometimes the cow could stray out of pasture in the east or west end; or a stray pig could wander in, threatening serious damage to the vegetable or corn patch, planted in a portion of either lot for the benefit of the professor's or rector's commissariat of subsistence. Professor Ludlow lived in the east, and the rector, Wm. Mabon, in the west end. Through this paling, at one of two rickety gates, scarcely upheld on their hinges by their loose or decaying posts, we gained access to the barren campus, fit emblem in its fallowness of the applicant for a form in the only hall of study which the college then contained. And except that hall, which was the west front room on the ground floor, and a kitchen and store-room intrusion into it on either side, for the residences in the wings, the whole centre portion of the building was, so far as we knew, given over to spiders, and the dust of ages which had settled on their webs—perhaps to owls and goblins, for Waverley had not yet superseded *The Mysteries of Udolpho* and *The Castle of Otranto*, and none of us were hardy enough to undertake its exploration."

RUTGERS COLLEGE IN UNION WITH THE THEOLOGICAL SEMINARY.

Immediately after the death of Dr. Livingston, in 1825, Dr. John De Witt, Professor of Biblical Literature and Ecclesiastical History, proposed the revival of the College in hope of increasing the number of theological students, and was seconded by Dr. Milledoler. The Synod was able to make more generous offers than in 1815, as its funds had been very much increased by the unexpected success of a committee, appointed in 1822, of which Abraham Van Nest was chairman, for the endowment of the Professorship of Bibli-

cal Literature and Ecclesiastical History. Over \$50,000 were eventually subscribed, the \$27,000 contributed by the northern section of the church being appropriated to a new Professorship. The ministerial members of the Board of Trustees took prompt action. The movement undoubtedly gained impulse by the election of Abraham Van Nest as a trustee, and in September, 1825, an additional covenant was adopted by which the Synod,

1. Allowed the trustees the free use of such parts of the Seminary building as, in the judgment of the professors, were necessary for collegiate exercises.

2. Assigned to the Theological Professors such literary duties as the Synod deemed best calculated to promote the mutual interests of *both* institutions.

3. Allowed the Trustees the tuition money for the support of the Professors appointed by them.

4. Promised to pay the salaries of the Theological Professors, and to make up all deficiencies in the salaries of the other Professors, in fixing which it had a concurrent voice.

The Trustees obligated themselves,

1. To revive the literary exercises as soon as possible.

2. To appoint one Professor of Languages and one Professor of Mathematics and Natural Philosophy, without delay, and to use the income of the College in their support.

3. To appoint one of the Professors of the Seminary President of the College without pay.

4. To appoint as treasurer the treasurer of the General Synod, and to render a full and correct statement of their invested funds and the income arising from tuition money, as often as required, to the Board of Directors.

The Synod reserved the right of dissolving the connection, if the College could not be sustained without impairing the funds of the Seminary.

The original distribution of duties was: Moral Philosophy, Evidences of Christianity, to the Professor of Didactic Theology; *Belles Lettres*, Elements of Criticism and Logic, to the Professor of Biblical Literature; Metaphysics and Mental Philosophy, to the newly elected Professor of Church History. Grammatical instruction of the theological students in Hebrew and Greek was assigned to the Professor of Languages. Special provision was made for the religious education of the students. Biblical recitations, under the conduct of the President, and Sabbath services in the theological hall were appointed. The government of the College was intrusted to a board of six superintendents, appointed by the Synod and Trustees in equal parts. Its administration was given to a faculty, consisting of the President, Professors, and Tutors. That the course of education might be more beneficial, the number of pay students was limited to one hundred. It was deemed expedient to drop the name of Queen's, as it recalled the condition of vassalage from which the nation had been delivered. The present name was chosen by the Synod, in consideration of the character and services of Col. Henry Rutgers.

Dr. Woodhull was elected to the new Professorship of Church History. Dr. Milledoler accepted the Presidency; Robert Adrain, LL.D., was reelected Professor of Mathematics, by the Trustees, and Rev. Wm. C. Brownlee, Professor of Languages. The College was again opened with a faculty of five Professors, undertaking the work of at least ten. Thirty students attended. Dr. Woodhull was soon removed by death, and Dr. Brownlee was called to the Collegiate Church. These vacancies were filled by the election of Dr. Cannon, and Joseph Nelson, who, though blind, discharged his duties with eminent ability. Dr. Adrain was succeeded by Theodore Strong, in 1827, and Prof. Nelson by Rev. Alex. McClelland, 1829. In spite of these changes, the number of students increased to sixty or seventy. The building was adorned with a cupola, and the sound of a bell announced to the citizens of New-Brunswick that the College was again alive. A grammar-school building was also erected. Additional recitation-rooms were finished, and the endowment was increased, especially by a donation of \$5000 from Col. Rutgers. The library, for which the Trustees had appropriated \$1800 as early as 1815, was increased. A mineralogical cabinet was commenced, and a society of natural history organized by the students. Lewis C. Beck was elected Professor of Chemistry. The grammar school continued to prosper under the care of Rev. Mr. Mulligan, who was succeeded in 1830 by Robert O. Currie—at the time of his appointment a student in the seminary. An English and scientific school was organized in 1832, under Mr. Mortimer. A medical school was again attempted, but soon abandoned. Medical degrees were seldom conferred after 1827.

The impossibility of maintaining two institutions with one corps of Professors soon appeared. The reputation of the Seminary was injured, and the number of its students remained very small. The arrangement for instruction in the grammatical knowledge of Hebrew was also found to be precarious. During the sickness which preceded the resignation of Prof. Nelson, his duties were assigned to the rector of the grammar school. The incompatibility of the literary and theological duties assigned to the Professors became manifest at the election of Dr. McClelland as Professor of Biblical Literature. A movement was therefore made, in 1832, for the modification or dissolution of the connection between the Seminary and the College. It failed through the opposition of the Trustees, who made temporary provision for the relief of the Professors, by the election of Rev. Dr. Jacob J. Janeway to the Vice-Presidency, and to an unsalaried Professorship of the Evidences of Christianity, Rhetoric, *Belles Lettres*, etc. The deficiency of the plan of 1825, as to instruction in Hebrew, was also met, by the creation of a Professorship of Oriental Literature, to be held by the Professor of Biblical Literature.

The College continued to flourish. Rev. John D. Ogilby accepted the vacancy in the Professorship of Language. But the Seminary remained stationary. Several graduates of the College entered other theological institutions, and the efforts of the church to increase its ministry seemed futile. The opinion gained ground that the interests of the Seminary de-

manded the release of its professors from their duties in the College. A committee, appointed by the Synod of 1836 to confer with the Trustees, found them unwilling to assume an independent position until repossessed of the edifice which they had built. The offer which they made was declined, as the amount was insufficient to build a new theological hall and professorial residences, and the financial difficulties of the times prevented an appeal to the churches. There was reason to expect a marked increase of theological students, in consequence of a revival of religion, which occurred at this time in the College, and the second attempt to separate the two institutions resulted in resolutions of confidence and promises of support. The expected additions to the Seminary were realized. Thirty of those graduated between 1837 and 1839, entered the ministry of our own denomination. But the College did not receive the entire patronage of the church. Some of the pastors who had desired the abolition of the covenant relations diverted the attention of youth to other institutions, and a decreased attendance of students was noticed as early as 1836. The class of 1838 contained only fourteen, and a very large proportion were beneficiaries. A vacancy in the course of instruction was occasioned by the resignation of Dr. Janeway. An appeal for assistance was made to the Synod of 1839, which declared that the interests of the College, as well as those of the Seminary, required their separation. It was apparently effected in the following year. Seventy-one of the two hundred and sixty-seven, graduated from 1825-40, had been licensed by the Reformed Church; several of them have rendered important political services; and others have contributed to the development of the sciences.

RUTGERS COLLEGE PARTIALLY INDEPENDENT.

By the legislation of 1840, an independent literary faculty was created, the Presidency separated from the Seminary, the Theological Professors apparently released from the obligation to teach in the College; and its entire administration, including the appointment of the President and Professors, the providing and disbursing of its funds, and the controlling and directing of its concerns generally, given to the Trustees, who also received a legal instrument guaranteeing the gratuitous use of the library-room, the chapel, and recitation-rooms, and binding the Synod not to sell or lease the building without their consent. (*M. G. S.* 1839, 315.)

Tuition fees for beneficiaries were allowed out of the income of the educational funds, and the synodical recommendation of the institution was renewed. A second plan of professorial duties was adopted, assigning to the President the department which had been occupied by Dr. Janeway, and permitting Dr. McClelland to intrude upon the proper sphere of the Professor of Language. These numerous changes were made without a formal abrogation of the covenants of 1807 and 1825.

Hon. Abraham B. Hasbrouck accepted the Presidency, and a season of rapid development followed. The faculty was enlarged by the appointment

of Wm. H. Crosby, A.M., Adjunct Professor of Ancient Languages, and of P. J. G. Hodenpyl, Professor of Modern Languages. The former became the first professor of Latin, in 1846, the Greek language and situation being retained by Dr. Proudfit, who succeeded Professor Ogilby in 1840. A necessity was soon felt for more lecture-rooms, and through the efforts of the alumni a building was erected for the use of the literary societies and other purposes, west of the old edifice, and named Van Nest Hall, in honor of services rendered in the past. A residence for the President was also built, and a fund secured for his support, making the entire endowment over fifty thousand dollars.

These efforts did not attract the patronage of the public, as neighboring colleges offered still greater advantages. The interest of the denomination was destroyed by the appeals for further assistance, and the acknowledgments of imperfection in the course of study, which were annually made by the Trustees; and their continued presentation of claims generally considered to have been cancelled by the resolution of 1840 awakened provocation as well as surprise. The impatience was increased by the evident failure of the College to supply students for the Seminary, after the influence of the revival of 1837 ceased. In 1847-8, the Synod published strictures upon the course of study adopted by the Trustees, and expressed a desire for complete separation. During the investigation which followed, it was discovered that the transfer of the theological fund in 1828, was merely nominal, the Board of Directors having bound the Synod to use its income for the support of a theological professorship in Rutgers College. The Trustees appear to have claimed the restoration of this fund, as a condition of the separation which the church had so frequently attempted, although for ten years they had ignored the existence of any such Professorship, and afterward hesitated to revive it. Fear of losing this \$10,000 seems to have changed the policy of the Synod. The covenant of 1807 had been indirectly abolished in 1840, and the Theological Professors relieved from literary duties. But the report adopted in 1850, while reaffirming the resolution of 1840, admitted the continued efficacy of the covenant of 1807, and the obligation of the Seminary Professors to lecture in the College. By this action the Synod acknowledged itself to be without any voice in the government of the literary department, and yet bound to keep a part of the College building in repair for its convenience, to furnish gratuitous instruction in the Evidences of Christianity, Moral and Mental Philosophy, and to pay tuition fees for its beneficiaries, without being at liberty to place them in other institutions. The only request presented by the Synod, (1850,) to the Trustees, was for the election of Dr. Van Vranken as a Professor of Theology in the College. (*M. G. S.* viii. 89, 5.) The Trustees were satisfied and hoped that no change would be made. President Hasbrouck resigned during the controversy which preceded the establishment of these peculiar relations. The vacancy was filled by the election of Theodore Frelinghuysen, a family connection, but not a lineal descendant of the Domine at Albany, who projected the establishment of an academy in 1755.

Several other changes followed at short intervals. Dr. McClelland was succeeded by Dr. Campbell, in 1851; Dr. Cannon by Dr. Ludlow, in 1852; Prof. Beck by Dr. George H. Cook, in 1853; and Wm. Irvin was elected to the Professorship of Latin, which had been vacant for several years.

The Trustees had learned the inexpediency of applying to the Synod for aid in meeting their annual expenses, and, in 1850, the clause of the covenant of 1825, which obliged the Synod to supply all deficiencies in the salaries of the literary Professors, was admitted to be repealed. They immediately attempted to increase the endowment \$10,000, by offering scholarships for \$500 each, and met with considerable success. Their accommodations were improved by the removal of the Seminary to the newly-erected Hertzog Hall. Changes in the Board of Trustees led to a complete change in the character of the faculty. Several of the Professors were retired, and younger men elected. In 1860, Dr. Van Vranken was the only Professor remaining of those who welcomed Frelinghuysen to the Presidency in 1850. A new Professorship of English Literature was given to Rev. John Forsyth, D.D. The facilities for instruction in the natural sciences were increased, and greater prominence given to their study. The number of students was considerably increased by the revival of 1857, the classes of 1860 and 1862 being the largest that have yet been graduated. The cotemporaneous increase of attendance at the seminary led to another unsuccessful attempt for the relief of the Theological Professors. At length the inability of the College to stand alone was removed by the earnest efforts of Dr. Wm. H. Campbell, who succeeded Mr. Frelinghuysen in 1862. A plan of raising \$100,000, for salaries alone, in scholarships of \$100 or more, was carried out; a Collegiate Church Professorship of Rhetoric, Logic, and Mental Philosophy was established, to the relief of the Professor of Church History; and the duties of the Theological Professor assigned to the President. The College building was re-transferred to the trustees for \$12,000, on the conditions that it shall not be used for other than collegiate purposes, and that the President and three fourths of the Trustees shall always be members in full communion of the Reformed Church. In 1865, the trustees applied for the abrogation of the covenant of 1807. The Synod relinquished the right of appointing the Professor of Theology, and the college entered on a new era of independence and prosperity. It had already accumulated, from the benefactions of the denomination, in great part, real estate, valued at \$75,000, and an endowment of about \$250,000. It had in this time educated 276 young men for the Seminary, nearly half of whom, perhaps, were beneficiaries. For these latter, the educational funds had paid tuition fees, (1839-1865,) when the trustees remitted their further payment. From 1817-1825, while the Seminary alone was in operation, the average number of licentiates per annum was six and five ninths. From 1826-1865, it was nine and seven eighths. In the former period the educational funds of the church were very small, the Van Bunschoten fund being but slightly productive. In the latter, a Board of Education was organized, and beneficiaries multiplied.

RUTGERS COLLEGE, ENTIRELY INDEPENDENT.

The influence of a clerical President may already be seen. The course of study has become in the past few years most thoroughly adapted to those who have the ministry in view. Elocution, which was so long neglected, receives careful attention, and an attempt is being made to give elementary instruction in Hebrew and New Testament Greek. A system of biblical recitations, also guards the student from dangerous errors, in morals and faith. The prosperity of the College is thus an object of increasing interest to our denomination. Its contiguity to the seminary promises to yield greater accessions to the ministry than the numberless resolutions of Synods and Trustees, pursuing an impracticable plan. Its claims to general patronage have not been affected by these changes. The faculty has recently been enlarged by the appointment of Geo. W. Atherton, A.M., as Professor of History, Political Economy, and Constitutional Law.

A scientific school was organized in 1864, and designated by the Legislature of New-Jersey, "The State College for the Benefit of Agriculture and the Mechanic Arts," provided for by an act of Congress in 1862. It was opened in 1866. Two courses of study, one in civil engineering and mathematics, the other in chemistry and agriculture, have been adopted, with the approval of the Board of Superintendents appointed by the State. An observatory has been built for the practical study of astronomy, and a farm of one hundred acres purchased for the illustration and development of agricultural science. The number of students is increasing. Dr. Cook, the State geological surveyor, who has recently published *The Geology of the State of New-Jersey*, has been elected Professor of Agriculture, Colonel J. H. Kellogg, Professor of Engineering and Military Superintendent, and John C. Smock, Professor of Mining and Metallurgy. W. H. P.

Trustees appointed by the Charter.

William Franklin, Esq., Governor or Commander-in-Chief, of the Colony of New-Jersey, *ex officio*.

Hon. Peter Kemble, President of the Council of New-Jersey, *ex officio*.

Hon. Frederick Smyth, Chief-Justice, " " " "

Hon. Cortlandt Skinner, Attorney-General " " " "

Of New-Jersey.

Sir William Johnson, Baronet,	Rev. (Johannes) Martinus Van Harlingen,
Rev. Johannes H. Goetschius,	
" Johannes Leydt,	Rev. Jacob R. Hardenbergh,
" David Maurinus,	" William Jackson

Of New-York.

Rev. Samuel Verbryk,	Rev. Eilardus Westerlo,
" Barent Vrooman,	" John Schureman.
" (Johannes) Maurice Goetschius,	

Of Pennsylvania.

Rev. Philip Wyberg,	Rev. Jonathan Dubois.
---------------------	-----------------------

Of New-Jersey.

Hendrick Fisher,	Teunis Dey,
Peter Zabriskie	Philip French,
Peter Hasenclever,	John Covenhoven,
Peter Schenck,	Henricus Kuyper.

Of New-York.

Simon Johnson,	Theodorus Van Wyck,
Philip Livingston,	Abraham Lott,
Johannes Hardenbergh,	Robert Livingston,
Abraham Hasbrouck,	Levi Pauling,
John Brinckerhoff,	John Haring,
Nicholas Stillwell,	Isaac Vrooman,
Martinus Hoffman,	Barnardus Ryder.
Jacob H. Ten Eyck,	

*Present Board of Trustees.**Ex Officio.*

His Excellency, Theodore F. Randolph, Governor of the State of New-Jersey.						
Hon. Mercer Beasley, LL.D., Chief-Justice	"	"	"	"	"	"
Hon. George W. Robeson, Attorney-General	"	"	"	"	"	"

By Election.

NAMES.	RESIDENCE.	DATE OF ELECTION.
Rev. William H. Campbell, D.D., LL.D.,	New-Brunswick,	Sept. 16, 1862.
William Van Deursen, M.D.,	"	Nov. 14, 1823.
Rev. James B. Hardenbergh, D.D.,	New-York City,	Dec. 5, 1825.
Hon. Peter D. Vroom, LL.D.,	Trenton,	July 15, 1828.
" A. Bruyn Hasbrouck, LL.D.,	Kingston, N. Y.,	July 17, 1837.
Rev. Thomas De Witt, D.D.,	New-York City,	April 7, 1840.
" Abraham Messler, D.D.,	Somerville,	July 22, 1845.
" Gustavus Abeel, D.D.,	Newark,	" " "
" Thomas E. Vermilye, D.D., LL.D.,	New-York City,	July 24, 1849.
Hon. Peter Vredenburg,	Freehold,	" " "
John Hopper, Esq.,	Paterson,	July 22, 1851.
Hon. Fred. T. Frelinghuysen, LL.D.,	Newark,	July 21, 1851.
J. Romeyn Brodhead, LL.D.,	New-York City,	April 12, 1853.
Maurice E. Viele, Esq.,	Albany, N. Y.,	July 27, 1853.
Charles W. Swift, Esq.,	Poughkeepsie, N.Y.,	" " "
Hon. Robert H. Pruyn, LL.D.,	Albany, N. Y.,	" " "
James Suydam, Esq.,	New-York City,	Sept. 29, "
Peter S. Duryee, Esq.,	Newark,	July 1, 1857.
Rev. Benjamin C. Taylor, D.D.,	Bergen,	April 13, 1857.
" David D. Demarest, D.D.,	New-Brunswick,	" " "
" Thomas C. Strong, D.D.,	Ithaca, N. Y.,	June 29, "
Joseph P. Bradley, LL.D.,	Newark,	" " "
Hon. John A. Lott, LL.D.,	Flatbush, N. Y.,	Oct. 6, 1860.
David Bishop, Esq.,	New-Brunswick,	" " "
Rev. Francis M. Kipp, D.D.,	Fishkill, N. Y.,	" " "

Henry L. Janeway, Esq.,	New-Brunswick,	April 8, 1862.
Rev. John H. Manning, D.D.,	Brooklyn, N. Y.,	June 16, 1863.
Edward L. Brayton, Esq.,	Utica,	" " "
Johnson Letson, Esq.,	New-Brunswick,	" " "
A. O. Zabriskie, LL.D.,	Jersey City,	" " "
Rev. Garret C. Schanck,	Marlboro,	April 11, 1866.
James A. Williamson, Esq.,	Jersey City,	" " "
Stafford R. W. Heath, "	Newark,	" " "
Jacob W. Jewett, Esq.,	Poughkeepsie, N.Y.,	" " "
Rev. Talbot W. Chambers, D.D.,	New-York City,	June 17, 1868.

Presidents.

- Rev. Jacob R. Hardenbergh, D.D., appointed, 1771 ; died, 1790.
 Rev. John H. Livingston, D.D., S.T.P., appointed, 1810 ; died, 1825.
 Rev. Philip Milledoler, D.D., LL.D., S.T.P., appointed 1825 ; resigned, 1840.
 Hon. A. Bruyn Hasbrouck, LL.D., appointed, 1840 ; resigned, 1850.
 Hon. Theodore Frelinghuysen, LL.D., appointed, 1850 ; died, 1862.
 Rev. Wm. H. Campbell, D.D., LL.D., appointed, 1862.

Vice-Presidents.

APPOINTED.

1809. Rev. Ira Condict, D.D., deceased, 1811.
 1811. Rev. John Schureman, D.D., college suspended, 1816.
 1833. Rev. Jacob J. Janeway, D.D., resigned, 1838.
 1861. George H. Cook, Ph.D., LL.D.

Professors.

1771. John Taylor, LL.D., Professor of Mathematics and Natural Philosophy ; resigned, 1792.
 1809. Rev. Ira Condict, D.D., Professor of Moral Philosophy ; deceased, 1811.
 1809. Robert Adrain, LL.D., Professor of Mathematics ; resigned, 1813.
 1811. Rev. John Schureman, D.D., S.T.P., Professor of Moral Philosophy and *Belles Lettres* ; college suspended, 1816.
 1813. Henry Vethake, A.M., Professor of Mathematics ; vacated, 1814.
 1814. Rev. Cornelius C. Vermeule, D.D., Professor of Languages ; resigned, 1815.
 1825. Rev. Philip Milledoler, D.D., S.T.P., Professor of Moral Philosophy ; resigned, 1840.
 1825. Rev. Wm. C. Brownlee, D.D., Professor of Languages ; resigned, 1826.
 1825. Rev. Selah Woodhull, D.D., S.T.P., Professor of Metaphysics and Mental Philosophy, deceased, 1826.
 1825. Rev. Jno. De Witt, D.D., S.T.P., Professor of *Belles Lettres*, Elements of Criticism, and Logic ; deceased, 1831.
 1825. Robert Adrain, LL.D., Professor of Mathematics ; resigned, 1829.
 1826. Rev. James S. Cannon, D.D., S.T.P., Professor of Metaphysics and Mental Philosophy ; deceased, 1852.

1826. Joseph Nelson, LL.D., Professor of Languages ; resigned, 1829.

1827. Theodore Strong, LL.D., Professor of Mathematics and Natural Philosophy ; emeritus, 1859.

1829. Rev. Alexander McClelland, D.D., S.T.P., Professor of Languages ; resigned, 1832.

1830. Lewis C. Beck, M.D., Professor of Chemistry and Natural History ; deceased, 1853.

1832. Rev. Jno. D. Ogilby, A.M., Professor of the Latin and Greek Languages ; resigned, 1840.

1833. Rev. Alexander McClelland, D.D., S.T.P. Professor of Oriental Literature ; resigned, 1861.

1833. Rev. Jacob J. Janeway, Professor of Evidences of Christianity, Political Economy, *Belles Lettres*, etc. resigned, 1839.

1840. Hon. A. Bruyn Hasbrouck, LL.D., Professor of Constitutional and International Law, Political Economy, Rhetoric, and *Belles Lettres* ; resigned, 1850.

1840. Rev. John Proudfit, D.D., Professor of the Latin and Greek Languages ; resigned, 1845.

1841. William H. Crosby, A.M., Adjunct Professor of the Latin and Greek Languages, resigned, 1845.

1841. Rev. Samuel A. Van Vranken, D.D., S.T.P., Professor of Evidences of Christianity and Logic ; deceased, 1861.

1841. P. J. G. Hodenpyl, Professor of Modern Languages ; resigned, 1846.

1845. Rev. John Proudfit, D.D., Professor of the Greek Language and Literature ; vacated, 1859.

1845. Wm. H. Crosby, A.M., Professor of the Latin Language and Literature ; resigned, 1849.

1846. Rev. Charles R. Von Romondt, Professor of Modern Languages ; resigned, 1859.

1850. Hon. Theodore Frelinghuysen, LL.D., Professor of International and Constitutional Law, and Moral Philosophy ; deceased, 1862.

1851. Rev. William H. Campbell, D.D., S.T.P., Professor of Rhetoric ; resigned, 1859.

1852. John Ludlow, D.D., LL.D., S.T.P., Professor of Mental Philosophy ; deceased, 1857.

1853. Geo. H. Cook, Ph.D., LL.D., Professor of Chemistry and Natural Science.

1854. William Irvin, A.M., Professor of the Latin Language and Literature ; vacated, 1859.

1857. Rev. S. M. Woodbridge, D.D., S.T.P., Professor of Mental Philosophy ; resigned, 1864.

1859. Rev. Howard Crosby, D.D., Professor of the Greek Language and Literature ; resigned, 1863.

1859. T. Romeyn Beck, A.M., Professor of the Latin Language and Literature ; resigned, 1860.

1859. Marshal Henshaw, A.M., Professor of Mathematics ; resigned, 1863.

1859. Gustavus Fisher, Professor of Modern Languages and Literature.

1860. Rev. John Forsyth, D.D., Professor of the English Language and Literature ; resigned, 1863.

1860. Rev. De Witt T. Reiley, A.M., Professor of the Latin Language and Literature, and Rector of Grammar School.

1861. Rev. Joseph F. Berg, D.D., S.T.P., Professor of Evidences of Christianity ; resigned, 1867.

1862. Rev. Wm. H. Campbell, D.D., S.T.P., Professor of Moral Philosophy.

1863. Rev. David Cole, A.M., Professor of the Greek Language and Literature ; resigned, 1866.

1863. David Murray, A.M., Professor of Mathematics, Natural Philosophy, and Astronomy.

1864. Rev. T. S. Doolittle, Professor of Rhetoric, Logic, and Mental Philosophy.

1865. Luther H. Tucker, A.M., Professor of Agriculture ; resigned, 1866.

1866. Rev. Jacob Cooper, Ph.D., Professor of the Greek Language and Literature.

1866. Col. Josiah H. Kellogg, Brevet Major, U. S. A., Professor of Engineering and Military Superintendent.

1867. Rev. Wm. H. Campbell, D.D., LL.D., Professor of Evidences of Christianity.

1867. George H. Cook, Ph.D., Professor of Agriculture.

1869. John Conover Smock, Professor of Mining and Metallurgy.

1868. Geo. W. Atherton, A.M., Professor of History, Political Economy, and Constitutional Law.

HOPE COLLEGE, AT HOLLAND, MICHIGAN.

The extension of the Reformed Church in the West, especially by the large immigration of Hollanders about 1846-7, early suggested the importance of educational institutions in that section of our land. Indeed, as early as 1843, this subject was a matter of synodical deliberation. In 1848 the exhaustive report on the state of the church, made by Rev. James Romeyn, brought the topic again to public attention. A civil and parochial school had already been started in the new Holland settlement, chiefly through the care of Rev. Dr. Van Raalte, soon after colonization. In 1850, this was taken partially under the care of the Board of Domestic Missions, and some funds furnished it from the east, and a higher character given to it. The next year, Mr. W. W. Taylor, of Geneva, New-York, took charge of it. Two years later, the whole enterprise was placed under the care of the Board of Education. In 1854 some of its students passed into Rutgers College. Mr. Taylor was now succeeded by Rev. F. P. Beidler, who also preached in English. In 1855, Rev. John Van Vleck was appointed Principal of the Holland Academy and missionary preacher in the colony, and a couple of years after, a building was erected on grounds donated by Dr. Van Raalte. Mr. Abraham Thompson was also appointed this year as an additional instructor.

Rev. Giles Van De Wall succeeded Mr. Thompson in 1858, while Mr. Van Vleck was succeeded by Rev. Philip Phelps, Jr., the following year,

whose efforts soon increased the property of the institution. In 1861, by the resignation of Mr. Van De Wall, Mr. Phelps was left alone for two years. In this interval, however, a gymnasium was built by the students, and the freshmen class of the nascent college was formed, while the missionary work connected with the institution resulted in the organization of Hope Church. Synod approved the forming of a collegiate department in 1863, and appointed a Board of Superintendents over it. The following year, Synod recommended the germinal College to the churches for an endowment. Efforts to collect funds were begun among the Hollanders. Revs. P. J. Oggel, and T. Romeyn Beck, having been appointed Professors in the fall of 1863, entered on their duties in January, 1864, and the following year, to facilitate the work of endowment, Rev. J. M. Ferris temporarily accepted a Professorship, in addition to the missionary charge at Grand Rapids. Dr. Phelps, in the mean time, commenced a systematic plan for the endowment of the institution.

This institution was duly incorporated as Hope College, in May, 1866, and the following July Dr. Phelps was inaugurated as its first President. The same month the first class was graduated, and was permitted to begin theological studies at this institution. Revs. Charles Scott and Cornelius E. Crispell were appointed additional Professors. The following year, Dr. Van Raalte gave them a valuable tract of land within the city limits, while a beautiful peninsula of nearly nine hundred acres was purchased as a financial basis, and for the establishment of a scientific school. Their lots, buildings, and fixtures are now valued at more than \$25,000, while the present valuation of real estate, for the market, is \$15,000, and their endowment approaches \$50,000, besides many outstanding pledges. A proposal was made to the Synod of 1868 to allow this institution to become a university under the title of "HOPE HAVEN UNIVERSITY," which proposition is now pending.

President.

Rev. Philip Phelps, D.D., also Professor of Intellectual and Moral Philosophy.

Professors.

Rev. Peter John Oggel, A.M., of Sacred Literature.

Rev. Theodorick Romeyn Beck, A.M., of Latin and Greek Language and Literature.

Rev. Charles Scott, A.M., of Chemistry and Natural History.

Rev. Cornelius Eltinge Crispell, D.D., of Mathematics, Natural Philosophy, and Astronomy.

. of Logic, Rhetoric, and English Literature.

Cornelius Doesburg, Tutor in Modern Languages.

THEOLOGICAL SEMINARIES.

PRELIMINARY METHODS.

The desire to educate young men for the ministry in this country was the cause of an unhappy strife. (HISTORICAL INTRODUCTION.) The church had been accustomed to receive most of her ministers from Europe. In 1658 the first young man went from this country to Holland to be educated and ordained. (MEGAPOLENSIS, S.) The number which took this trouble was comparatively few. As far as appears, there were not more than a dozen up to the year 1770.* Prior to this date, about seventy ministers had come to America, to officiate in the Hollandish branch of the Reformed Church, and about the same number to officiate in the German branch. The Coetus and the American Classis, during their day, (1747-71,) licensed about a dozen young men† to preach the Gospel, while the Conferentie licensed but a single one.‡ Boehm had been ordained in 1729, and Schuyler in 1736, by special permission of the Classis of Amsterdam, which stimulated the desire for an American judicatory, asked for the next year. Goetschius had been ordained by the Presbyterian Synod of Philadelphia, in 1737, for the German Reformed Church, and a year later, his son, J. H. Goetschius, had been ordained on individual responsibility, (GOETSCHUIS, J. H.,) but reordained ten years later; while John Van Driessen had gone to New-Haven for ordination, as early as 1727. Morgan had officiated at Freehold, (1709-1731,) for the Dutch, in connection with a Scotch Presbyterian church, he remaining a member of the Presbytery of Philadelphia. The young men who had studied in this country, previous to 1770, had found their preceptors chiefly in Erickzon, the Frelinghuysens, Goetschius, Leydt, Hardenbergh, and Westerlo. Ritzema and Kalls were the preceptors of the only Conferentie student. In each case of licensure in this country, special permission was required from the Classis of Amsterdam. These applications also were sometimes refused.

1771. But while the Coetus party was struggling for independent American judicatories, and contemplating how to form regular educational institutions, the opponents to their plans procured the insertion of a clause in the charter of King's, (now Columbia) College, giving the Consistory of the Church in New-York the right to appoint a Professor of Theology in that institution. Ritzema was then a director, and many of his friends wished him to be appointed. His colleague at this time was De Ronde. The Classis of Amsterdam also signified their assent to this plan of a professorship, and encouraged it for several years.

May, 1755. In the mean time the Rev. Theodore Frelighuysen had been delegated to go to Holland by the Coetus party, to solicit funds to found an academy or

* Megapolensis, S., Bertholf, Fryenmoet, four of the Frelinghuysens, Romeyn, T., Schuneman, Vrooman, Van Harlingen, and Livingston, who fitly terminated the custom.

† Licensed by the Coetus: Vanderlinde, Leydt, Verbyck, Goetschius, Barcolo, Hardenbergh, Marinus. By the American Classis: Frelinghuysen, H., Van Nist, Du Bois, B., Romeyn, D., and Schoonmakers, H. and. M.

‡ By the Conferentie: Lydekker.

seminary, in which should be taught both the arts and theology. They were encouraged to this step by the liberal aid which Schlatter had received in Europe, to support the German churches. (SCHLATTER.) Probably the formal organization of the Conferentie delayed his departure, but four years later he attempted to carry out the plans of Coetus. The following was his commission:

Sept.
1755

OMNIBUS HAS LITERAS LECTURIS, SALUTEM IN DOMINO.

Quia expediens est, ad gloriam Dei summi numinis, salutemque generis humani conducent, in illis Terræ finibus nupere inhabitatis, seminaria veræ sophiæ, demum æquæ doctrinæ erigere, ut filiorum hominum sapientia, virtute, infucataque pietate imbuerentur: *Ideo* nos, pastores, et Presbyteri Reformatæ Ecclesiæ utriusque provinciæ, *nempe* Novo Eboraco, et Cesariensis in America Boreali, pacto internos unitate fœderis, in cœtu congregati concludimus in hisce temporibus criticis summa niti ope, in timore Dei, Academiam, seminariumve plantare ad juventutem studiis destinatam in linguis doctis, artibus liberalibus, scientiisque philosophicis instituendam sitque schola Prophetarum in qua juveniles Levitæ, et Nazarei Dei ad sacrum ministeriale munus in ecclesia Dei obeundum preparentur. Enimvero dum regio nostra adhuc nova est, et non tanto ære prædita est, quantum ad opus præscriptum requiritur, *ideo* magnopere petimus ab omnibus bene dispositis, imploramusque eos velint nobis argenti succurrere manu dando aliquid ad promotionem magni, et maxime necessarii operis suscepti. Et nos delegamus, et auctoritate hisce literis munimus Reverendum Dominum Theodorum Frelinghuysen, Albaniensis ecclesiæ Reformatæ Pastorem fidelissimum, petitionem nostram humillimam, ubicunque Providentia Dei viam pandet, proferre, rationes ponderosas hujus propositi plenius explicare, dona accipere, et in omnibus sic agere ut illi utile, et necessarium videbitur ad promotionem rei predictæ, daturus fratribus unitate fœderatis de omnibus accuratam rationem. Oramus igitur, velit Deus Omnisufficiens iter suum trans Oceanum felix, et prosperum reddere, animos, et manus bene dispositorum aperrire, et eorum dona nobis collata largiter remunerare in hoc, et in seculò futuro. Actum in cætuali conventu nostro habito Neo Eboraco, die trigesimo mensis Maii, Anno Domini Nostri Millesimo, Septingentesimo, Quinquagesimo quinto.

Ex nomine, et auctoritate totius Cœtus,

REINHARDT ERICKSON, p. t. Præses.

JOHANNES LEYDT, p. t. Scriba.

BENJAMIN MEYNEMA.

ULPIANUS VAN SINDEREN.

JOHANNES HENRICUS GOETSCHUIS.

J. C. FRYENMOET.

SAMUEL VER BRYCK.

DAVID MARINUS.

BARENT VROOMAN.

JOHANNES SCHUNEMAN.

THOMAS ROMEYN.

He sailed Oct. 10th, 1759, but he never returned, and his fate is unknown. (FRELINGHUYSEN, T.)

1767. Eight years later, when Mr. J. H. Livingston was in Holland preparing for the ministry, he proposed to his friends in America that both the contending parties should fix on some poor but sprightly boy and send him to Holland, to be specially trained for a professor in the American churches, (liberal friends in Holland promising to defray the expenses;) and thus, ultimately, perhaps the schism might be healed and the churches here supplied with a satisfactory ministry.

But soon after this he formed the acquaintance of Dr. Witherspoon, who had been called from Great Britain to take the presidency of the college at Princeton, and who visited Holland before embarking for America. Attempts were now made to secure arrangements for the education of a ministry for the Reformed Church at the Princeton institutions, but, the party leaders in America objecting to the proposition, the plan failed.

1771. At length, when a union of the two parties was effected, one of the articles of union expressly stipulated that one or more Professors of Theology should be chosen from the Netherlands by the advice of the Classis. Another article, apparently added as an amendment, stipulates that such Professor should have no connection with any English academies, but should deliver lectures on theology, etc., *in their own houses*.* This expression was intended to destroy every thought of union, not only with the Princeton institutions, but especially with King's or Queen's† College, as a Professorship in either of these latter two would necessarily have had a partisan appearance. None of these institutions, not even Queen's, is mentioned by name in the articles of union. Yet young men were only to begin their theological studies upon the presentation of suitable testimonials of a liberal education.

As Synod had no funds, no immediate steps were taken by it to call a Professor. Some of the principal churches in the North yet standing aloof from the union, it was feared that premature action might endanger the prospects of the theological endowment. The disturbed political condition of the country also made it impossible to proceed, so that the Professorship was not really established till the close of the Revolution. In the mean time Synod advised students to study, at their own convenience, with Drs. Livingston, Westerlo, Rysdyck, Hardenbergh, or Goetschius. During this period only thirteen students were licensed, or passed into the ministry.‡

But while the subject of the Professorship was thus pending, the trustees

* It was not contemplated that they should have a pastoral charge at the same time, but a fund was to be raised to support them. It was also enjoined that they should preach every few weeks in the place of their residence, both for the relief of the minister, and to afford to the student an example of a well-composed discourse.

† Queen's College could be called an English institution, because its records and all its business must be carried on, by the terms of the charter, in the English language, and it was to have an English department.

‡ Van Voorhees, Van Bunschooten, Goetschius, J. M., Van Nest, R., Froeligh, S., Goetschius, S., DeWitt, P., Leydt, M., Lansing, N., Van Arsdale, S., Blauvelt, I., Duryee, J., and Romeyn, T. F.

of Queen's College sought to carry out the plans of the Coetus party, by calling Rev. John Brown, of Haddington, England, to become their Professor of Divinity. He, however, declined. Their funds soon after this reached the sum of £4000. They subsequently wrote to the Classis of Amsterdam, and to the Theological Faculty at Utrecht, to recommend to them a Professor of Theology, to be also President of their College, and a member of the ecclesiastical judicatories in America. Synod now ventured to indorse this action of the Trustees, (though trenching closely on the articles of union,) virtually promising to accept their Professor, if their plans should succeed. Synod also now wrote to the Classis concerning their action, at the same time promising the Trustees to help them in securing funds from the churches, but binding the Trustees, by the forfeiture of their funds, to certain congregations to be named, that their Professor of Divinity should belong to the Reformed Dutch Church, in fellowship with the Church of the Netherlands. The Classis responded to the communications of both Synod and the Trustees, asking for further information. Probably this attempted union made them suspect the existence of party spirit yet surviving. The Synod also betrays anxiety lest their conduct, in the expressive language of their own minutes, should be *overhauled*. The next year, however, the Classis, with the concurrence of the Theological Faculty at Utrecht, recommended their last American student, Dr. Livingston, as the Professor. But the battle of Lexington had already been fought, and the subject was postponed.

1712.

1773.

1771.

UNENDOWED PROFESSORSHIPS.

At the close of the Revolution, the subject of the Professorship at once occupied the attention of the churches. Dr. Livingston was in favor of having a Divinity Hall opened in New-Brunswick, because it was the most central place, for all portions of the Reformed Church—the Dutch in New-York and New-Jersey, and the Germans in Pennsylvania. The idea of a Professorship in Columbia College he considered unwise; he would have cordially indorsed a union with the Princeton institutions, but believed that prejudices were too strong to effect it. He expressed the ardent wish that all the churches of the Reformed Faith might be united in one grand national body; he believed it to be practicable, and that it would ultimately be accomplished.

1780.

But the Trustees of Queen's College now found themselves without funds. They sought again the patronage of the church, but Synod felt inclined to postpone the consideration of their proposals. The Legislature of New-York had just passed an act relative to the establishment of a University, and it was thought best to wait for further developments. The church of Schenectady solicited the establishment of a Seminary in that place, while Hackensack put in a similar plea, especially if the College should be removed from New-Brunswick. Synod also now believed that the Theological Professorship would and ought to exist alone, without connection with any

1781.

College. Yet they felt under obligation, since the institution at New-Brunswick had been partially received under their care, that it should have their influence in reference to an endowment, and exhorted the Trustees to keep it alive. They also encouraged the proposition from Schenectady, believing that a college there would not conflict with the institution at New-Brunswick, and appointed a committee to assist in its formation. But they resolved that their Theological Professor should reside in New-York, and requested the Consistory of the Church in that city to make the best arrangement possible with him.

In October, 1784, Dr. J. H. Livingston was chosen Professor of Theology, and Dr. H. Meyer, pastor at Totowa and Pompton Plains, Professor of Languages. No student could be admitted to examination for licensure without producing a certificate from Dr. Livingston, and for which, as a suitable *honorarium*, he was to receive five pounds. The Church of New-York was requested to relieve the Professor of part of his services, but this was done, for the first, twelve years later. Dr. Livingston assumed his position on the nineteenth day of May, 1785, by delivering a learned and elegant address in Latin, on "The Truth of the Christian Religion," in the church in Garden street.

1786. But the expense of living in the city was too great for many of the students, and some therefore continued to prosecute their studies under their own pastors, or other ministers. This compelled Synod, in two years after the appointment of their Professor, to appoint a suitable Lector in Theology, and all were exhorted to seek instruction from the Professor or the Lector. Dr. Meyer, of Pompton Plains, was appointed also to this station.

Oct. 1791. In May, 1791, for the first, Synod took active measures to attempt to raise a fund for the support of the Professor. He had as yet received only a few *honoraria*, from students who were able to pay, and Synod had paid the same for a few others.* It was therefore proposed that a subscription should be circulated through the congregations, that the moneys should be paid semi-annually in six installments, and should be deposited as a capital fund in the Bank of New-York, or some National Bank, and that it should be allowed to accumulate till a sufficient fund were procured. Mr. Peter Wilson, of New-York, was made the agent to receive the funds, and the Consistory of the Church in New-York was made the trustees of the same. This action alarmed the Trustees of Queen's College, and again they zealously urged their institution on the attention of Synod, and secured a postponement of the above action. They requested Synod to recommend to them some Professor of Theology, to be also President of their College, in agreement with the expectations excited in 1773. A committee was appointed to confer with them in reference to the best method of raising funds, but Synod declined for the present to recommend a Theological Professor to them, till their institution was properly endowed. The next year two new Lectors in Theolo-

* Before the Professorate was established, each student, in general, paid five pounds for his licensure, and the church receiving a licentiate paid fifteen pounds, to Synod.

gy were appointed for the convenience and economy of the students, namely, Solomon Froeligh, at Hackensack, and Dirck Romeyn, at Schenectady. 1792.

The next year Synod was greatly offended because the Trustees of Queen's College had made propositions to the Trustees of the College at Princeton, without consulting with Synod to unite with them. Synod therefore directed that any ministers having funds in hand for Queen's College, should reserve them till further directed, and all action for the endowment of a Theological Professor in that institution was for the present suspended. The Classis of Hackensack also now complained that the Synodical Professorship had been constantly interfered with through the distraction occasioned by the propositions of the Trustees, and that if a Professorship of Theology were established in that institution, it would be only a subordinate office. They urged Synod to establish a professorial school at once, and have a Professor to devote his whole time to it alone. Synod agreed with the Classis of Hackensack, and lamented that various adverse circumstances had frustrated their plans from time to time. They therefore now determined to renew their efforts to endow an independent Theological Professorship, which efforts had been suspended for two years and a half, in behalf of the Trustees of Queen's College. 1793.

At the first meeting of the newly constituted General Synod, in June, 1794, a committee was appointed to report during the session on this subject. Revs. D. Romeyn, S. Froeligh, and E. Van Bunschoten were the committee, with three elders. They reported that no union could be effected with Queen's College as long as it was situated at New-Brunswick, that it ought to be removed to Bergen or Hackensack, and a committee was appointed to confer with the Trustees on this subject. But at the same time they reported that the Divinity School could not flourish in New-York, on account of the price of living; that its continuance there prevented the collection of a fund; that the Professor ought to remove to Flatbush, where a classical academy already existed, or to some other convenient place. The Consistory of the Church in New-York were again asked to relieve the Professor of some of his duties, and to make a just and equitable arrangement with him. Synod also promised to urge on the matter of the fund as fast as possible. They now requested Peter Wilson, John Vanderbilt, Robert Benson, and Richard Varick to become the trustees of said fund, instead of the New-York Consistory, the Synod having no corporate existence. They, moreover, now permitted the moneys which had been collected for Queen's College to be paid over to the Trustees, as all thought of coalition with Princeton College was abandoned. If the Trustees should become willing to move the location of their college within three months, the committee appointed to confer with them were empowered to call an extra meeting of Synod. A copy of the action of 1794 was sent to every church.

Owing, probably, to difficulties in making the necessary arrangements with his consistory, Prof. Livingston did not remove to Flatbush till the spring of 1796, relinquishing half of his services, and half of his salary in the city, and receiving nothing in return. He spent four days at Flatbush every week,

preaching in the city each Sabbath. The number of his students at once doubled. Every thing appeared to be encouraging.

But in October, 1796, the Professor sent a desponding letter to the Particular Synod, owing to the apparent lack of earnest efforts to endow the Professorship. He reviews the history, stating that our churches in America, as in Europe, felt the importance of an educated ministry, that they were the first which contemplated a Theological Institution, and that with perseverance they might now have had a respectable establishment. Other churches were waiting to see our success. The principal article of union in 1771 was the establishment of a Theological Professorship, which they had promised the mother church, as one of the terms of independence, should be at once attended to. The plan had been maturely organized in 1789, and Synod solemnly pledged to support the institution. It was believed the establishment ought to exist without connection with any college; and constant action, though in vain, had been taken concerning its endowment. He stated that, from a sense of duty, he had now, at the request of Synod, for twelve years, added these cares to his pastoral labors, even to the injury of his health, in hopes of a respectable result. He had left the city, at the price of half his salary, to please the Synod. But the Particular Synod of May, 1796, to which he had reported his removal, had not even passed an approving resolution, much less had taken any decisive steps to carry into effect the action of General Synod of 1794. The Professorate had therefore been forsaken, and received no countenance from Synod. He feared that the church now did not honestly intend to have any such institution, whatever had been the intention in 1771. He declared his great anxiety on this matter, for no personal reasons, but for the good of the church, and that he as an individual could not struggle much longer alone amid all the discouragements which arise from public neglect. He declared his convictions that, as long as he by his private exertions continued thus to supply the necessities of the church, no results would be accomplished; that the institution could not long live under present arrangements, and therefore he thought that if this Synod deemed it improper to do any thing, it were better for him to discontinue his lectures.

Such a proposition alarmed Synod, and they resolved at once to carry out the propositions of 1794. They ordered a subscription paper to be printed, accompanied by a circular letter, to be sent to every church, while they earnestly requested the Professor to continue his labors.

1797. But the policy of Synod now proved to be wavering. The next June they unexpectedly and strangely determined that it was not expedient to press these matters at present. Financial difficulties, growing out of the revolutions in Europe, may have been the cause. They therefore thanked the Professor for his gratuitous services, and declared that it would be highly acceptable if, under all these discouragements, he would continue to discharge the duties of his office. And as it was exceedingly inconvenient for all students to get the certificate of the one Professor, and as dif-

ferent localities would become interested by a Professor residing in them, Synod now made the Lectors of 1792, (Drs. Froeligh and Romeyn,) full Professors. The Professors were requested to accept of £10 from each student, or, where the student could not pay, Synod would do it for them. Dr. Livingston accordingly relinquished his school at Flatbush, and returned to the full duties of his parochial charge, teaching meantime as before.

In May, 1799, the Particular Synod, forgetting, apparently, that its powers were not as great as before the constitution of General Synod, to which body alone, by the Constitution of 1792, appertained the appointment of Professors—the Particular Synod appointed Drs. Froeligh, Bassett, and G. A. Kuypers *teachers* in the Hebrew language.

In 1800, a committee of one minister and one elder from each Classis was appointed to collect all the acts on this subject, and report what measures were necessary to render the Professorship respectable and useful. It was now proposed that the sum of two shillings be laid on every church-member annually for six years, and that collectors be appointed and receive five per cent for their trouble, and that the questor of Synod take charge of the funds.

But experience soon decided that the action of 1797 was bad. The good effects anticipated did not appear. It was therefore determined to bring back the institution to its primitive state. It was now declared that the election of the two additional Professors in 1797 was a mere temporary expedient to meet certain circumstances which then existed, and that these Professors should continue to possess the honors and emoluments of their offices during their lives or good behavior, but should have no successors; that the advantages of an education in a city like New-York outweighed all other considerations, and therefore that the city was the most eligible place in which to establish a Theological School. The Consistory of the Church of New-York also reminded Synod that by the charter of Columbia College, they had a right to appoint a Theological Professor in that institution, and that thus, support, honor, and permanency might be afforded the Professor, and the establishment put on a solid foundation. Dr. Livingston, accordingly, was now elected the one permanent Professor of the General Synod.* Thus, it was thought, the professorial endowment would be the sooner realized. The Consistory of the Church of New-York was again appointed as the trustee of the funds which might be raised, but Synod declined to blend their Theological Professorate with any establishment not derived from the immediate authority of the Netherlands Reformed Churches. Two Professors of Hebrew were also now appointed, namely: Revs. John Bassett and Jeremiah Romeyn. Students desiring to be examined by Classis for licensure, must also have a certificate of lingual attainments signed by one of these. The Professors of Hebrew appointed by the Particular Synod in 1799 were now disallowed, by the refusal of the Synod to permit their certificates to be honored.

1801.

* He had held his office before, under the election of the old provisional synod, before the General Synod was constituted.

In 1806 three ministers were elected from each Classis, to obtain subscriptions and collect moneys for the permanent professorial fund. But every expedient seemed to be unavailing. The resolutions and plans of the Synod seemed to be futile. The uncertainty of location seemed to destroy every effort. The prospects grew faint and dubious. The most sanguine friends of the Professorate were ready to despair concerning it.

1807. But at this juncture, after thirteen years' interruption, the Trustees of Queen's College made a proposition which prepared the way for the ultimate success of the Theological Professorship. They were now excited to revive their College, and to make it especially subservient to the Professorate of Theology—in short, to unite this Professorate and the College. The Trustees, for some reason, applied first to the Particular Synod of New-York, which approved and recommended the plan, providing that all the moneys raised in the State of New-York should be applied to the endowment of a Theological Professorship. General Synod sanctioned the revival of the College and the union proposed.

A covenant was then drawn up between the parties, in which the Trustees promised to combine the literary interests of the College with a decided support to evangelical truth, and the promotion of an able and faithful ministry in the Dutch Church; that the funds raised in New-York should be appropriated to the support of a Theological Professorship in the College, and to the assistance of poor and pious young men preparing for the ministry; that the Trustees should hold the funds for the Theological Professorship, and should call the Professor elected by Synod as soon as their funds would allow; that a permanent Board of Superintendents be appointed by the Synod, to superintend the Theological Institution, to aid the Professor in arranging the course of instruction, to attend the examination of students in theology, and to be known by the name of "The Superintendents of the Theological Institution in Queen's College;" that the Synod provide money for a library; and both parties were to unite in erecting the necessary buildings—money, even, if needed for this purpose, to be taken from the professorial fund.

Synod now enjoined collections to be taken up in all their churches in the State of New-York, to help in the erection of the necessary buildings. It was resolved that the Board of Superintendents consist of nine members, three to be taken from each Particular Synod, and three from the clerical members of the Board of Trustees.

The efforts to collect funds by the Trustees were crowned with unexpected success. The Church of New-York at once gave \$10,000, and the Church of Harlem, \$400.

Aug. 1808. In less than a year, the Trustees called Dr. Livingston, as their Professor of Theology, according to the covenant, offering him \$750, and \$250 additional as President of the College. He at first declined the latter office, but ultimately accepted, a Vice-President being appointed to take the burden of the duties. He did not immediately remove to New-Brunswick, but waited till the churches under his care should be somewhat provided for, and also

lest his removal might retard the increase of the professorial fund. In February, 1810, the Trustees offered him \$650, additional. He now, after a pastorate of forty years, and a Professorship, without compensation, of twenty-six, in the city, at the age of sixty-four, broke all the ties he had there formed, and removed to New-Brunswick. He had given his professorial certificate, up to this time, to about ninety students. By his removal he sacrificed a salary of \$2500 in his pastoral charge. He cast himself, in faith, upon the churches, trusting that they would provide the necessary support. In December of the same year, considering the great sacrifices he had made, the Trustees increased his salary to \$1700, allowing also \$300 for house-rent, promising that if there were any deficiency, it should be made up as soon as funds permitted. Two years after this, when his receipts from the Trustees had only amounted to \$1200, he generously renounced all charges for the balance against them. The Trustees had been embarrassed in their operations by a money crisis in the country.

Mar.
1810

THEOLOGICAL SEMINARY AT NEW-BRUNSWICK.

Dr. Livingston opened the Seminary in October, 1810, with five students, of whom the venerable Dr. De Witt, of New-York, alone survives. But a few days before he left New-York, he wrote a letter to his venerable brother in the ministry, Rev. Elias Van Bunschooten, suggesting the propriety of his devoting a portion of his property to the benefit of the Theological Institution.* The effort was not in vain, but resulted in the endowing of the Trustees in the sum of \$14,650, which was increased by his will to \$17,000. The income of this fund was to be appropriated to the support "of pious youth, who hope they have a call of God to preach the Gospel of Jesus Christ." It at present exceeds \$20,000, and has been the means of educating about one hundred and twenty-five young men for the ministry.

In 1812, Dr. Livingston sent in his first report to Synod, in which he briefly reviewed the facts, and stated the present condition of the Seminary, urging the necessity of prompt and vigorous action respecting the endowment. At the same time the Board of Superintendents was fully organized by the adoption of a detailed plan respecting the government of the Theological School. Synod was to have complete control of it in every particular, appointing its Superintendents triennially, choosing three from each of the Particular Synods, and three from the clerical members of the Board of Trustees. These were to superintend the examinations for professorial certificates, and have complete control over the students. Three Professors, however, were declared to be necessary, before the institution should be regarded as completely organized, each of whom should then deliver three lectures a week. A sermon was to be exhibited each week by one of the students, on a topic assigned him; the course of study was to be three years. Each student was to be taught natural, didactic, polemic, and practical theology; biblical criticism; chronology and ecclesiastical history;

* This letter is printed in *Livingston's Life*, and in *New-Brunswick Review*.

the form and administration of church government, and pastoral duties; and to be able to read the Scriptures fluently in the original languages. At the end of three years they were to submit to an examination for a professorial certificate, upon which testimonial they were to be admitted to examination for licensure before their respective classes.

Dr. Bassett now resigned his position as Professor of Hebrew, and Rev. J. M. Van Harlingen, of Millstone, was appointed in his place.

From this time the Board of Superintendents has regularly met, and has examined more than five hundred students.

1813. Fears were entertained for the welfare of the Seminary on account of the waning of the College, about this time. The Trustees continued to be embarrassed. The erection of the building had involved them in debt. Synod appropriated \$3000 of the Theological fund, to aid in defraying the expenses of the building. In 1815 the plan of a *Theological College* was proposed by Dr. Livingston, having for its object, *primarily*, the education of young men for the ministry. Others, preparing for other professions, might be admitted *speciali gratia*, to a limited number. Its corps of teachers should consist of a Professor of Theology, of Biblical Criticism, and of Ecclesiastical History, to be appointed by the Synod, and a Professor of Mathematics, to be appointed by the Trustees; the Theological Professors were also to perform duties in the College, according to the appointment of the Trustees; the two funds were to be blended in one, and Synod was to pay half the salaries of their Professors. The plan was adopted in October, 1815, but the Trustees, being embarrassed in their operations, were not enabled to carry it out till after ten years. About this time also the German Reformed Church made propositions, informally, in reference to the establishment of a common theological institution for the two denominations. It was, perhaps, owing partly to the complicated relations of our own Seminary that this plan could not now be entertained. Dr. Livingston, however, at his own expense, published an address to the German Reformed Churches in the United States, replete with valuable information and counsel, urging them to establish a theological seminary for themselves.

The propriety of removing the Seminary to New-York, or even to Schenectady, was now seriously discussed, and Dr. Livingston even favored it for a time. But the Trustees who held the funds would not consent to it.

In 1814, the Board of Superintendents suggested forcibly to Synod the necessity of another Professor. To this end the Church of Albany offered to contribute annually \$750, and the Church of New-Brunswick \$200, for a term of six years. Synod accordingly, and to the great relief of the now aged Livingston, the next year, elected Rev. John Schureman Professor of Pastoral Theology and Ecclesiastical History. After his death, in 1818, the second Professorship embraced the departments of Oriental Literature and Ecclesiastical History. Rev. Thomas De Witt having declined an appointment to this position, Rev. John Ludlow was chosen, who continued in this department for five years, when Rev. John De Witt was chosen his successor.

The further endowment of the institution now weighed heavily on Dr.

Livingston's mind. He felt that unless speedy measures were taken for this end, the institution must die. In 1822, subscriptions were started, Dr. Livingston heading them with \$500, and nearly \$27,000 were subscribed within a year, in the Particular Synod of New-York.

The Particular Synod of Albany now made efforts to endow a Third Professorship. Dr. L. saw this enterprise in its inception, but did not live to see it completed. He however lived long enough to see that success was certain, and that the institution for which he had sacrificed so much, during forty years, was established on a firm foundation. Different Professors in different parts of the church had been appointed, for the convenience of students, and Dr. Livingston had had an assistant most of the time in New-Brunswick; but it was only after his death, though in the same year, that the Theological Institution was fully organized by the full complement of Professors—De Witt, Milledoler, and Schureman. The Particular Synod of Albany by the fall of 1825 had subscribed about \$27,000 also, for the endowment of the Third Professorship. It was several years before these moneys were paid in, (some of the subscriptions indeed were lost,) but in the mean time, the Church of New-York, for several years, gave \$1750 per annum, and other churches or friends assisted in meeting the deficiency. Synod now purchased the College building in payment of the obligations of the Trustees to them. The Trustees had saved the Professorate in 1807 by taking it under their care, and the Synod now saved the College from extinction by a similar kindness. The plan proposed in 1815 was substantially revived. The Theological Professors became Professors also in the College, and thus that institution, under the name of Rutgers, was reopened. (RUTGERS COLLEGE.)

In 1824, the first change was made in reference to the appointment of the Board of Superintendents. Henceforth two from each Classis were to be appointed, to constitute this Board, except from the Classis of New-York, which was to have four members—all to be appointed by Synod. Ten years later, the Classes were permitted to nominate, and Synod confirmed them. In 1838, the plan was again changed, limiting the number to one from each Classis, and only one third of that number were to be elected each year, to prevent an entire change at once in the Board. The next year, however, Synod resumed its right of appointing the whole Board itself: but in 1841, the plan of 1838 was again adopted. In 1848, at an extra session of Synod, the plan was entirely changed, so that eight should constitute the Board, an equal number to come from each Particular Synod; but this action was rescinded the next June, and the former plan resumed, and thus has since remained.

Death almost immediately invaded the Professorship, as Dr. Woodhull died within a year of his appointment, and Dr. James S. Cannon was elected in his place.

In 1828, the old professorial fund, which had been the cause of much misunderstanding, was transferred to General Synod, and the same year a Board of Education was established, and to which, having been remo-

delled in 1831, were committed all the educational interests of the church, as well as the immediate care of the beneficiaries. (BOARD OF EDUCATION.) In 1832, Dr. De Witt having died, Dr. Alexander McClelland took the chair of Biblical Literature. Three years later the Theological Professors were organized into a Faculty, to hold monthly meetings, and exercise a general supervision over the students.

In 1841, the students complained of the requirement to commit *Mark's Medulla*, which led to the adoption of a new plan for the Didactic Professor, namely, to deliver lectures on theology. This action, however, led to the resignation of Dr. Milledoler. Rev. Samuel A. Van Vranken was elected to his place. The Theological Professor was now relieved from the Presidency of the College.

In 1851, Dr. William H. Campbell succeeded Dr. McClelland in the department of Biblical Literature, and the next year Dr. John Ludlow succeeded Dr. Cannon, who had been stricken down by disease, and declared to be Emeritus Professor. He, however, died in the same year.

The want of a theological hall separate from the college building began now to be seriously felt. Several young men were known to have gone elsewhere to study, on account of the high price of board in New-Brunswick. Elsewhere they could board in commons. The students drew up a memorial, stating their difficulties and their wants, and which paper passed through the hands of the Faculty to the Board of Superintendents. The Board took immediate action on it, and their efforts were crowned with complete success. At the personal solicitation of Dr. Ludlow, Mrs. Anna Hertzog, of Philadelphia, donated \$30,000 for its erection, with the condition that it should be called "The Peter Hertzog Theological Hall." Col. James Neilson then gave a lot of ground, valued at \$14,000; Mr. David Bishop gave an adjoining lot, valued at \$1200; Mr. Charles P. Dayton gave an adjoining lot; and \$2000 were given by Messrs. Francis and Wessel Wessells, of Paramus, N. J., to purchase still additional land, to make the rectangle complete. The building was speedily erected, and in it are dormitories, refectory, lecture-rooms, chapel, and library.

The next year, Dr. Ludlow, after a protracted illness, was called away, and Dr. Samuel M. Woodbridge was elected in his place. Synod also engaged Dr. G. W. Bethune for one year, to give a course of lectures on Pulpit Eloquence, to the students. On the 1st day of January, 1861, Dr. Van Vranken died, and Dr. Joseph F. Berg was elected in his place. Two years later, Dr. John De Witt was chosen to the chair of Biblical Literature, made vacant by the resignation of Dr. Campbell. About this time, also, the Theological Professors were relieved of further duties in the College. In 1864 the Synod transferred the college property back to the Trustees, and the next year the covenants of 1807 and 1825 were finally annulled. The money thus accruing was devoted to the erection of the beautiful professorial residences then in course of erection. The same year, a Fourth Professorship, namely, of Sacred Rhetoric and Pastoral Theology, which had been suggested and desired for many years, was, by

a very general subscription through the churches, secured, and Dr. David D. Demarest was elected to this position. The Hertzog Theological Hall, and three of the four contemplated professorial residences, now stand in a beautiful plot of seven acres, overlooking the great highway between the metropolis and the capital of the nation. The professorial endowment now reaches the sum of \$134,000. But it will readily be seen that this amount is very inadequate for an endowment of the Institution in times so different from those which existed at its first establishment and early development. A very large amount of money is still needed to carry out the plans demanded for thorough theological education at the present day. The friends of the church can do her no better service than by providing generously for this institution. By direction of the General Synod, an effort is now making for adding largely to the endowment, and which is meeting with gratifying success.

Professors.

Rev. JOHN H. LIVINGSTON, D.D.,

Professor of Didactic Theology, etc., 1784-1825. At New-York or on Long Island, 1784-1810. At New-Brunswick, 1810-25.

Rev. HERMANUS MEYER, D.D.,

Professor of Languages at Pompton Plains, 1784-91.
Lector in Theology " " 1786-91.

Rev. SOLOMON FROELIGH, D.D.,

Lector in Theology at Hackensack, 1792-7.
Professor of Didactic Theology at Hackensack, 1797-1822.

Rev. DIRCK ROMEYN, D.D.,

Lector in Theology at Schenectady, 1792-7.
Professor of Didactic Theology at Schenectady, 1797-1804.

Rev. JOHN BASSETT, D.D.,

Professor of Languages at Boght, (Schoharie Co., N. Y.), 1804-12.

Rev. JEREMIAH ROMEYN, D.D.,

Professor of Languages at Linlithgo, 1804-6.

Rev. JOHN M. VAN HARLINGEN, D.D.,

Professor of Languages and Ecclesiastical History at Millstone, 1812-13.

Rev. JOHN SCHUREMAN, D.D.,

Professor of Ecclesiastical History and Pastoral Theology at New-Brunswick, 1815-18.

Rev. JAMES S. CANNON, D.D., *pro tem.*,

Professor of Ecclesiastical History and Pastoral Theology, 1818-19.

Rev. JOHN S. MABON, D.D., *pro tem.*,

Professor of Languages, 1818-19.

Rev. JOHN LUDLOW, D.D.,

Professor of Biblical Literature and Ecclesiastical History, 1819-23.

Rev. JOHN DE WITT, D.D.,

Professor of Biblical Literature and Ecclesiastical History, 1823-31

- Rev. PHILIP MILLEDOLER, D.D.,
Professor of Didactic and Polemic Theology, 1825-41.
- Rev. SELAH S. WOODHULL, D.D.,
Professor of Ecclesiastical History, Church Government, and Pastoral Theology, 1825-6.
- Rev. JAMES S. CANNON, D.D.,
Professor of Ecclesiastical History, Church Government, and Pastoral Theology, 1826-52.
- Rev. ALEXANDER McCLELLAND, D.D.,
Professor of Biblical Literature, 1832-51.
- Rev. SAMUEL A. VAN VRANKEN, D.D.,
Professor of Didactic and Polemic Theology, 1841-61.
- Rev. WILLIAM H. CAMPBELL, D.D.,
Professor of Biblical Literature, 1851-63.
- Rev. JOHN LUDLOW, D.D.,
Professor of Pastoral Theology, Ecclesiastical History, and Church Government, 1852-7.
- Rev. SAMUEL M. WOODBRIDGE, D.D.,
Professor of Pastoral Theology, Ecclesiastical History, and Church Government, 1857-
- Rev. JOSEPH F. BERG, D.D.,
Professor of Didactic and Polemic Theology, 1861-
- Rev. JOHN DE WITT, D.D.,
Professor of Biblical Literature, 1863-
- Rev. DAVID D. DEMAREST, D.D.,
Professor of Pastoral Theology and Sacred Rhetoric, 1865-

THEOLOGICAL SEMINARY AT HOLLAND, MICH.

In 1866, the first graduating class of Hope College was permitted by the General Synod to begin their theological studies, under the Professors already officiating in the College. Synod also appointed a special committee to be present the next year at their examination in their theological studies, and who reported to Synod at their session in Geneva in 1867. Hereupon Synod appointed Rev. Dr. Crispell, Professor of Theology, and invited the other Professors in Hope College to act as Theological Lectors. The members of the Board of Superintendents of the Theological Seminary at New-Brunswick, belonging to the Particular Synod of Chicago, were appointed as the Board of Superintendents of this new institution, and a goodly number of students are already in attendance. It is now known as "The Theological Seminary of the Reformed Church at Holland, Michigan."

Professor.

REV. CORNELIUS E. CRISPELL, D.D.,

Professor of Didactic and Polemic Theology, 1867—

Lectors.

REV. CHARLES SCOTT,

Lector in Church History, 1867—

REV. THEODORIC ROMEYN BECK,

Lector in Biblical Criticism and Philology, 1867—

REV. PETER J. OGGEI,

Lector in Sacred Rhetoric and Pastoral Theology, 1867—

REV. PHILIP PHELPS, D.D.,

Lector in Exegetical Theology, 1867—

THE BOARDS.

DOMESTIC MISSIONS.

FIRST PERIOD. 1786-1806.

UNTIL the independence of the American Reformed churches in 1772 they were themselves missionary ground. At the close of the Revolution the list of Dr. Livingston shows eighty-five churches, thirty-two ministers, serving fifty-three of these churches, and two licentiates. But of these ministers, several were old, and soon laid aside, while not a few new settlements of families of the Reformed Faith were springing up, presenting favorable opportunities for church extension. In 1786, the old Synod took the first action on the subject, appointing Messrs. Westerlo, D. Romeyn, H. Schoonmaker, and H. Meyer a committee to devise some plan for sending the Gospel to the destitute localities, and to report to the next Synod. This action was induced by a request from the inhabitants of Saratoga to be furnished with the preaching of the Word. The Classis of Albany was requested to attend to their wants, in the mean time, by occasional supplies. Plans were presented the next year, but the subject postponed, and Dr. Hardenbergh added to the committee. They finally recommended that voluntary collections be taken up in all the congregations, as manifestations of their love, to aid in the extension of the church. This was the first effort of the kind in our churches. The moneys so collected were to be laid on the tables of the Classes, and through them transferred to the Synod. With these means, ministers and licentiates were enabled to visit destitute localities on short tours, and preach the Gospel, and organize churches. Each Classis was also specially directed to look after the destitute fields within their own bounds. In 1791, appeals came from Hardy Co., at the head-waters of the Potomac, in West-Virginia, asking for help. They were supplied through the ordination of a Christian physician residing there, (JENNINGS.) The subject of church extension is found inserted, as an item in the regular business of each Classis, as early as 1790, and moneys began to come into Synod's hands for this cause. A classis at this time would collect from ten to twenty-five pounds annually. Synod could now begin to act. A committee was appointed to find persons willing to undertake the tours proposed, while the Classis of Albany was requested still to take special charge of the needy in their vicinity. The next year, Synod made the *Deputati Synodi*, a committee on

1794.

church extension, to take entire charge of the matter, and report to Synod; but with the constitution of the General Synod, two years later, their duties in this office seem to have ceased. Appeals also came from the distant Kentucky, and from the Susquehanna. In 1792, Andrew Gray, of Poughkeepsie, undertook a tour to the latter region, spending six weeks, while his pulpit was supplied by Synod. Two years later the brethren Cornelison and S. Ostrander consented to make similar tours, the former going up the Delaware as far as the Great Bend, and thence across to the Susquehannah, and down the same to Wyoming, spending eight weeks; while the latter proceeded from Catskill to Jericho, at the Unadilla, and thence to Schenenas, Cherry Valley, and the Onondaga, for the same length of time. Mr. Cornelison established the first church in our domestic missionary efforts, at Tioga, under the name of the *Church of Union*, in the Chenango valley, near Binghamton, (1794.)

In 1796, the people of Salt River, Mercer Co., Ky., forwarded a call to the Classis of New-Brunswick, earnestly requesting them to fill it. They had now been crying for help for six years in vain. Peter Labagh, a student of Froeligh, offered to visit this field, provided he could be ordained as a missionary before going. Synod consented, and the Classis of Hackensack, to which he belonged, put the call in his hands. Furnished with £30, he started. He organized a church of one hundred families at Salt River, but on account of their distance, their unsettled state, and the improbability of his denomination extending in that remote locality, he returned their call. About the same time, George Brinkerhoff undertook a mission to the Genesee country, spending eight weeks. The Classis of Albany urged again on Synod the duty of devising some effectual way to meet the many prayers which were made for the bread of life. Synod, however, only postponed the further consideration of their request. In 1797, John Duryee and Peter Stryker, and in 1798, Jacob Sickles and Samuel Smith, undertook similar missions to those already mentioned, but the particulars, with the minutes of 1797, are lost. At the close of the century all the Classes were forwarding money, (most of the churches contributing,) except the Classis of Kingston, for the cause of church extension.

In the mean time, the Classis of Albany became especially prominent for its zeal in this cause. In 1798, they employed Robert McDowell, one of their ministers, as their missionary to Canada, who, in a short time, organized six large churches, embracing more than four hundred families, along the St. Lawrence and the northern shores of Ontario. The people there seemed hungry for the bread of life. In 1800, he permanently settled over three of these churches. (McDOWELL.) Six other missionaries were also employed by them, drawing their expenses from the funds of Synod. Synod, in the year 1800, formally appointed the Classis of Albany to take charge of all the missionary operations in the North. (*M. G. S. i.* 307, an interesting report.) With the increase of churches, several new classes were organized at the opening of the present century. The Classis of

Hackensack was divided into those of Bergen and Paramus ; the Classis of Kingston into those of Ulster and Poughkeepsie ; the Classis of Albany into those of Reusselaer, Albany, and Montgomery ; which, together with the Classes of New-York and New-Brunswick, made nine in number, in the year 1800.

But the cause somewhat languished after this for want of men. The means furnished, also, were small. Yet, in 1804, the first legacy for any of the benevolent operations of the church was left, by a Christian lady, Sarah De Peyster. Upon inquiry, Synod informed her executors that the Classis of Albany was their society for receiving such funds.

But for eight years, now, Canada had been the sole field of operations. The Classis of New-Brunswick complained that there were destitute places within their bounds which ought to participate in the funds. Their churches in Sussex Co., N. J., were too far off for the unaided efforts of the ministers. In 1806, therefore, the Particular Synod of New-York requested General Synod to resume the immediate management of all the missionary operations of the church which had been confided to the Classis of Albany. This was done. Thus ends the first period of twenty years of the missionary operations of the Reformed Church.

SECOND PERIOD. 1806-1822.

Synod now appointed a special committee of four ministers and four elders, with plenary powers, to whom should be confided all her missionary operations. They were located in Albany till 1819, when, with the final abandonment of the Canadian missions, they were directed henceforth to locate in New-York. They received all the missionary documents from the Classis of Albany, and the members of the committee held their appointment during the pleasure of Synod. They were known as the "Standing Committee of Missions for the Reformed Dutch Church in America."

This standing committee commenced their operation on the old plan—short tours by settled pastors. But these reported the unsatisfactoriness of such efforts. Messrs. Bork, C. Ten Eyck, and P. D. Froeligh, in 1806, went west from Albany one hundred and fifty miles, thence to Lake Ontario, and down the St. Lawrence to Ogdensburgh, and up the same river on the Canada side, and along the lake, all the way round to Niagara, and thence home, visiting many settlements, and organizing five new churches in Canada. Three years later, Messrs. Sickles and H. Ostrander traversed the same ground, the parties having spent about three months each time. They found the state of religion very low, though they were treated with civility and kindness. Settled ministers were wanted. The next year, (1810,) John Beattie went over the same route and organized an additional church at York, in Canada, spending nearly five months. From that time till the close of the war with Great Britain, only one laborer visited that region, namely, John Duryee. In 1817, John F. Schermerhorn and Jacob Van Vechten, and in 1818-19, Cornelius Bogardus, again visited those

churches, and a Presbyterian licentiate, Mr. Allen, was also employed by the committee. During all this time, (1798-1819,) Mr. McDowell had been faithfully laboring in his own charges in Canada. There were yet eleven of those mission churches existing. They earnestly sought for two more ministers to settle there and organize a Classis, but they could not be found, or hopes excited were disappointed.

But the church was becoming disheartened by the distance, and the want of men and means. Their missionary funds had not exceeded yet \$400 per year. Complaints were heard from many quarters. There were many calls from churches in the Union, and nearer home. By resolution, the field had been limited to Canada and the routes thither. In 1815, Synod permitted operations elsewhere in the States. A mission to Deer Park, (Port Jervis,) by C. C. Eltinge, in 1816, resulted in his settlement there, where he continued for twenty-seven years.

With the transfer of the committee to New-York, the Canadian churches were quietly abandoned. One minister in each Classis was now written to, that the proper fields at home might become known. Some of the Classes had begun to retain their money, for their own missionary necessities. Herkimer, Fulton, Schoharie, Saratoga, Washington, and Warren Counties, N. Y., Sussex, N. J., Pike, Pa., and the locality of Spotswood, N. J., were the fields now opening to view. A church was soon organized at Spotswood, through the labors of Van Hook. Isaac Ferris labored for three months along the Mohawk, and received a call to Manheim, but declined. Mr. Switz followed him there, for the same period. The next year, Messrs. Ketchum and Fort were sent to that locality, and also Mr. Van Hook, after having spent a short time at Stillwater in Sussex Co., N. J. Cent societies were also started at this time, in many churches, but with small results.

During the three years of the committee in New-York, besides the church at Spotswood, others were organized—one at Oppenheim, one at Fayette, Seneca Co., and one at Le Roy, Jefferson Co., N. Y. Eight missionaries had been employed. In 1821, Synod appointed Messrs. Knox, Milledoler, and Woodhull a committee to draw up a new plan for missionary operations, and to report to next Synod. But their action was forestalled by individual efforts. At the suggestion of Paschal N. Strong, a number of pious individuals, in January, 1822, organized themselves into a society, to be known as "The Missionary Society of the Reformed Dutch Church." The formation of this Society was made known to the synod, and the matter was referred to the Committee on Missions. Its birth was hailed with joy. Its board of managers was made Synod's Standing Committee on Missions, and all the churches were exhorted to form auxiliary societies, not only for domestic but for foreign missionary operations. During this period, three Classes were organized, namely, Long Island, 1813, Philadelphia, 1814, and Washington, 1818.

THIRD PERIOD—1822-32.

1 The policy of the new society was to employ as many of the graduates

of the seminary as were willing to undertake missions, to have auxiliary societies in every congregation, and to take up collections at the monthly concerts for prayer. They published reports each year, which were scattered through the churches. This society was the beginning of a new life. It was felt that a brighter day was dawning. Nearly \$2000 were contributed in the first four months, and the amount increased, in the sixth year, to more than \$5000. During the ten years of the existence of this society, they collected more than \$30,000, and aided about 100 churches or stations, and 130 missionaries. This society also started, in 1826, the Magazine of the R. D. Church, issued monthly, and which, four years later, was transformed into the *Christian Intelligencer*.

They confined their efforts to the then limits of the church, in strengthening and establishing present organizations, rather than extending.

But the Particular Synod of Albany felt at length that they were remote from the Board, and did not receive all the help which their destitute localities demanded, and accordingly, in 1828, the Synod directed that a Northern Board be appointed by the Missionary Society, to act under them. They were accordingly organized, and appointed J. F. Schermerhorn their agent, (1829,) to call forth the resources of the church, and determine the proper missionary fields. There were at the time (1830) 159 ministers, 12 licentiates, and 194 churches, of which 33 were vacant, and 26 in need of aid. Mr. S. gave a new impetus to the work of benevolence in the church. But the Northern Board was dissatisfied with present arrangements. They were, in fact, only a sub-committee of the society in New-York, to which every thing must be finally referred. They were much crippled in their operations. They could do nothing independently. They kindly asked that the wisdom of Synod would consider the matter. The Missionary Society was not wholly under the control of Synod. Some collisions had occurred. Mr. Schermerhorn had been discharged by the N. Y. society in 1830. It was felt that Synod should have full power over all the missionary operations of the church. Synod accordingly notified the society that the officers whom they had recently elected should be continued during the present year, but that next year their number should be reduced to 15, (one half,) and Synod would elect them, and they were requested to alter their constitution accordingly. Their duties were also limited to the Particular Synod of New-York, while Synod elected 15 for a similar society in the north. Mr. Schermerhorn was also appointed general agent of the church, at a salary of \$1300 a year, to be raised by private subscription. But the old society in New-York refused to conform to the injunction of Synod. In 1831, therefore, Synod changed the basis of all the operations, by constituting the Board of Missions. The benevolence of the church was for a few years nearly equally divided between the two societies, but at length the old society became auxiliary to the new Board. In 1831, forty-five missionary stations were reported. During this period, four Classes were organized, namely, Schenectady, Cayuga, and Schoharie, 1826, and the South Classis of New-York, 1828.

FOURTH PERIOD—1831 TO PRESENT TIME.

This Board of Missions had all the mission operations of the church committed to its hands. Mr. Schermerhorn went at once vigorously to work. More than \$5400 crowned his efforts in the first year, and eight new churches were organized and pastors installed over them. Yet there existed great prejudice against the employment of an agent. Unkind remarks were made concerning him. Dr. C. C. Cuyler, in 1832, ably vindicated the necessity and propriety of the office, and Mr. Schermerhorn was elected a third time to this position; but he now declined, and Rev. A. H. Dumont was elected in his place. The old Missionary Society continued to send their reports, but Synod declined to take any action on them. Great excitement prevailed on the whole subject, for a couple of years, and the church paper was filled with the discussion. Mr. Dumont's efforts, for the single year of his service, secured about \$5200. But in 1833, for some reason, Synod was mistakenly induced to discontinue the agency; but with bad results, the receipts falling off \$2400, the first year. The old Missionary Society now consented to become auxiliary to the Board, and their receipts swelled the total to \$5600. The German Church also about this time made informal overtures for united efforts to help their churches in Central Pennsylvania. For nine years the Board depended on classical agents. During this time, (1837,) the first church of the denomination was organized in the West, at Fairview, Ill. Other churches were subsequently organized in Michigan, Illinois, and the territory of Wisconsin. In 1841, these were sufficient to organize the Classes of Illinois and Michigan, and ten years later the Classis of Holland. The yearly benevolence during this period, for this cause, only amounted to four or five thousand dollars per annum, though it had sometimes exceeded \$6000, in earlier years, (1830-35.) About 35 churches per annum received aid from the board. But in 1842 a financial secretary was appointed, Rev. Ransford Wells, to take the general superintendence of both the Foreign and Domestic Missions, the Board of Education, and the Sabbath-School Union. The next year, in consequence of enlarged operations and the need of increased services, a division of duties was made—those pertaining to the western missions being placed in the hands of Rev. B. C. Taylor, and those pertaining to the eastern, in the hands of Rev. G. H. Fisher. The cause was now in a prosperous condition. Many churches were organized and assisted. In 1844, however, Dr. Wells resigned, and the loss of the financial agent was plainly visible. During the last year of his labors, the receipts of the Board reached the sum of \$9516, and the subsequent year they decreased nearly \$3000. The name of the Board was also at this time changed, from the "Board of Missions," to the "Board of Domestic Missions of General Synod." The secretaries of the east and the west continued their labors till 1849. In 1845, the Synod appointed Rev. Dr. Ferris to visit the western field and report its condition. About this time also the large immigration of Hollanders began; they settled in Michigan and adjoining States. These naturally, to a large

extent, united with the Reformed Church. They were driven hither by religious persecution. (*See* p. 16.) Operations were soon greatly enlarged, and in 1849 the Board was reorganized, and Rev. John Garretson chosen as the secretary.

During the following decade of years no less than one hundred and fifty new churches were organized, many of them under the auspices of the Domestic Board. During this same time the receipts more than doubled, reaching, in the year of Dr. Garretson's resignation, the sum of nearly \$17,000. Rev. Anson Du Bois succeeded Dr. Garretson, and having served in this capacity for three years, Rev. Geyn Talmage took his place. Rev. Cyrus Vanderveer succeeded for a brief space, (July, 1867—April, 1868,) and the position is now occupied by Rev. Jacob West. The receipts for the year ending April, 1868, were \$28,476. The number of Classes during the existence of this Board has more than doubled. The Board during the year 1868 employed seventy-three laborers and assisted seventy-nine churches. These churches contributed to the funds of the Board, for the year ending April, 1868, about \$1250. The Board of Domestic Missions was incorporated in 1867, and now holds its own funds, these having been previously held by the Board of Corporation.

In 1854, the plan of a Church Building Fund was proposed, in accordance with a provision in the original constitution of the Board. The original design was to secure a capital fund of not less than \$25,000, to loan to feeble churches, for the erection of their buildings, to an amount not to exceed one fifth of the cost of such building. The Board of Corporation was to take a first bond and mortgage of the consistory, exacting no interest, but said bond becoming immediately payable in case of any change of ecclesiastical relations. But nothing effectual was done for several years. In 1861, and again in 1862, the plan was modified; henceforth applications from churches were only to come through the Classis, stating the amount required, and the amount to be raised by the people. A first bond and mortgage was to be given, payable in one year, the interest to be remitted at the discretion of the Board; but then such church was to take up a yearly collection for the fund. Every church aided was expected to pay back the aid received, as soon as possible; no church can receive aid, which would have a debt remaining. This fund has now reached an amount of about \$35,000, most of which has been loaned to feeble churches.

BOARD OF EDUCATION.

An Educational Society was organized independently, in the year 1828, for the purpose of assisting needy students in their preparation for the ministry. In the last century, and early part of this, a fee of £15 had been exacted from each church calling and settling a licentiate, and a fee of £5, generally, from each student, on receiving his license to preach. From these moneys indigent students were sometimes assisted, or the professorial

fee for a diploma was paid, if the student were unable to meet the expense himself. When a fund for the support of a professorship began to be raised, it was also stipulated that needy students should be assisted from the same. (THEOLOGICAL SEMINARIES.)

In 1812, it was ordered that collections should be taken up in the churches for this object. A committee was also appointed at the same Synod to confer with the trustees of Queen's College concerning the provision of a fund to meet the necessities of the students, while the Board of Superintendents were also permitted to draw from the treasurer of Synod such amounts as they deemed proper, for this purpose. The copyright of the psalm and hymn book was also secured to Synod for the benefit of students, the publishers being requested to pay Synod six cents for each copy sold. But in five years this only amounted to \$240. With the first instalments of the Van Bunschooten bequest, in 1814, some additional help was obtained. In 1815, Miss Rebecca Knox, of Philadelphia, (a member of Dr. Brodhead's church,) left \$2000, for the support of students, but which did not become immediately available. Cent societies, established in many congregations, also brought in means to some extent. From all these sources, the Board of Superintendents distributed \$200, in the year 1814, spending in addition \$120, for the purchase of Hebrew Bibles. An increasing amount was appropriated each year, until 1819, when they distributed the sum of \$1315; but the amount distributed did not reach as high a figure as this again till 1828, the same year in which the Educational Society was organized.

On the seventh day of May, 1828, a number of ministers and friends met in the lecture-room of the Collegiate Church, in the city of New-York, to consider the propriety of organizing a Board of Education. Dr. Milledoler was called to the chair, who opened the meeting with prayer. The circular which called the meeting showed, that, at a free conversation on the general interests of the church, held in the preceding November, between Rev. Messrs. Milledoler, Knox, Kuypers, Brownlee, Ludlow, P. Labagh, Schermerhorn, and De Witt, it was ascertained that a general desire existed for more efficient action in the missionary and educational interests of the church. Hence this meeting at the call of a committee, to organize a Board of Education. A constitution was at once adopted containing twelve articles, stating the objects of the Board, the terms of annual and life memberships, the manner of government, through the necessary officers and an executive committee, and the manner of receiving beneficiaries. Any donation of \$1500 or more, for the founding of a scholarship, was to be distinguished by the name of the donor. Col. Henry Rutgers was elected the first president. An address was at once prepared by a committee, consisting of Drs. Mathews, Brownlee, and De Witt, and distributed to the churches. The amount granted to a beneficiary was then limited to \$90 per annum. They designed rather to *aid* a student than to sustain him fully. Auxiliary societies existed in certain of the Classes, and in single churches.

During its first year the Board and its auxiliaries assisted about twenty students. In 1831, this Education Society, which had been organized by individual, not ecclesiastical, action, requested General Synod to take charge of it as its own Board. This was proposed, partly, because donations began to be left to it, while it was not formally connected with the Synod, and partly to increase still further the confidence of the churches. The old officers were reappointed by Synod as its officers, and a committee was appointed to remodel it. A new Board was accordingly constituted in 1832, and the funds of the old Board turned over to the care of General Synod.

The organization of this Board was the beginning of a new life for the educational interests of the church. A number of scholarships were soon founded by individuals. Many of these were allowed to accumulate for a time, if not sufficient, at first, to meet the due appropriations to the students. The following is the list of them, in their present amounts, with the years in which they were founded :

SCHOLARSHIPS.

1828.	Heyer,		\$2500
1830.	Henry Rutgers,		1700
1830.	Stephen Van Rensselaer,		1700
1830.	William P. Van Rensselaer,		1700
1834.	The Cornell, by Peter Stryker, of Flatbush,		2350
1834.	John Wyckoff, of Ne-Shanic,		2500
1835.	Mrs. Margaret Burgess, of New-York,		1700
1837.	John Clark, of New-York,		3000
1837.	James Bogert, Jr., of New-York,		2000
1837.	Isaac L. Kip, by his sons,		1700
1838.	Tannake Turk, by Miss Anna Turk, of New-York, in the name of her late Mother,		1700
1839.	Richard Cadmus, of Bergen Point,		2000
1841.	Stryker, (by accumulation of the Cornell Scholarship,)		2000
1844.	Miss Maria Freeborne, of Flatbush		2000
1846.	Hornbeck, (two,)		4000
1850.	James Bogert, Jr., of New-York,		2000
1853.	Cor. C. Cuyler, by his son Theodore Cuyler, Esq., of Philadel- phia,		2000
1854.	Margaret Ten Eyck,	} by Margaret Ten Eyck, {	2000
1854.	Catalina Ten Eyck,		2000
1857.	Moses Cowan,		2500
1860.	Daniel J. Schanck, of Monmouth Co., N. J.,		3060
1860.	James Suydam,		10,000
1863.	Theodore Frelinghuysen De Witt, by Rev. Dr. Thomas De Witt, of New-York,		2500
1865.	Edward Lansing Pruyn,		2500
1867.	Gerrit Y. Lansing,		2500

1867.	Maria Lefferts,	.	.	.	.	.	.	.	.	\$4750
1868.	Joshua Hornbeck,	.	.	.	.	.	.	.	.	2000
1868.	James Suydam,	.	.	.	.	.	.	.	.	2000

These scholarships, together with the Van Bunschooten and Knox Funds, and more recently the Smock Fund, (\$500, 1859,) the Mandeville Fund, (\$2000, 1865,) and the Voorhees Fund,* (\$26,000, 1867,) all under the care of the trustees of Rutgers College, make a capital of more than \$120,000, for the education of students for the ministry, besides the annual church collections and private gifts, now about \$10,000 per annum. Thus has this department of the Church grown, from comparatively insignificant beginnings. During the year ending with May, 1868, \$5239 were distributed among forty-six students, and nearly the same amount to professors and teachers in Hope College—this institution being yet partially dependent on the Board of Education, having matured under its auspices from a mere academical to a collegiate character; parochial schools are also helped to some extent by this Board. In 1865, Synod empowered this Board to enlarge its sphere of operations, and coöperate with the Classes in the establishment of academies and classical schools within their bounds. The Van Bunschooten and Knox Funds remain under the care of the trustees of Rutgers College, as the Synod was unincorporated when these funds were donated. On account of the recently increased endowment of this college, tuition fees are not now exacted of beneficiaries. About one third of the present ministry of the church are indebted to the Board of Education for assistance, while preparing for the ministry.

Rev. J. F. Schermerhorn, the general agent of all the benevolent operations of the church, was active in collecting funds for this Board, 1830–32. Rev. A. H. Dumont succeeded him, for a single year. Contributions amounted to about \$3000 per annum, at this time, although diminished in 1832 by the epidemic. For the next decade of years, the services of a special secretary were dispensed with, classical agents being employed to represent the educational interests of the church. In 1843, Rev. Ransfor Wells was appointed as a financial secretary to take the general superintendence of all the boards. He occupied this position for only two years. Again, for more than half a score of years, the Board remained without a corresponding secretary, but its small receipts (less than \$1700, in 1855,) compelled them to seek a more efficient plan of operations. Rev. J. A. H. Cornell was accordingly appointed to this office, in 1855, under whose energetic efforts this Board was thoroughly revived. In 1857 the Board was reorganized. At the end of the six years of his service the contributions of the churches for this cause had increased nearly six-fold. Upon his resignation, from ill-health, in 1861, Rev. John L. See was appointed as his successor, who is the present incumbent.

* It seems the benefit of this fund is limited to the aiding of young men, who are candidates for the ministry, while pursuing their studies in Rutgers College.

BOARD OF PUBLICATION.

This Board was organized in 1855, the incipient steps for its organization having been taken by the General Synod the previous year. It is composed of twelve ministers and twelve laymen, one third part of whom are elected annually by the General Synod.

To this board are intrusted, with such directions and instructions as may from time to time be given by the General Synod, the superintendence of all the publications of the Reformed Church in America, and the circulation of such works pertaining to the history, government, doctrines, and religious literature of said church, and of other evangelical denominations, as shall be properly approved.

Regarding the evangelical press as the co-worker of the pastor, in supplementing his labors for the spread of the truth and the growth of the church, its publications are adapted to the cultivation of a healthy church life and to the preservation of unity and purity of faith among its members.

In addition to works of a denominational value, the Depository of the Board, at 103 Fulton Street, New-York, has constantly on hand a variety of desirable publications, both of its own issues and of other publishing houses, suited to promote the general interests of religion and to furnish sound, instructive reading for our rapidly increasing population. It has also a choice selection of *Sabbath-school books*, and, as far as its means will allow, makes donations to needy schools.

The Board entered upon its work with an empty treasury, and has been retarded in its operations from the want of funds. Its history, however, is an illustration of growth under pressure. Friends came with timely aid to its relief. It has recently received a legacy of \$5000. The General Synod, regarding it as an important agency, commended it to the churches for a working capital of \$30,000. Of this sum, three thousand dollars have just been secured.

The officers of this Board are the following, namely :

Rev. Thomas De Witt, D.D., *President*.

Rev. Isaac Ferris, D.D., *Vice-President*.

Rev. John A. Lansing, D.D., *Cor. Secretary*.

Peter Duryee, Esq., *Treasurer*.

J. A. L.

FOREIGN MISSIONS.

THE CHURCH OF THE NETHERLANDS.

THE Reformed Church of the Netherlands, more than two centuries ago, preached the Gospel to the heathen as opportunities were presented. The merchants of the United Provinces were enterprising, the seamen full of courage, and, organized as an East-India Company, they established commercial colonies at many points upon the coast of Asia, and on many of

the contiguous islands. The company, the government, and the church worked together to supply the settlements with Christian pastors. These godly men were moved with compassion for the multitudes of heathen surrounding them. They learned many of the languages of Asia, preached to Buddhists and Mohammedans, and translated Christian books into Tamil, Malay, Chinese, etc. The government and church at home assisted the colonial pastors generously, although not always wisely.

The first clergyman from Holland arrived in Batavia in the year 1598. In 1620, Christian worship was fully established. It was at first conducted in the Portuguese and Chinese languages. Rev. Messrs. Dubbledryk and Candidius were probably the first ministers sent to the East-Indies. The former was soon suspended for immoral conduct; the latter, by insisting upon monogamy among the natives, awakened such a spirit of opposition that it was considered prudent to transfer him to Formosa in 1627; the government cautioning him not to give offense to the Chinese and Japanese emperors.

Soon after 1620, the Netherlands East-India Company supported clergymen of the Reformed Church in *Ceylon, Sumatra, Java, Amboyna, Hierosoria, Isles of Banda, Coromandel, Surat, China, Formosa, Siam, and Japan*. In all these countries, or dependencies, churches and school-houses were built by the combined action of the company, the government, the church at home, and the colonists.

Many translations were made. For the use of the Tamils of Ceylon and India the Bible was partially translated. Versions were also made in Chinese and Malay of portions of the Scriptures. The catechism of the church was published in Tamil, Chinese, and Malay, and was translated into some of the more local dialects.

It is stated in Newcomb's *Encyclopedia of Missions*, upon what authority we do not know, that the clergymen of the Reformed Church in Asia did not learn the language of the natives, but preached through interpreters. This is no doubt true of some, but not of all, for there is sufficient proof that translations were made; they are in existence to this day.

To thousands of men the Gospel was preached. In the province of Jaffna alone, in Ceylon, there were thirty-four churches appropriated to the use of the native population, in which 63,000 hearers gathered, exclusive of 2000 baptized slaves, while the schools connected with them had over 16,000 native children in regular attendance. Thousands of natives, in Ceylon, in Batavia, in Formosa, were baptized on professing an intellectual assent to the word of God. It is unnecessary to quote the number reported and on record. In accordance with the *universal practice* of the Christian church of that day, men were unwisely admitted to church-fellowship if able to give a tolerably clear statement of essential doctrines, and on expressing a belief in the same. Evidences of conversion and a statement of Christian experience were *nowhere* required. Beside this, employment under the government was given only to the natives who had made such a profession. This, too, was in accordance with almost universal custom.

Intended as an encouragement, it acted mainly, almost exclusively, as a bribe.*

The disposition of the Church of the Netherlands may be learned from the fact that, between 1615 and 1725, no less than 336 ministers had labored on the islands or mainland of what was then commonly called the East-Indies. Some were only the pastors of the colonists from the United Provinces, others were truly missionaries to the heathen.

When the government of the Netherlands was exhausted by long and costly wars, undertaken for the defense and preservation of Christianity and civil liberty, and became unable to reënforce many of its Asiatic commercial posts, they were overpowered by the superior numbers of the English ships and forces, and brought under the English government. The English East-India Company not only totally neglected the Christian work begun by the Hollanders in Asia, but discouraged and opposed all attempts to win the natives to Christianity.

The Holland settlement on Formosa was overpowered and broken up by Chinese pirates, the home government having neither money nor men to spare for the succor of its colonies; both had been spent in a terrible conflict with the Papacy and despotism.

THE CHURCH IN AMERICA.

The emigrants from the Netherlands to America had a disposition like that of those who had formed Christian colonies in Asia, and at a very early date their pastors began to preach to the Indians. At various localities in New-York and New-Jersey tradition testifies that the Gospel was preached to the red man by the pastors of the Reformed churches, and prayers offered by the people for his conversion and salvation. Recorded particulars of this work are preserved only in connection with the settlement at Albany. In 1643, Rev. Mr. Megapolensis began to labor among the Mohawk Indians living near what is now called Albany. This was three years previous to the labors of Rev. John Eliot, of Roxbury, Mass., among the Indians of that locality. Large numbers of the Mohawks attended the preaching of Megapolensis, who had become quite a fluent speaker in their language. Many of them were truly converted, baptized, and received into the fellowship of the Reformed church of Albany. The baptismal register of that church contains the names of many of these converts, of whom the greater proportion were of adult years.

The work, so well begun by this good man, was carried on with equal zeal

* In Great Britain Nonconformists were excluded from office, and every denomination included large numbers of men who had professed only an intellectual assent to the truth. In New-England, when it was proposed that candidates for church-membership should give evidence of conversion, the proposition met a general and earnest opposition; and in some of the States a man could not obtain office unless he was a member of the church. Yet, by writers in Great Britain and New-England, the work of the Reformed Church in Asia, from 1615 to about 1720, is almost uniformly presented in such a form as to leave the impression that that church was guilty of unusual folly.

by his successors in the pastoral office. The Rev. Godfriedus Dellius, settled in Albany in 1683, labored with much success among these red men. During his ministry, in 1691, the Indians petitioned the English governor, Henry Slaughter, that his excellency "will for the future take an especial care that we may be instructed in the Christian religion." The governor returned a favorable reply. In 1703 the Rev. Mr. Lydius, the successor of Dellius, labored among the Mohawks, receiving the countenance of the governor, and having from him a special pecuniary provision in consideration of the work. When Lydius died there were thirty Indian communicants in the church of Albany.

The success of the work attracted attention in Great Britain, and in *A New Geographical and Historical Grammar*, edited by a Mr. Salmon, and published in London in 1760, a famous book at the time, it is said in regard to the Mohawks: "At Albany they are all brought to the profession of Christianity, and all baptized; and some of them seem to have a tolerable notion of it, and have earnestly desired a missionary to be sent among them; and to encourage this good disposition in them, the Society (for the Propagation of the Gospel in Foreign Parts) appointed a catechist among them, a native of America, who has resided among them and applied himself to the study of their language, and met with very good success." The Rev. Mr. Freeman also, the pastor of the Reformed church of Schenectady, about 1700, took great pains to instruct the Mohawks who came to that city. He reported to the Society already mentioned that "he had translated into Indian the morning and evening prayers of our liturgy, the whole Gospel of St. Matthew, the first three chapters of Genesis, several chapters of Exodus, several Psalms, many portions of the Scriptures relating to the birth, passion, resurrection, and ascension of our Lord; and several chapters of the first Epistle to the Corinthians, particularly the fifteenth chapter, proving the resurrection of the dead." He also translated the Ten Commandments and the Apostles' Creed. These translations were presented to the Society, and some of them were printed in the city of New-York about 1713.

From this early period to the present, the Reformed Church which came from the Netherlands to the United States has been heartily engaged in the endeavor to win pagan peoples to the knowledge and love of Christ.

MISSIONARY ORGANIZATIONS.

In November, 1796, the NEW-YORK MISSIONARY SOCIETY was formed in the city of New-York. The Presbyterian, Reformed, and Baptist Churches were represented in its membership. During the first year of its existence one thousand dollars were contributed for the support of its work. A missionary was sent to the Chickasaw Indians, in Georgia; aid was granted to the Rev. John Sergeant, a missionary to the Stockbridge Indians, Connecticut; and an Indian preacher, named Paul Cuffee, was supported amongst the Indians of Suffolk County, Long Island. In 1800, the Society added a

missionary to the Tuscaroras and Senecas in Western New-York, employing also, by his request, Nicholas Cusick as a native helper. This work was continued with considerable success for a number of years.

The first printed list of officers, that has come down to us, the one published in 1799, has the following names :

John Rodgers, D.D., *President*.

John H. Livingston, D.D., *Vice-President*.

Mr. Divie Bethune, *Treasurer*.

Rev. John M. Mason, *Secretary*.

Rev. Samuel Miller, *Clerk*.

William Linn, D.D., John McKnight, D.D., Rev. Gerardus Knypers, Rev. John N. Abeel, Peter Wilson, LL.D., Thomas Mackaness, Esq., Anthony Post, Esq., Leonard Bleecker, Esq., Mr. George Lindsay, Mr. George Warner, Mr. John Bingham, Mr. John Mills, *Directors*.

A remarkable feature of the method adopted by this organization is found in the "Plan for social prayer," adopted January 18th, 1798. By this plan a union prayer-meeting was established by these resolutions :

"1. That the second Wednesday evening of every month, beginning at candlelight, be observed, from February next, by the members of the society, and all who are willing to join with them, for the purpose of offering up their prayers and supplications to the God of grace, that he would be pleased to pour out his Spirit on his church, and send his Gospel to all nations ; and that he would succeed the endeavors of this society, and all societies instituted on the same principles, and for the same ends.

"2. That these evenings of prayer be observed in rotation, in the churches of this city to whose judicatories they may be acceptable, and of which there is a minister belonging to this society ; beginning with the Old Presbyterian Church, and proceeding next to the Scots Presbyterian Church, next to the New Dutch Church, next to the First Baptist Church, next to the Brick Presbyterian Church, next to the North Dutch Church, and then the service to revert to the place it began ; provided that, if the ministers of any other churches become members of the society, a due proportion of the services, in the regular course, be performed in said churches."

This custom had in it the germ of the monthly concert.

Before this society Rev. John M. Mason, D.D., preached on Nov. 7th, 1797, in the Old Presbyterian Church, in Wall street, his notable sermon entitled "Messiah's Throne," and on the 23d of April, 1799, (the annual meeting having been adjourned from Nov. '98 on account of the ravages of the yellow fever,) Rev. John H. Livingston, D.D., preached in the Scots Presbyterian church, in Cedar street, his famous sermon on "Christ is all, and in all." Both of these sermons presented the declarations of the Scriptures respecting the extension of the Redeemer's kingdom over the whole world, and enforced the duty of the church to evangelize all nations. Both of the sermons had a wide circulation, were read by Christians in all parts of the country, and had much to do with the formation of a desire to engage in the work of foreign missions.

The NORTHERN MISSIONARY SOCIETY was formed during a meeting which began at Lansingburgh, N. Y., on the 11th of January, 1797, when a constitution was provisionally adopted, and adjourned to meet at Albany, N. Y., on February 14th, 1797, when the constitution was amended, altered, and finally adopted. This society included ministers and members of the Reformed, Presbyterian, and Baptist churches. The officers for the first year, most of whom were continued for several years, were as follows :

Rev. Dirk Romeyn, D.D., *President*.

Rev. James Proudfit, *Vice-President*.

Rev. John Bassett, *Secretary*.

Rev. Jonas Coe, *Clerk*.

Rev. Elbert Willet, *Treasurer*.

Revs. Dr. John B. Smith, John Close, Samuel Smith, Isaac Labagh, John B. Johnson, David S. Bogart, William McCauley, Daniel Marsh, James Mairs, John Dunlap, Anthony T. Braun, Robert F. Smith, Alexander Proudfit, Jacob Sickles, General James Gordon, Hunloche Woodruff, M.D., Messrs. Ebenezer Clark, Abraham Eights, Isaac Hutton, Jacob Vanderheyden, Abraham Hunn, General Abraham Outhout, Messrs. Elijah Janes, Cornelius P. Wyckoff, *Directors*.

This association was similar to that organized in New-York City. It continued to exist until about 1830. It sent missionaries to the Indians of Central and Western New-York. Many were instructed in the truth, and led to repentance toward God, and faith in our Lord Jesus Christ.

At about the year 1800, missionary societies were formed in Connecticut, New-Jersey, Massachusetts, and New-Hampshire. All instructed the Indians in the Word of God ; all also kept in view the work of evangelizing pagan nations. The magazines published by these organizations reported the work of the Moravians, of the London Missionary Society, then engaged on the South-Sea Islands, and of the attempts made to introduce the Gospel among the people of Africa and India. By this intelligence, by the sermons preached, the appeals made, a missionary spirit was awakened in all parts of the United States, which at last culminated in the formation of the American Board of Commissioners for Foreign Missions.

In the year 1816, overtures from the General Assembly of the Presbyterian Church and the Synod of the Associate Reformed Church were presented to the General Synod of the Reformed Church, proposing that these bodies should engage in forming a missionary association. The General Synod acceded to the plan and connected itself with the "United Missionary Society." This organization sent missionaries to the American Indians. After a few years, as pecuniary embarrassments increased, it was proposed that the society should be amalgamated, as it was termed, with the American Board. The proposition was discussed with much earnestness in the General Synod, and many of the ministry warmly opposed it ; but in 1826 the measure was adopted, and the United Missionary Society merged into the American Board. Not a few, however, in the Reformed Church were not pleased that the contributions of the churches were used only for the

organization and support of Congregational churches in heathen lands, and that no provision was made for the establishment of churches of our own order. This dissatisfaction increased until 1832, when a plan was adopted by the Board and the Church, under which the Church, while retaining the advantages of a connection with the American Board, was allowed to conduct missions according to its own ecclesiastical polity. This arrangement continued to the satisfaction of both parties until the Synod of 1856. In 1822 "The Missionary Society of the Reformed Dutch Church" was formed. In 1832 the General Synod elected "The Board of Foreign Missions of the Reformed Dutch Church." This superseded the former society, and still exists as the Board of Foreign Missions.

In 1856 expression was given through the Board to the growing conviction that a separation from the American Board and independent action were necessary, in order to produce a proper sense of responsibility and call out the ability of the church. The recommendation of the Board was carefully considered by the General Synod and referred to the Synod of the following year. During the sessions held in Ithaca, in 1857, while enjoying unusual evidences of the presence of the Holy Spirit, the Synod resolved to discontinue the relations that had existed so pleasantly and profitably, and to undertake to govern and maintain its own missionary operations. Through the mercy of God, the attempt has thus far been successful.

The Reformed Church has had the privilege of contributing to the work of foreign missions three very useful men. John Scudder, M.D., in 1819 went from us to India. He was commissioned by the American Board as the medical member of the Ceylon mission. After a few years he was ordained as a minister of the word of God. He was one of the pioneers of American missions among the Tamils. God gave him many years, and made him a blessing to many souls. (SCUDDER, JOHN.) In 1829, the Rev. David Abeel was sent by the Seamen's Friend Society to Canton as a chaplain. It was thought that by such an appointment Mr. Abeel would be enabled to learn the language, become acquainted with the customs of China, and perhaps to preach the Gospel to the people. In the course of the year Mr. Abeel became a missionary of the American Board. He was one of the pioneers of American missions in China. Few men accomplished more in conciliating the Chinese, in informing the Christians of England and America respecting that great nation, and in awakening an interest in their condition. (ABEEL, DAVID.) In 1839, C. V. A. Van Dyck, M.D., appointed by the American Board as the missionary physician of the Syria mission, left the Reformed church of Kinderhook, N. Y., for his field of labor. God has granted him the great honor of completing the Arabic version of the Word of God that had been begun and carried forward for some years by Rev. Eli Smith, D.D. By a council composed of missionaries, which held only that meeting, Dr. Van Dyck was ordained to the Gospel ministry. From the trustees of Rutgers College he received the degree of Doctor of Divinity, never more worthily bestowed. (VAN DYCK, C. V. A.)

THE MISSIONS.

THE BORNEO MISSION.—The Rev. David Abceel suggested that if a conference were had with the Netherlands Missionary Society, the Reformed Church might be able to secure special facilities for conducting a mission within some of the colonial possessions of the Dutch government in the East-Indies. He received authority to visit Holland in 1834, and, after interviews with men of influence and authority there, he recommended to the church here to proceed to establish a mission somewhere within Netherlands India. In the following year Dr. Abceel visited many of our churches, and awakened a great interest in the proposed work. Four young men consecrated themselves to the service of the church in this new and difficult undertaking. They were Elihu Doty, Elbert Nevius, William Youngblood, of the class which graduated that year, 1836, from the theological seminary, and Jacob Ennis, of the class of 1835. By the action of these brethren and their addresses a more earnest, resolute, and general missionary spirit was aroused in the churches than had ever before existed. Miss Azubah C. Condict, the sister of Mrs. Nevius, offered herself as an assistant missionary and was commissioned. Borneo was selected as the field to be occupied. This company sailed during the sessions of the General Synod, commended to God by the prayers of that body, while the whole church was moved by the event.

In 1838, Revs. William J. Pohlman and Frederick B. Thompson were accepted as members of this mission, and sailed for the East-Indies.

In 1840, a further reinforcement was sent, consisting of the Revs. W. T. Van Doren and Isaac P. Stryker. All the ministers appointed to the mission thus far were married, except Mr. Stryker.

In 1842, the Rev. Wm. H. Steele, unmarried, sailed for Batavia to join the Borneo mission.

The mission occupied two stations on the Island of Borneo, namely, Sambas and Pontianak. Some of the missionaries devoted themselves chiefly to the Chinese colonists; the others labored amongst the Dyaks. On every Sabbath there was preaching in three languages, Dyak, Malay, and English, at the mission church, and religious instruction was given almost daily during the week. A school for Malay children was conducted by Mr. Youngblood; another, for the Chinese, by Mr. Pohlman. Nowhere were the missionaries assailed by ridicule or persecution; the mission involved a very small expenditure of money, the laborers entreated long for an addition to their force, but—Borneo was abandoned. The health of Mrs. Nevius compelled her husband to return with her. Mr. Stryker died in 1842. Messrs. Pohlman and Doty left for China in 1844. In 1847, Thompson died in Switzerland; Mr. Youngblood's health failed, and, in 1849, he was compelled to return to the United States; and Mr. Steele was summoned home to recruit his health and, if possible, obtain a reinforcement. He made his appeal to the Theological Seminary and to the churches. No one offered to go to Borneo, and the mission was abandoned.

It should be mentioned that the government of the Netherlands compelled our missionaries to reside a year at Batavia before allowing them to proceed to Borneo. Mr. Steele only obtained a partial release from this restriction. His residence in Batavia was not prolonged beyond eight months. The fact that the Island of Borneo was ruled by the kingdom of the Netherlands was productive of no benefit, yielded no facilities for the work to the mission, at any time.

THE AMOY MISSION.—In 1842, when Amoy had just been made one of the five open ports of China, Rev. David Abeel, D.D., visited the city, and reported that, in his judgment, it presented a promising field for the exercise of the missionary spirit of the church. He wrote also to Messrs. Doty and Pohlman, who had given themselves to the Chinese of Borneo, to come to Amoy. They wished to go, for their hearts could know no rest among colonial Chinese since the gates of the empire itself had been pried open by war. In April, 1844, these two brethren with their families left Borneo for Amoy. Before he had an opportunity to enter this inviting field, Mr. Pohlman was drowned, and a useful life, a clear light, was quenched.

The Rev. J. V. N. Talmage, D.D., was commissioned as a member of this mission in 1847; Rev. J. S. Joralmmon, in 1855; Revs. Daniel Rapalje and Alvin Ostrom, in 1858; Rev. John E. Watkins, in 1860; the Rev. Leonard W. Kip and Augustus Blauvelt, in 1861; Rev. J. H. Van Doren, in 1864; and the Rev. John A. Davis, in 1868.

The Rev. Elihu Doty died at sea, while returning home to recruit, in 1865; the Rev. J. A. Watkins and wife were probably lost at sea—the ship that carried them was not heard from; the Rev. J. S. Joralmmon and wife on account of continued sickness were compelled to withdraw from the service of the Board in 1860; Rev. A. Ostrom and wife were so disabled by ill health as to make their return to this country necessary, in 1864; and the Rev. A. Blauvelt and wife were also forced, by the same cause, to leave the mission, in 1864.

The force engaged at the present time (May, 1869) consists of Revs. J. V. N. Talmage, D.D., and wife, D. Rapalje, J. A. Davis and wife, and Rev. L. W. Kip and wife, and Rev. J. H. Van Doren, at present in this country to recruit.

The mission has been continually blessed by the Head of the Church, and has often enjoyed the gracious influences of the Holy Spirit. The chief centre of the work has been and is at the city of Amoy.

The progress of the mission can be learned from a comparison of the reports rendered on Dec. 31st, 1857, and Dec. 31st, 1868. In 1857, the general Synod separated from the American Board. The reports are as follows:

Dec. 31, 1857. Force.—Three missionaries and two assistant missionaries, seven native helpers.

Churches.—One at Amoy, one at Chioh-bé. The church at Amoy had two places of worship.

Communicants.—Amoy, 137; Chioh-bé, 35. Received during the year, at Amoy, 19; at Chioh-bé, 4.

Schools.—One at Amoy, and one at Chioh-bé. There was also a small theological class.

From the origin of the mission to Dec., 1857, the whole number received into the membership of the churches had been 192.

Dec. 31, 1868. Force.—Three missionaries and two assistant missionaries, and Mr. Davis and wife on the way to join the brethren at Amoy. Two native pastors, 16 native helpers, and 7 young men in the theological class, with one medical student taught at the dispensary and hospital.

Churches.—Two at Amoy, both self-supporting; one at Chioh-bé, one at O-Kang, with out-stations at Te-soa, Ang-tung-thau, Tong-an, Chiang-chiu, and Chathaupo.

Communicants.—First Church of Amoy, 150; 8 having been received during the year. Second Church of Amoy, 169; 19 received during the year. Chioh-bé, 90; 11 received during the year. The Church of O-Kang was organized, just at the close of the year, with 30 members, all from the First Church of Amoy. The total membership, at the close of 1868, was 409.

The number of deaths among the communicants, from Dec. 1857, to Dec. 1868, was 83.

Schools.—Two at Amoy, with 54 scholars, and one at Chioh-bé, with 20 pupils.

A dispensary and hospital, which at the beginning was sustained by the English Presbyterian mission, that of the London Society, and our own, has become self-supporting. About 5000 patients each year are treated in his valuable institution, and the missions daily hold a religious service with those in attendance.

THE AREOT MISSION.—The Rev. John Scudder, M.D., D.D., was near Madras, Southern India. His sons, having completed their classical and theological education, were coming to him to share his work. He and they desired to cultivate a field among the Tamils hitherto neglected, and to be allowed to conduct a mission of their own. But the American Board could not spare Dr. Scudder from the Madras Mission, and the sons, therefore, were authorized to occupy the North and South Arcot districts, lying west of Madras.

The Rev. H. M. Scudder, M.D., removed from Madras to Wallajanuggur, three miles east of the city of Arcot, in January, 1851. On the 14th of March he removed to a residence in Arcot. Rev. W. W. Scudder joined him in 1853; he had been connected with the Ceylon Mission. In 1853 Rev. Joseph Scudder also engaged in the work at Arcot. These brothers, with their father, requested the Particular Synod of New-York, of 1853, to allow them to be organized as a Classis. The Synod granted the request, appointing Dr. Scudder to perform this service. In 1854 the Classis of Arcot was regularly constituted, three native brethren, who had removed from Madras, representing the eldership.

At that time scarcely a man was to be found, except those who within

two years had listened to the preaching of the Scudders, who had even heard the name of Jesus Christ, or had a single correct idea of the nature of God, or the duty of man to his fellows and his Maker, in these large Arcot districts, embracing an area of nearly 10,000 square miles, with a population of over two millions of souls.

Early in 1854, Rev. John Scudder, M.D., D.D., died near the Cape of Good Hope, whither he had gone in the hope of retarding the decline of his strength. His death was widely lamented. His services to the Church and the cause of missions had been of the highest value. During the same year Revs. Jared W. and Ezekiel C. Scudder reached Arcot, and were admitted to the Classis. Miss Louisa Scudder accompanied them, and engaged in the work as an assistant missionary. The Rev. Joseph Mayon sailed from New-York in December, 1858, and reached Arcot on the 7th day of April, 1859. Rev. Jacob Chamberlain, Jr., sailed from Boston in Dec., 1859, and arrived at Arcot in April, 1860. The Rev. Silas D. Scudder, M.D., joined the mission in Dec. 1860, and Rev. John Scudder during the summer of 1861.

The Rev. Andrew Sawyer was ordained as the first native pastor, early in the year 1859. The Rev. Zechariah John was ordained to the gospel ministry in 1867, and the same year the Rev. S. Ettirajooloo was received, by letter, as a member of the Classis.

In Dec., 1859, Rev. Joseph Scudder and wife were compelled by continued ill health to return to this country. Miss Louisa Scudder married and left the service of the mission, but, continuing to reside in India, has rendered valuable assistance on many occasions. The health of Rev. Henry M. Scudder, D.D., became so seriously impaired that he was declared incapacitated for further service in India, and was directed by the physicians to leave the country in 1864. This was a great loss to the mission.

The progress of this mission will also appear from a comparison of the statistics of 1857 with those of 1868. The reports rendered were as follows:

Dec. 31, 1857. Force.—6 Missionaries, 7 assistant missionaries, 10 native helpers.

Churches.—5, namely, Vellore, Arcot, Chittoor, Arnee, Coonoor.

Communicants.—Vellore, 42; received during the year, 23. Arcot, 8, Chittoor, 46; received during the year, 6. Arnee, 9. Coonoor, 20. Total 125. The Christian community, consisting of those who had renounced heathenism and accepted Christianity, although not converts, numbered 302 souls.

Schools.—4, attended by 87 pupils.

Dec. 31, 1868. Force.—7 Missionaries, 7 assistant missionaries, 3 native pastors, 18 native catechists, 11 assistant catechists, 16 readers, 31 school teachers—one a woman.

Churches.—14; out-stations, 25. Communicants, 534; received during the year, 95. Christian community, 2094.

Schools.—About 24, having 393 pupils.

Seminaries.—2; one containing 47 boys, the other, 46 girls. A preparandi

class was also under instruction, including 26 scholars. This class is composed of young persons, old enough to judge for themselves, who have renounced idolatry and are seeking religious instruction. The class prepares them for the seminary. The contributions of the churches for religious and benevolent purposes amounted to about 3500 rupees, equal to \$1750 in gold.

By means of tours into the outlying country, and by the visitation of the villages near the stations, the Gospel was preached to over 200,000 souls during 1868.

The mission has been greatly prospered, and has advanced rapidly in all the departments of its noble work. During the past four years commodious buildings have been erected for the Girls' Seminary at Chittoor, and for the Arcot Seminary for boys at Vellore.

The hospital and dispensary at Arcot, under the care of Rev. S. D. Scudder, M.D., furnished medical treatment for 21,000 out-patients and 12,000 in-patients during 1868. The average number of patients each day was over 90. To these and the friends who accompanied them, and to visitors from the vicinity, the word of life has been preached every morning. Bible readers have also visited the wards each day, and often twice a day. The institution has won the confidence of the government, which appropriates 172 rupees a month toward its support.

THE JAPAN MISSION.—When in 1858 the empire of Japan was opened to foreign commerce, and foreigners were allowed to reside at Kanagawa, letters were received by the Board of Foreign Missions, from Christians of various denominations, who had visited the Island of Nipon or made it their residence, and from Christians of various denominations in the United States, urging that as the Japanese had long been friendly to Hollanders, and had now become well disposed toward the Americans, the Reformed Church of America, representing both Hollanders and Americans, was above all others the church to carry the Gospel to this nation of thirty millions of souls. In obedience to the opinion of Christendom, the Board began seriously to consider its duty in this matter. The subject was presented at the monthly concert held in February, 1859, in the South Church corner of Fifth Avenue and Twenty-first street, New-York City, when one of the elders engaged to give \$800 annually for the support of a missionary in Japan, and another followed with a similar promise, and the Church, as a church, resolved to provide annually for the support of a third missionary. These offers were thankfully accepted by the Board, which proceeded at once to find the men who would undertake a work so serious in its nature and so likely to be unsuccessful for many years.

The Rev. S. R. Brown, D.D., the pastor of the church of Owasco Outlet, offered his services. They were gladly accepted, for Dr. Brown had been at a previous time for many years a missionary in China. Mr. Guido F. Verbeck, a student in the Presbyterian Theological Seminary at Auburn, also requested to be sent to Japan. This was an offer not to be refused; for

Mr. Verbeek, besides being unusually qualified by natural abilities, education, and experience for such work, was also able to talk the language of Holland, which some of the Japanese had learned to converse in. D. Simmons, M.D., a young physician of Williamsburgh, connected with the Reformed Church under the pastoral care of Rev. E. S. Porter, D.D., requested to be sent as a medical missionary. These brethren, with their wives, and the daughter of Dr. Brown, and accompanied by Miss Caroline E. Adriance, sailed from New-York on the 7th of May, 1859, and reached Kanagawa on November 1st. The Rev. James H. Ballagh joined the mission in 1862.

Dr. Simmons and wife resigned their commissions in the fall of 1860. Miss Adriance, who went out as a volunteer, paying her own expenses, not finding the opportunity she desired to instruct her own sex, sailed for Amoy, where she was appointed an assistant missionary, and where she died in 1863.

Rev. Henry Stout was commissioned in the fall of 1868, and reached Nagasaki in March, 1869.

Revs. S. R. Brown, D.D., and J. H. Ballagh have been located at Yokohama. Revs. G. F. Verbeek and Henry Stout, at Nagasaki.

At both of these stations the missionaries have been engaged in teaching in the government schools. Hundreds of young men belonging to the military or official class have been under their instruction. A considerable knowledge of Scriptural truth has been imparted to them. By means of the sale and gratuitous distribution of thousands of copies of the Bible and New Testament in Chinese, and Christian books and tracts, many men in various portions of the empire have become acquainted with the truth. Many inquirers, apparently sincere, have visited the stations. Some men of influence have been baptized, and admitted to the fellowship of the church of Christ.

The translation of the Word of God has occupied much of the time of the mission. The brethren, at the beginning of 1866, had made, independently, versions of the Gospels and some other portions of the Scriptures, but by fires occurring during that and the following year these manuscripts, the products of protracted labor, were consumed. Since then a translation of the Gospel according to Matthew has been completed by the concurrent action of the missions of the Reformed and Presbyterian Churches, and is nearly ready for the press.

Although the law of Japan forbids any of its subjects to become Christians under penalty of death, yet no restriction has been put upon our work, and no man expressing Christian sentiments has been at all molested.

Rev. J. H. Ballagh, in August, 1866, began a public Sabbath service in Japanese. His practice has been to read a portion of Scripture and expound it, at the same time hearing and answering questions, the service beginning and closing with devotional exercises. The average attendance has been twenty persons.

CONTRIBUTIONS.

In closing this review it is proper to notice the growth of liberality in the Church at home. From 1800 to 1810 there were contributed from two to three hundred pounds sterling, (£2-300,) each year, by the churches connected with the New-York and the Northern Missionary Societies. While connected with the American Board, the denomination gave, in 1833, \$2106; in 1843, \$8748; in 1853, \$10,957; and in 1856-7, the last year of this relation, about \$13,000. For the first year after the separation, the gifts of the churches from September, 1857, to June 1st, 1858, were \$16,000; for the year ending on April 30th, 1860, they were \$33,000; for the year closing in 1865, they were \$80,000. For the year that has just closed the denomination has given \$81,000; of this \$3000 has been received from legacies, and \$2000 from interest on the security funds.

By the gift of James Suydam, Esq., the Board was furnished with a security fund of \$10,000. To this, Warren Ackerman, Esq., added \$10,000, By appropriating the bequest of William Mandeville, Esq., of New-York City, amounting to \$5000, to the same fund, and by additions made by resolution of the Board from the ordinary receipts, the security funds have reached a total of \$30,000.

J. M. F.

THE WIDOWS' FUND.

THE delegates from the Classes of New-York and Kingston were directed in 1773 to urge upon Synod the propriety of establishing a fund for the relief of clerical widows and orphans. Synod requested Dr. Livingston to draw up a plan, and report the following year. He, however, then only reported progress; but, in 1775, read a plan for a royal charter, which was approved by Synod, and measures were taken to obtain such charter from the provincial governments of New-York and New-Jersey, (the Synod yet having no corporate legal existence.)

The revolution, however, put an entire stop to the whole business, and it was not till twelve years later (1787) that further action was taken on the matter. A report was made the following year, and a plan was proposed, and measures to secure a charter were taken—the delinquent Classes of Hackensack and New-Brunswick, in the mean time, being directed to insert “Widows’ Fund” in the list of their lemmata, the other Classes having already done so. But the subject, after this, remained in an entirely dormant condition for twenty years. No action whatever was taken by General Synod after this till 1809, when the Particular Synod of New-York sent up a request concerning the matter, and a plan for a Widows’ Fund. This plan General Synod indorsed, and recommended to ministers and others of the Reformed Dutch Church, and here again the matter for a time reposed.

The Particular Synod of New-York, however, continued to agitate the matter, and, in 1813, again requested General Synod to put in operation, as soon as practicable, some plan of a Widows’ Fund. A committee was accordingly appointed, consisting of Revs. Bradford, Cnyler, Westbrook, and Gosman, and Elder Abram Van Vechten, to devise and initiate a plan. A plan is accordingly found in the minutes of 1814, consisting of thirteen articles. The committee state that it was no slight task to form an equitable plan of such a fund, but they had been greatly guided by the laws of a similar society in the Episcopal Church. The plan stated, in brief, that there could be three classes of members to said fund, according as they paid \$10, \$20, or \$30 annually, to be benefited accordingly, and that these subscriptions, together with all donations and legacies, should go to constitute a permanent fund, the income of which, when not required, should swell the principal. The annuities should be five times the sum of all the annual contributions, provided this were possible; if not, in a pro-rata proportion among the members; but never should an annuity exceed \$750.

If only five premiums had been paid, then the beneficiary should receive ten per cent on the amount actually contributed, but only for thirteen years. If more than five or less than fifteen premiums had been paid, the annuitant should only receive half dividend, until the other half should make up the equivalent of fifteen full premiums—the latter number making one a full member of the fund.

Any brother who should marry a second time should pay one extra premium. A clerical widow, remarrying, should receive thereafter only half the annuity to which she was previously entitled. A motherless child, or children, should receive the complete annuity for thirteen years, or a final and equitable settlement could be made in place of annuities, if desired. Congregations could pay the premiums for their ministers, and clergymen of other denominations could belong to the fund.

The Synod of 1814 confirmed this plan as the basis of the Widows' Fund.

But after this foundation was laid, a long Sabbath ensued. The matter is barely referred to in 1816. In 1822, a committee was appointed, consisting of Revs. C. C. Cuyler, R. Bronk, and Elder Christian Miller, to investigate anew the matter of the Widows' Fund, and report in 1823. They were not ready. They were discharged, and another committee appointed in their place, consisting of Messrs. Jas. A. Hardenbergh, A. Van Nest, and Peter Sharpe. This committee made no report from year to year, though continued for seven years, and in 1830 they were discharged and no further action taken, and the subject remained in abeyance till 1835. In this year, the Classis of Montgomery recommended their churches to raise a fund for disabled ministers or their widows, and the Particular Synod of Albany noticed the matter, and referred it to General Synod. The subject was by them referred to a special committee, consisting of Revs. Jacob Schoonmaker, James Murphy, John H. Bevier, and Elders Isaac Roosevelt and Benjamin Wood. They reported to refer the whole matter to the Board of Direction of Corporation, and that Revs. James Murphy, Andrew Yates, and Thomas M. Strong be associated with said Board, and that they report at the next Synod. But at the time specified, no report was received, and the committee was discharged. A special committee was then appointed, consisting of Revs. James Murphy, Cornelius Bogardus, and Elder P. D. Vroom, who made a report at the same session, (1836,) which was accepted, but final action deferred till the next year; the report in the mean time to be published in the *Christian Intelligencer*, (which was done in January, 1837,) and the several Classes were asked to give particular attention to it, and to express their opinions about it. The Board of Direction were also asked to take charge of the fund, to which they agreed.

In the Particular Synod of Albany, some of the Classes approved the plan completely, and some partially. In the Particular Synod of New-York, the Classes of Bergen, Paramus, and Poughkeepsie urged the matter on, the other Classes either having neglected to take action, or declining to express an opinion.

General Synod, (1837,) after hearing these proceedings of Classes, referred the whole matter to a committee, consisting of Revs. James Murphy, Edwin Holmes, and Isaac M. Fisher, and Elders Hutton and Thompson, who reported at the same session:

"That the clergymen now present be invited to sign a memorandum, promising to pay, within the year, \$20 for the establishment of such a fund. That the churches take up collections about the first Sabbath in October next for this cause."

Committees were also appointed to solicit contributions in the different cities. Each Classis was directed to appoint a committee for a similar purpose, and that their duties be done without delay; and that the Board of Direction digest the plan more fully, and frame by-laws, and that explanatory circulars be sent to the churches. Twelve clergymen at once paid the amount, making \$240.

During the first year, premiums and donations amounted to \$956.32.

The circular which was sent to the churches (see p. 108, session 1838) explained the plan and objects of the fund. It was to be under control of General Synod. A payment of \$20 annually secured an interest in the fund, which should become available to applicants after it had reached \$10,000, after which premiums and donations could be considered income, if so desired. The maximum allowance to disabled ministers or their widows should be \$200 per annum, or to their children, if wholly orphans, \$75 per annum each, till sixteen years of age. If the funds warrant, the maximum may be increased—the whole income, be it more or less, to be divided, *pro rata*, among the applicants. Five premiums, however, must have been paid to entitle one to the maximum; if not so many, the benefit to be in due proportion. Failure to pay the premiums forfeits the membership in the fund; the marriage of a widow forfeits her claims, but not the claims of the children under sixteen, who shall receive as if full orphans.

The committee appointed to solicit contributions reported that, on account of the financial embarrassments of the times, (1837,) they had not thought it wise to proceed. Synod directed that the circular of the Board of Direction be read in the churches before the collection. Consistories were exhorted to make their pastors members by an annual contribution, (1839.) But few ministers, however, subscribed; comparatively few contributions were received, and but few Classes were heard from. The Board of Corporation say in their report that they can not speak on this subject without pain, considering the importance of the fund, as it disappointed expectations. One Classis (that of Schoharie) at the same time asked Synod to make some provision by which poor ministers may become members of the fund. Synod at this time appointed a standing committee consisting of Revs. Murphy, Kittle, and Zabriskie, and Elders Heyr and Houston, to be called the Committee on the Widows' Fund. During the then session, they examined into its condition and prospects, and reported encouragingly. Two years had produced a fund of three thousand one hundred and fifty-five dollars and twenty-one cents. The committee at once requested in

their report that the Board of Corporation prepare their by-laws and suggestions, and that the whole plan be published in an appendix to the minutes of Synod. A modification of the plan was also adopted, permitting brethren to withdraw their premiums without interest if they desired. The system of Classical agencies was also proposed, and the Consistories were directed to endeavor to keep their pastors members of this fund. The ministers present were entreated at once to become members by payment in cash, or by giving their notes. The plan, as now amended, is accordingly found in an appendix to the minutes of 1839.

The accumulation was still very slow. Up to June, 1840, only \$5000 had been obtained. Many of those who had originally promised had not met their pledges. In 1841, it stood at \$6009; in 1842, at \$7550; in 1843, at \$8732; in 1844, at \$9800. Great complaint was made that many of the original subscribers could not yet receive any benefit through the apathy of others. Five and ten dollar subscriptions were now allowed, with benefit accordingly. In June, 1845, the fund for the first time became available. It was now stipulated that, if any withdrew the premiums paid, it should be taken from the income, and not the principal. Eight years had been consumed in reaching \$10,000, and only seven churches had taken up collections. The treasurer was henceforth allowed \$150 per annum for taking care of the Widows' Fund. During the first year in which it was available, there were paid \$1100 as annuities from its income and collections, to be considered as income.

They now proposed and made an effort to double the fund during the years 1846-7, and circulars were sent accordingly to all the ministers, and an agent was appointed; but this hope was not realized till eighteen years after, namely, in 1864, when it stood at \$20,539. The amended plan was published in minutes of 1846. In 1849, there were sixty-seven subscribers and seven annuitants. Six subscribers about this time withdrew their premiums paid, amounting to \$560, which greatly reduced the annuities. The Board of Corporation made lamentable reports of the slow progress of the fund. They suggest that there must be some radical objection to it. They had reported *their* confidence in it every year, till every body had seemed to lose confidence. Synod requested again that Consistories should make their pastors members.

In 1855, the Sustentation Fund was started, as a collateral aid to the Widows' Fund, for those ministers in their old age or infirmities who had not been able to pay the twenty dollars premium to the Widow's Fund. The widows of such could also receive aid from it. Its moneys were to be deposited with the New-York Life Insurance and Trust Company, or to be safely invested elsewhere. It was under the same officers as the Widows' Fund, who, moreover, stated their fears that the latter would be injured in its prospects thereby.

In 1860, by the withdrawal of premiums, the annuities were reduced to almost nothing, and the same difficulties continued for two or three years. And when at length some radical modifications were proposed, a panic was

created, and so many withdrew the premiums paid that in 1864 no annuities were received by the members, to the great distress of many. At last, the modified plan proposed by Mr. Jewett, of Poughkeepsie, was approved by all the members, and is the present plan, and hardly liable to any future modifications, having reached a comparative degree of perfection. Premiums of \$20, \$10, or \$5 annually make a clergyman a member with corresponding benefit, interest to be required if payments be protracted more than six months; neglect for a whole year to be a forfeiture of privilege. An amount yielding, \$20, \$10, or \$5 interest a year may be paid at once, and at death of party, heirs may be entitled to the benefit of the fund, and also to withdraw the principal advanced. Members may now withdraw only seventy-five per cent of premiums paid, if they wish their membership to cease, and then only after nine months' notice, provided also that the whole number of such applicants shall not be entitled to receive an amount greater than half the income of the fund in any one year. A principal sum, however, may be wholly withdrawn after due notice. Half of the annual premiums and collections shall go to the income, and half to the principal. At least five annual premiums must have been paid to entitle one to the maximum dividend. If not five, the dividend to be in proportion. A widow marrying forfeits her claim, but the children under sixteen do not. These general provisions and modifications, which are also undoubted improvements, place this fund on a foundation better than ever before. It secures large annuities not only by a more rapidly increasing capital, but also prevents those sudden panics, which once reduced the annuity to nothing, when the full amount of the premiums might be taken from the income. The capital of this fund now amounts to nearly \$20,000.

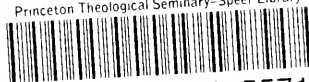


[illegible]



BX9507 .C832 1869
A manual of the Reformed church in

Princeton Theological Seminary-Speer Library



1 1012 00042 5571